

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

AGENDA FOR SYNOD

1991



AGENDA FOR SYNOD

June 12 to 21, 1991

Chapel
Dordt College
Sioux Center, Iowa

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2850 Kalamazoo Avenue SE
Grand Rapids, Michigan U.S.A.
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PREFACE

The service of prayer for Synod 1991 will be held Tuesday evening, June 11, 1991, at 8:00 p.m. in First Christian Reformed Church, 321 Second Street SE, Sioux Center, Iowa. Rev. John W. Postman, pastor of First, Sioux Center, CRC, will be in charge of the prayer service.

The synod begins its sessions Wednesday morning, June 12, at 9:00 a.m. in the chapel on the campus of Dordt College in Sioux Center. Rev. John W. Postman will serve as president pro tem until Synod 1991 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 9. Let us pray that the Holy Spirit may equip us to work in love, wisdom, and unity and that God may bless our denomination and Synod 1991 as we serve the Lord.

Leonard J. Hofman
General Secretary
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

DELEGATES—PLEASE NOTE

1. Delegates who travel by automobile are urged to carpool if possible, to save on travel costs.
2. Delegates who travel by air are requested to make their travel arrangements with The Travel Center, 28 Second Street NE, Sioux Center, Iowa; phone 712-722-3727; in Iowa, 800-642-6521; nationwide, 800-553-6643. The Travel Center is coordinating travel to Sioux Center from Sioux City, Iowa, and Sioux Falls, South Dakota.
3. Synod provides travel accident insurance for those traveling to and from synod. Synod does not provide health insurance. Canadian delegates may wish to purchase additional health insurance for the time they are at synod (for which reimbursement will be made) if their present policy does not provide adequate insurance outside of Canada.
4. Bring with you your copy of the *Agenda for Synod 1991* and all supplementary materials sent to you.

ANNOUNCEMENTS

I. Taping of synodical sessions

Synod 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 general secretary to be responsible for the use and storage of these materials according to the job description of the office of the general secretary.

The general secretary 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 general secretary, 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 1991 and urges that all necessary precautions be taken to prevent violations of confidentiality.

Synod 1952, which drafted rules for executive sessions, stated that "the various principles of executive sessions, or sessions that are not open to the public, involved 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):

A. 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 general secretary is responsible for the use and storage of those audio recordings.

B. 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 general secretary of synod.

C. Visitor privileges

1. Visitors are at liberty to make audio recordings of the public proceedings of synod provided they do so unobtrusively (i.e., that they in no way inhibit or disturb either the proceedings of synod, the synodical delegates, or other persons).

2. Video recordings are permitted provided the following restrictions are observed:

a. Video cameras are permitted only at the entrances, not backstage or in the wings.

b. Auxiliary lighting is not permitted.

c. Videotaping is to be done unobtrusively (i.e., in such a way that it in no way inhibits or disturbs either the proceedings of synod, the synodical delegates, or other persons).

CONTENTS

Preface	3
Announcements	4
Delegates to Synod	11
Reports	17
Overtures	435
Protests and Appeals	529
Printed Communication	533

Agencies and Standing Committees

1. Back to God Hour	17
2. Calvin College and Seminary	29
3. CRC Publications	39
4. Home Missions	67
5. World Ministries	93
6. Chaplain Committee	127
7. Christian Reformed Church Loan Fund	139
8. Committee for Educational Assistance to Churches Abroad	143
9. Committee on Disability Concerns	147
10. Fund for Smaller Churches	155
11. Historical Committee	159
12. Interchurch Relations Committee	161
13. Ministers' Pension Funds (Canada & U.S.)	177
14. Pastor-Church Relations Committee	193
15. Sermons for Reading Services	199
16. Synodical Committee on Race Relations	201
17. Synodical Interim Committee	211
18. Unordained Employees' Pension Fund	241

Denominationally Related Agencies

19. Dordt College	243
20. Institute for Christian Studies	245
21. Redeemer College	247
22. Reformed Bible College	249
23. The King's College	251
24. Trinity Christian College	253
25. United Calvinist Youth	255

Study Committees

26. Committee to Study Section IV of the Church Order	263
27. Committee to Study Youth and Young-Adult Ministry	287
28. Committee to Study Creation and Science	367

Overtures

1. Hudson	Revise 1990 Decision to Change Church Order Article 3	435
2. Maranatha CRC, Woodbridge, ON	Revise the Decision of Synod 1990 Which Opens All Ecclesiastical Offices to Women	436
3. Telkwa, BC, CRC	Revise 1990 Decision re Women in All Ecclesiastical Offices	437
4. Calvin CRC, Pinellas Park, FL	Revise 1990 Decision re Women in All Ecclesiastical Offices	438
5. Alto, WI, CRC	Reverse 1990 Decision Which Opens All Ecclesiastical Offices to Women	441
6. Zeeland	Revise 1990 Decision Which Allows Women to Serve in All Church Offices	442
7. Springdale CRC, Bradford, ON	Revise 1990 Decision re Female Elders and Ministers	443
8. Central California	Overturn 1990 Decision re Women in All Ecclesiastical Offices	443
9. Georgetown	Appoint Committee to Critically Evaluate Two Positions in Report 26 (1990); Postpone Ratification	443
10. Grand Rapids South	Rescind 1990 Decision re Women in All Ecclesiastical Offices	445
11. Niagara	Revise Decision re Women in All Ecclesiastical Offices and Appoint Committee to Study Specified Concerns	446
12. Pella	Revise 1990 Decision and Reaffirm Decisions of 1984 and 1985	447
13. Huron	Postpone All Decisions on Women-in-Office Issue until 1992	447
14. Illiana	Revise 1990 Decision re Women in All Ecclesiastical Offices	448
15. East Martin, MI, CRC	Advise Churches re Ratification of 1990 Decision on Women in All Ecclesiastical Offices	448
16. Trinity CRC, St. Catharines, ON	Lead the Denomination in Repentance	448
17. Escondido, CA, CRC	Reverse 1990 Decision re Women in All Ecclesiastical Offices	449
18. Mt. Hamilton CRC, Hamilton, ON	Revise 1990 Decision re Women in All Ecclesiastical Offices	451
19. Pine Creek CRC, Holland, MI	Revise 1990 Decision re Women in All Ecclesiastical Offices	452
20. Calvin CRC, Dundas, ON	Revise 1990 Decision re Women in All Ecclesiastical Offices	454
21. Williamsburg, ON, CRC	Make Declarations re Ordination of Women to Offices of Minister and Elder	455

22. Northside CRC, Paterson, NJ Not to Delete <i>Male</i> from Church Order Article 3-a	456
23. Second CRC, Toronto, ON Revise Decisions re Ordaining Women to All Ecclesiastical Offices	459
24. Ebenezer CRC, Jarvis, ON Rescind Decision of Synod 1990 to Change Church Order Article 3	460
25. First CRC, Lethbridge, AB Retain Present Reading of Church Order Article 3	460
26. Eastern Canada Revise 1990 Decision re Use of Women's Gifts	461
27. Wisconsin Take Threefold Action re 1990 Decision on Women in All Ecclesiastical Offices	461
28. Orange City Appoint a Committee to Provide Biblical Grounds for the Proposed Change in Church Order Article 3	462
29. Orange City Reverse 1990 Decision to Alter Church Order Article 3-a	463
30. Atlantic Northeast Provide Biblical Grounds for the 1990 Synodical Decision re Women in All Ecclesiastical Offices	464
31. Minnesota South Revise (Change) 1990 Decision re Women in All Ecclesiastical Offices and Ratification of Change in Church Order Article 3	464
32. Transcona CRC, Winnipeg, MB Revise 1990 Decision re Women in All Ecclesiastical Offices	467
33. Smithers, BC, CRC Revise 1990 Decision re Women in All Ecclesiastical Offices by Declaring It Be Out of Order	471
34. Penticton, BC, CRC Reverse 1990 Decision re Women in All Ecclesiastical Offices	472
35. Goshen, NY, CRC Rescind the 1990 Synodical Decision to Open the Offices of Elder and Minister to Women	474
36. Minnesota North Appoint a Study Committee to Articulate Biblical Grounds for 1990 Decision and Defer Action on Ratification of Church Order Article 3	475
37. Agassiz, BC, CRC Delay Ratification Until Clear Biblical Evidence is Presented	476
38. Terra Ceia, NC, CRC Retain Church Order Article 3 in Its Original Form	476
39. Illiana Provide Pastoral Guidance for Disgruntled Church Members	480

40.	Lake Erie	
	Remind Churches Neither to Circulate Charges Nor to Act on Rumor; Instruct Classes to Discipline Councils That Disregard Church Order	480
41.	Eastern Canada	
	Appoint Pastoral Committee to Address Areas of Denominational Concern	482
42.	Hudson	
	Adopt Declarations of Section IX of the Creation and Science Report, Including Item F	482
43.	Grand Rapids East	
	Reject Declaration F (Section IX) of Report 28	483
44.	Niagara	
	Endorse Minority Declaration of Committee on Creation and Science That Rules Out Animal Ancestry for the Human Race	483
45.	California South	
	Endorse Declaration IX, F of the Report on Creation and Science	484
46.	Alberta North	
	Adopt Declaration F (Section IX) of Report on Creation and Science	486
47.	Williamsburg, ON, CRC	
	Declare That Teachings of Scripture and Confessions Rule Out Evolutionary Forebears to Humans	486
48.	Kildonan CRC, Winnipeg, MB	
	Reject Declaration F (Section IX) in Report 28 and Alter Declaration E	487
49.	Orange City	
	Adopt Declaration F (Section IX) in Report on Creation and Science	488
50.	Alberta South	
	Reject Report on Creation and Science	489
51.	Iakota	
	Support Declaration F of Report on Creation and Science	491
52.	Smithers, BC, CRC	
	Accept the Report on Creation and Science with Specific Stipulations	492
53.	College Avenue CRC, Winnipeg, MB	
	Change Declaration A of Report on Creation and Science	492
54.	Covenant CRC, Edmonton, AB	
	Instruct Classes Not to Use Genesis 1-11 as Litmus Test for Ministerial Candidates	494
55.	Hamilton	
	Require Declaration from Dr. H. Van Till re Adam and Eve	494
56.	Ebenezer CRC, Jarvis, ON	
	Make a Clear and Unambiguous Statement re Van Till's View of Adam and Eve	495
57.	Northcentral Iowa	
	Grant Privilege of the Floor to UCY Representatives and Adopt Recommendations 2-5 of UCY Response to Report 25	497

58. Lake Erie		
Reject the Development of a Denominational Youth and Young-Adult Ministry		500
59. Covenant CRC, Edmonton, AB		
Delay Consideration of Report 27 Until the Subject Has Been Studied by a Committee Which Includes UCY Representation		500
60. Eastern Canada		
Reject Recommendations of Report 27		501
61. Wisconsin		
Adopt the Recommendations of UCY in Response to Report 27		501
62. Iakota		
Provide a Threefold Response to the Report of the Committee to Study Youth and Young-Adult Ministries		501
63. Chatham		
Appoint a Committee to Formulate a Biblical Confessional Statement on the Creation		502
64. Lake Erie		
Provide an Ethical Framework toward Understanding and Fulfilling Our Responsibilities as Stewards of Creation		506
65. Rocky Mountain		
Appoint a Study Committee to Address the Issue of AIDS		507
66. Huron		
Review and Evaluate World-Hunger Programs		508
67. Toronto		
Ensure That Committee to Study Regional Synods Considers Previous Canadian Studies		509
68. Columbia		
Instruct Study Committee on Regional Synods to Consider an Alternative Plan		509
69. Alberta North		
Receive Report 26 as Information and Adopt Its Proposed Changes in Announcements as Alternate Forms for the Churches' Use		510
70. Williamsburg, ON, CRC		
Postpone the Decision on Recommendations re Church Order Articles 82 and 83		511
71. Eastern Canada		
Develop a Form Letter for Use with Absentee Members		511
72. Eastern Canada		
Amend Church Order Article 21		512
73. Georgetown		
Provide Shorter Liturgical Forms for Baptism and the Lord's Supper		512
74. Central California		
Develop Guidelines for the Preparation of Liturgical Forms for the Administration of Sacraments and Prepare and Solicit Samples		513

75. Dresden, ON, CRC		
Improve Translation of Heidelberg Catechism		
Answer 86 and Add Proof Text	513	
76. Greater Los Angeles		
Revise Article 41 of the Church Order	515	
77. Columbia		
Attach Instructions to Ministers' Ecclesiastical Credentials	516	
78. Alberta North		
Clarify the Requirement for Public		
Profession of Faith by Covenant Children	516	
79. Grand Rapids East		
License Seminary Students without Distinction of Gender	518	
80. Central California		
Require Two-Thirds Majority Vote to		
Ratify Future Church Order Changes	519	
81. Eastern Canada		
Require a Two-Thirds Majority for Decisions		
Relating to Confessions and Church Order	519	
82. First CRC, Oak Lawn, IL		
Require a Three-Fifths Majority to Ratify		
Change in Church Order Article 3 by Synod 1992	520	
83. Alberta North		
Establish Denominational Quota on a		
Per-Confessing-Member Basis	521	
84. Orange City		
Eliminate "Quota Experience" Factor		
from Synodical Budget Process	522	
85. Rocky Mountain		
Change the Basis of the Denominational		
Quota to a Percentage of Each Church's Budget	524	
86. Washington, PA, CRC		
Requests Revision of the Decision of		
Synod 1991 Not to Sustain the Hodgkiss Appeal	525	

Protest

1. Classis Iakota Protests the 1990 Synodical		
Decision re Women in All Ecclesiastical Offices	529	

Appeals

1. Washington, PA, CRC Appeals a March 1, 1991,		
Decision of Classis Lake Erie	530	
2. Washington, PA, CRC Appeals from a March 1991 Decision of Classis		
Lake Erie with Regard to the Council of Washington CRC	531	

Printed Communication

North American Presbyterian and		
Reformed Council (NAPARC)	533	

Personal Appeals

DELEGATES TO SYNOD 1991

Classis	Delegates		Alternates
Alberta North			
Ministers . . .	James C. Dekker Gordon H. Pols	Ministers . . .	Nicolaas Cornelisse Jack Westerhof
Elders	Harry Cook Harry Groenewold	Elders	Gerry Doornenbal Simon Pronk
Alberta South			
Ministers . . .	Jack M. Van de Hoef Jelle Tuininga	Ministers . . .	Norman Prenger Harry J. Bierman
Elders	Anno Slomp Frits de Leeuw	Elders	Hessel Kielstra Matthew Van Gaalen
Arizona			
Ministers . . .	Gilbert J. Kamps Frederick J. Walhof	Ministers . . .	Gerald L. Rutgers Jeffrey Dykema
Elders	Kenneth W. Vanderlei Jeffrey Shook <i>maar Vanderlei veld?</i>	Elders	_____
Atlantic Northeast			
Ministers . . .	Kenneth Sanders Peter Vander Weide	Ministers . . .	Paul W. Brink David W. Stevenson
Elders	Ernst Lutz Sidney Roorda	Elders	Andrew Stoep
B.C. North-West	<i>Barry Beukema</i>		
Ministers . . .	John-E.H. Dresselhuys John Boonstra	Ministers . . .	Peter Sluys Duane R. Smith
Elders	Geerlof Bomhof J. William Wikkerink	Elders	Co Timmer Neil J. Roos
B.C. South-East			
Ministers . . .	Martin J. Contant C. Harry Salomons	Ministers . . .	Alvin Beukema Robert W. Hogendoorn
Elders	Fred Gietema August Bremer	Elders	Dick Bouwsema John Richey
Cadillac			
Ministers . . .	Ronald Klimp Leonard T. Riemersma	Ministers . . .	James M. Evenhouse
Elders	William J. De Kryger Verlyn Schaap	Elders	Jon O. De Bruyn Thomas Mentel
California South	<i>m J</i>		
Ministers . . .	Andrew A. Cammenega Roger Bultman <i>Ons lep</i>	Ministers . . .	Donald J. Klop Richard J. Blauw
Elders	H. David Schuringa Conrad M. Douma	Elders	Dirk Jasperse Roger Vander Vliet

Jacob Jasperse

Roger Vander Vliet

Classis	Delegates		Alternates
Central California			
Ministers . . .	Bruce A. Persenaire Clair Vander Neut	Ministers . . .	Cornelius Pool Philip J. Boender
Elders	Melvin J. Mulder John W. Schoolland	Elders	Marion de Bie Case Reyneveld
Chatham			
Ministers . . .	Jake Kuipers Wieger De Jong	Ministers . . .	Jacob H. Binnema Jelle Nutma
Elders	George Vroom Harry Klomps	Elders	Peter M. Minnesma Harry Van Gurp
Chicago South			
Ministers . . .	Neal Punt John D. Hellinga	Ministers . . .	John W. Dykstra Lester W. Van Essen
Elders	Roger D. De Groot Henry W. Washington	Elders	Donald Holwerda Robert J. Eizinga
Columbia			
Ministers . . .	Calvin J. Aardsma D. Vance Hays	Ministers . . .	Virgil L. Michael Stanley A. Drenth
Elders	Herbert Roos Leonard A. Poot	Elders	Gerald L. Vrieling Edward Wolters
Eastern Canada			
Ministers . . .	David H. Kromminga A. Carel Geleynse	Ministers . . .	Barton P. Velthuizen Henry P. Kranenburg
Elders	Bart Geleynse Clarence Vander Heide	Elders	John Oegema Klaas Zwier
Florida			
Ministers . . .	Michael H. Van Hofwegen William G. Vis	Ministers . . .	Christopher J. De Vos James A. Vander Slik
Elders	Harold W. Mulder Owen Baas	Elders	John Braam Donald H. Swets
Georgetown			
Ministers . . .	Calvin H. Bolt Robert C. Heerspink	Ministers . . .	Stanley De Vries John L. Witvliet
Elders	Edward F. Streelman Andrew L. Buist	Elders	John D. Crans Mitchell J. Dykstra
Grand Rapids East			
Ministers . . .	Morris N. Greidanus Joel R. Boot	Ministers . . .	Henry Admiraal Carl L. Kammeraad
Elders	Clarence Menninga David H. Engelhard	Elders	Jerry Van Spronsen Tymen E. Hofman
Grand Rapids North			
Ministers . . .	L. Bryce Mensink Alvern Gelder	Ministers . . .	Arlan W. Koppendrayer Lewis R. Vander Meer
Elders	Donald F. Oosterhouse Jay J. Timmer	Elders	Alan Howerzyl Charles Cheslek
Grand Rapids South			
Ministers . . .	Walter Swets Lambert J. Sikkema	Ministers . . .	Ecko De Vries E. Robert Tigchelaar
Elders	Paul Ribbens Duard D. Warsen	Elders	John W. Davies Melvin E. Berghuis

Classis	Delegates		Alternates
Grandville			
Ministers . . .	George G. Vink David L. Smit	Ministers . . .	Douglas A. Kamstra Ronald D. Goudzwaard
Elders	John Link Ade Schierbeek	Elders	Edward Boer Gerald Van Den Berg
Greater Los Angeles			
Ministers . . .	John Wanders Stanley E. Ver Heul	Ministers . . .	Ronald D. De Young Douglas A. Warners
Elders	John Branderhorst Gerrit Van Maanen	Elders	Julian Baas Henry Gelderman
Hackensack			
Ministers . . .	Stanley J. Vander Klay Vernon Geurkink	Ministers . . .	Paul R. De Vries Timothy C. Limburg
Elders	Dolph Corradino Lambert Terpstra <i>Jerry Dykstra</i>	Elders	J. George Aupperlee Garry Dykstra
Hamilton			
Ministers . . .	Riemer Praamsma John Zantingh	Ministers . . .	Raymond J. Sikkema Andrew Kuyvenhoven
Elder	Herman Proper Louis Andela	Elders	Conrad Guichelaar John Klyn-Hesselink
Holland			
Ministers . . .	Mark A. Davies Ronald De Young	Ministers . . .	John C. Hutt Robert A. Heerema
Elders	Marvin Gritter Allen Verhey <i>Jerome Kuysh</i>	Elders	Jerome Bush William Hekman
Hudson			
Ministers . . .	Richard J. Kuiken Steve M. Schlissel	Ministers . . .	Howard J. Vugteveen Harvey A. Stob
Elders	Donald D. Holwerda Jacob D. Klaassen	Elders	Andre Setyon Peter Moen
Huron			
Ministers . . .	Jerry J. Hoytema Warren H. Lammers	Ministers . . .	Harry A. Vander Windt Sidney Couperus
Elders	John Van Dorp Hilbert Rumph	Elders	Arie Peters Evert Ridder
Iakota			
Ministers . . .	Daniel W. Brouwer C. Eric Fennema	Ministers . . .	Jerry D. Buwalda Harry J. Weidenhaar
Elders	Gary Vander Hart Melvin Vanden Bos	Elders	Lane Bonnema Milt Schonewill
Illiana			
Ministers . . .	Calvin L. Bremer Lugene A. Bazuin	Ministers . . .	Harold De Groot Ronald J. Meyer
Elders	James K. Van Drunen Donald Dykstra	Elders	Jon L. Huisman Bud Hubers
Kalamazoo			
Ministers . . .	Robert Walter, Jr. Jae Sung Kim	Ministers . . .	Robert L. Jipping James L. Vanderlaan
Elders	Ronald J. Betten Larry J. Baker	Elders	Bernard De Loof Leon J. Bronstink

Classis	Delegates		Alternates
Lake Erie			
Ministers . . .	George F. Vander Welt Wilbur L. De Jong	Ministers . . .	Dean Deppe David R. Koll
Elders	George B. Hettinger Theo Verbeek	Elders	_____
Minnesota North			
Ministers . . .	Thomas J. Niehof Kenneth D. Van De Griend	Ministers . . .	Wendell L. Meyer James C. Busscher
Elders	Terry Hammink Caspar Booij	Elders	Marion Van Someren Rodney De Boer
Minnesota South			
Ministers . . .	Peter W. Brouwer John H. Engbers	Ministers . . .	Daniel W. De Groot William Vanden Bos
Elders	Clarence Mast Bernie Top	Elders	Elmer Walhof Garry G. Zonnefeld
Muskegon			
Ministers . . .	G. Bernard Dokter Peter E. Brink	Ministers . . .	Andrew Vanden Akker Kenneth Vis
Elders	Roger Westrate Herbert Boelens	Elders	Eugene Rothi Henry Muyskens
Niagara			
Ministers . . .	John De Jong Jack B. Vos	Ministers . . .	Henry Katerberg Richard Stienstra
Elders	Joe Drost Joe Veldhuizen	Elders	Simon Pols Teun Hunse
Northcentral Iowa			
Ministers . . .	Gerald E. De Vries Brent Wassink	Ministers . . .	Robert B. Vermeer H. Charles Kooger
Elders	Clarence Henze Karl J. Bultsma, Sr.	Elders	Paul Eekhoff Henry De Waard
Northern Illinois			
Ministers . . .	Roger A. Bouwman John F. Schuurman	Ministers . . .	Bruce Leiter Bert De Jong
Elders	Martin LaMaire Richard De Vries <i>Jack W. Kuiper</i>	Elders	Jack W. Kuiper John H. Zeilstra
Orange City			
Ministers . . .	Aldon L. Kuiper Jack M. Gray	Ministers . . .	Ronald D. Baker Robert Ruis
Elders	John F. Kreykes Randy Hilbelink	Elders	Ervin Hibma Harry Bosma
Pacific Northwest			
Ministers . . .	Bernard J. Van Ee Louis Kerkstra	Ministers . . .	Harvey A. Brink Donald W. Lagerwey
Elders	Jay Anema Lyle Vander Pol	Elders	Martin Vander Wall Douglas G. De Vries
Pella			
Ministers . . .	Jason Chen Daniel S. Sarkipato	Ministers . . .	John R. Sittema Robert D. Drenten
Elders	Orville Zylstra Dean M. Ward	Elders	Dennis Wiggers Jacob Vander Hart

Classis	Delegates		Alternates	
Quinte				
Ministers . . .	Willis Van Groningen Charles T. Fennema		Ministers . . .	Ed W. Visser James R. Poelman
Elders	Abe Wamsteeker Ralph Pykner		Elders	John K. Mulder Andrew Meima
Red Mesa				
Ministers . . .	W. Keith Bulthuis Michael J. Meekhof		Ministers . . .	Paul H. Redhouse Gordon T. Stuit
Elders	Stan Pikaart Francis R. Mansfield	→	Elders	Carl D. Kloosterman
Rocky Mountain				
Ministers . . .	John Van Regenmorter Kenneth Eiten		Ministers . . .	William Verhoef Jerry A. Hollerman
Elders	Henry W. Brandsma Raphael Pranger		Elders	George Van Houw Eugene Rubingh
Thornapple Valley				
Ministers . . .	James E. De Vries Roger G. Timmerman		Ministers . . .	Ben J. Ridder Bernard W. Mulder
Elders	William Sikma Peter Paap		Elders	Sidney Clossen Cornelius Korhorn
Toronto				
Ministers . . .	Simon Wolfert Henry Lunshof		Ministers . . .	John W. Van Stempvoort William Dykstra
Elders	Henry Boehm Wietse G. Posthumus		Elders	Henry Dykstra Frank Wynia
Wisconsin				
Ministers . . .	Clifford E. Bajema William G. Brouwers, Jr.		Ministers . . .	John Bylsma Larry L. Meyer
Elders	Milton Kuyers Fred Oosterhouse		Elders	Armond H. Start Robert Den Boer
Yellowstone				
Ministers . . .	Jerrien Gunnink William D. Vis		Ministers . . .	Gary G. Hofland Douglas J. Hunderman
Elders	Dick C. Flikkema Robert Selles		Elders	George C. Freswick Jack De Vries
Zeeland				
Ministers . . .	Jacob W. Uitvlugt Henry B. Vanden Heuvel		Ministers . . .	Ray B. Lanning Esler L. Shuart
Elders	Bernie Ten Harmsel Peter Koster	→	Elders	Arnold A. Vander Wall August Ykema

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THE BACK TO GOD HOUR

I. Introduction

The Back to God Hour, approximately one hundred employees worldwide, with offices in Palos Heights, Illinois; Burlington, Ontario; Tokyo, Japan; Hong Kong; Campinas, Brazil; and Jakarta, Indonesia, broadcasting more than ten thousand hours of programming each week and publishing mountains of literature, doesn't amount to much compared to Nintendo.

Nintendo dominates the video-game industry in North America, with a four-billion-dollar share of the five-billion-dollar market. According to *VIS & VIS* magazine (December 1990), *Nintendo Power* magazine reaches 1.5 million subscribers, and "the company's 200 problem-solving game counselors field 50,000 calls weekly, while the mailroom processes 10,000 letters." The Back to God Hour doesn't come close.

That is, it doesn't come close when we look at the two organizations the way people usually look at organizations. But when we look at the two with the eye of faith, our conclusions are somewhat different. There is a power in the proclamation of the gospel over the airwaves that Nintendo can never match.

True, it is impressive to see a young child mesmerized by a video game, but it is even more impressive to hear a listener describe how God has used the gospel over the radio or television to change a heart, a life. In times of deep need, the gospel overpowers every game. In fact, it overpowers everything. What we are bringing to our listeners and viewers is the greatest force in all the world. After the generals have done their best, or their worst, after the doctors have tried their hardest, after the philosophers have reached the heights of their influence, after economic systems have given and taken away, the gospel of salvation through the Lord Jesus Christ remains as the only hope. Today, all over the world, even unbelievers are beginning to question their unbelief and are casting furtive glances in the direction of the gospel. As Russian writer Nikolai Samvelian said recently, "The egg is broken, and we are trying to put it back together and the contents back inside. We are beginning to think that perhaps we need a new chicken and a new egg." And then he agreed that the gospel could well be the chicken and the egg that are now needed.

At the Back to God Hour we feel ourselves propelled forward by a sense of unusual opportunity. This report is being prepared as news keeps flooding in about Operation Desert Storm; it is a war in which communication is as much a tactical factor as the warhead on a Tomahawk Cruise missile is. Ours is a world held together by electronics, and when crises come, people are glued to radio and television. Rightly or wrongly, people believe that the truth comes over the air. Often it does. It surely does when the airwaves bring the message of salvation through the Lord Jesus Christ. Those who listen and believe are changed for time and for eternity. And eternity is of

towering importance, for it is becoming increasingly obvious that all of us need more than temporary help.

We are pleased to share with the church the nature of our ministry as it is currently carried on. We are encouraged to know that the church is standing with us and that we benefit constantly from its prayerful interest. We advance into the future together with a sense of great expectation.

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. Both ministries are supported by literature; the devotional *Today* is widely distributed.

The network carrying "The Back to God Hour" remains relatively constant at about 185 domestic stations and an additional 30 stations overseas. The Vision Network airs "Faith 20" twice a week in the United States. Vision TV also broadcasts "Faith 20" one evening a week in Canada; though the evening has been changed from Monday to Saturday, the response has continued to be strong in this weekend time slot. Of special significance for "Faith 20" coverage was the addition of a major station in New York City, Channel 5, which airs the broadcast at 5:30 a.m. to a potential audience of more than 22 million.

The "Faith 20" television programs are supplemented by a network of phone centers. In addition to the Palos Heights center that serves the Chicagoland area and 7,000 cable outlets that are part of the 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 to Vision TV. In California, phone centers in Artesia and Chino service calls that respond to KTTV. Faith Community Church (CRC) in Wyckoff, New Jersey, has become the headquarters for the phone center that services responses to the New York broadcast.

Rev. David J. Feddes joined the English-language staff of the Back to God Hour in September of last year, and Rev. Henry Bruinooge, our minister for listener contact, retired early in 1991. Rev. Feddes will speak on "The Back to God Hour" broadcast and will also take over many of Rev. Bruinooge's duties.

B. Arabic-language ministry

Our church's Arabic-language broadcasts have been reaching North Africa and the Middle East for thirty-two years with a message of redemption and reconciliation. We hope that after the war in the Persian Gulf a climate will be established in the Middle East in which all peoples will be able to practice their religion without intimidation.

The Arabic-language programs of the Back to God Hour are broadcast by Rev. Bassam Madany over Trans World Radio (TWR) from transmitters in

Monte Carlo and on Cyprus; over Cyprus Broadcasting Corporation (CBC), Nicosia, Cyprus; over FEBA, on the Seychelles in the Indian Ocean; and over WYFR in Okeechobee, Florida. These stations ensure good coverage for our Arabic-language programs in the Middle East, North Africa, and West Africa. On July 6, 1990, ELWA, a pioneer missionary radio station in Monrovia, Liberia, which we have used from the beginning of our Arabic broadcasts, was shut down because of the disastrous civil war in that country. It will be some time before this station returns to the air.

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 1990, *Truth and Life*, a three-part series of booklets on the Gospel of John, was completed. Thirty-seven thousand copies of *Truth and Life* were mailed to listeners as well as 15,000 packets of books.

There continues to be a steady demand for Rev. Madany's book *The Bible and Islam: Sharing God's Word with a Muslim*, a guide for a biblical approach to Islam today. Remarkably, this book is used in prisons, where Islam is being widely studied; prison chaplains consider Madany's material useful as they work with those who are taking an interest in the Islamic faith.

Rev. Madany and his wife, Shirley, who assists him, stay very close to the Middle East situation. Currently their work is affected by the war in that area. Military chaplains and pastors of churches near army camps have requested Madany to prepare a concise statement that shows the differences between Islam and Christianity which they can use as they deal with personnel in their command who are learning about Islam for the first time and taking an interest in it. *Understanding Your Spiritual Environment*, Madany's new tract, traces the history of Islam and highlights the basic teachings of Christianity. Printed on an ordinary sheet of paper and written in a very objective way, it will not offend the host countries in which Desert Storm personnel are found. Providing for the spiritual needs of our servicemen is an element of this ministry that was never anticipated, but the Madanys are happy to do whatever they can to help our chaplains.

C. Spanish-language ministry

Using well over two hundred stations, most of them 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. It recently produced a Spanish version of *A Christmas Carol*, for which the Spanish Department received an Angel and a Willard award. Often radio, television, and print are used together for a media blitz in a certain country or city.

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

Rev. Boonstra's twenty-five-year broadcast ministry has been supplemented by many conferences and mass rallies in target countries. Many of these contacts have been financed by a small group of people in western Michigan who have had special love for this work. In March of this year, Rev. Boonstra conducted a special week-long conference for five hundred selected Christian leaders in Guatemala City, including the recently elected President and Vice President of Guatemala, both of whom are professing Christians. In addition to Boonstra, the conference featured speakers on preaching, Christian education, and politics. Such a conference, a result of the effective outreach of the broadcast ministry, shows what can be accomplished when we build on the contacts made over the airwaves.

Rev. Guillermo Serrano joined the Spanish Department in January. For the next several months Rev. Boonstra will be working with Rev. Serrano, training him to take up this ministry. Serrano, a native of Chile, is well acquainted with the Latin American situation. We hope that after his retirement early next year Rev. Boonstra will continue to maintain a relationship with our organization so that we will continue to benefit from his wisdom and expertise.

D. French-language ministry

Rev. Aaron Kayayan's radio program "Perspectives Réformées" is carried by powerful stations which cover Europe and part of North Africa. Eleven local stations carry our programs daily in France. During the first part of the year, we used ELWA (Monrovia, Liberia) for broadcasting our French programs to Africa; we continue to use TWR in Swaziland and FEBA in the Seychelles to enable this program to reach most of francophone Africa. Our Dominica station provides daily coverage for the French-speaking Caribbean islands. From Florida, WYFR sends broadcasts to both Europe and Africa three times a week. Four stations carry the French program "Perspectives Bibliques" in Canada.

The French ministry considers literature very important and continues to produce new titles that are designed to help individuals and organizations. These publications are widely used for teaching purposes in schools, churches, groups, and seminaries. They provide a basic Reformed library for many pastors, evangelists, and teachers.

The French-language television program "Croire Pour Comprendre" has become a regular part of the Quebec scene; videos of this program have also been sent to the Central African Republic, Zaire, and Togo. These programs feature church history, evangelism, doctrine, short children's segments, and interviews.

Rev. Kayayan has produced many books and pamphlets which are widely distributed. He also continues to maintain contact with the Eglise Réformée Confessante au Zaire (Reformed Confessing Church in Zaire) and with a similar church in Benin. Both denominations 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 regular trips there. It is clear that there is widespread spiritual hunger 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 "repaganization" of Africa,

which is now occurring in Christian guise. In such a situation, it is extremely important that Africans learn authentic Christianity, to which the Reformed faith gives witness.

At an important meeting in the Netherlands on November 16, the Gereformeerde Kerken (Liberated), Spakenburg South Classis, formally joined in the work in Zaire. The Back to God Hour, the Reformed Church in America, and the Spakenburg South Classis of GKN(V) are working together in an ad hoc arrangement that will enable each body to aid the Eglise Réformée Confessante au Zaire in its development.

E. Portuguese-language ministry

During the last several months our organization has been enriched by the presence of Rev. Celsino Gama and his wife, Elione, who have been living in the United States during a one-year stay designed to integrate them and their work more closely into our operations in Palos Heights. Rev. Gama has returned to his country occasionally during this period to supervise our office in Campinas. This year has been very profitable for all of us and also for our Portuguese ministry; many television programs have been produced, and we have benefitted from Rev. Gama's insights; he was recently awarded a degree in journalism, which equips him to respond to the challenges of broadcasting in Brazil. His presence in North America has also made it possible for many of our churches to become better acquainted with him.

The Portuguese-language ministry of the Back to God Hour is an example of the way our denomination can work with a 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 in Brazil. This ministry has become an effective mission to Brazil, the most heavily populated country in Latin America, and 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. Rev. Celsino Gama, one of its pastors, directs this work; he is the speaker on "Luz Para O Caminho" and the television program "Cada Dia." The television program is well received in Brazil. In December, Gama renewed his contract with Bandeirantes Television for a better broadcasting time than previously, and this has increased response to the broadcast significantly. Our Portuguese outreach publishes the bimonthly newspaper *O Evangelistica* and has counseling centers in Campinas and Belo Horizonte.

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

F. Chinese-language ministry

January 16, 1991, was a significant day for this ministry; on this date, Rev. Jimmy Tai-On Lin successfully completed a *colloquium doctum* conducted by Classis Chicago South and was received into the ministry of the Christian

Reformed Church as our Chinese-language broadcaster. Lin comes to the Back to God Hour from the Hop Yat Church in Hong Kong. He is a graduate of the University of Hong Kong and has an M.A.R. and M.Div. from Westminster Theological Seminary in Philadelphia and a Th.M. from Princeton. Before his conversion, he was a science teacher in Hong Kong. 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 following the 1988 death of Rev. Isaac Jen, our first Chinese-language minister, and response to the broadcast has continued to be strong. The letter count diminished immediately after the repressive action of the government in 1989 but increased again after several months. The personnel that Rev. Jen put in place are extremely capable, and they continued to produce programs while the department awaited Rev. Lin's coming in October 1990. Rev. Henry Bruinooge, our minister for listener contact, who began his ministry as a missionary to China and served for thirty years in Japan, supervised this work during the interim. Mrs. Eunice Bruinooge, who lived in China as a child, writes the "English World" program. The Bruinooges will continue to produce this program in their retirement. We were especially dependent on Mrs. May Chen and Mrs. Ivy Huang, whose diligent and intelligent efforts made it possible to carry this mission forward during the last months.

Chinese-language programs are broadcast from seven stations: HCBC, a commercial station in Hong Kong; KTWR of Trans World Radio in Guam; Far East Broadcasting Corporation's KFBS on Saipan; MSW, an FEBC station in Iba, the Philippines; HLAZ on Cheju Island, Korea; and HLKX in Inchon, Korea.

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

This ministry features literature which includes a Chinese/English version of *Today*, a Chinese-language edition of the Heidelberg Catechism, lesson sheets for the bilingual programs, and other booklets. Recently the Chinese Department has begun translating and adapting the "Faith 20" compendium series for radio broadcast to China.

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 Japanese-language 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 this country. Last year, because of a more favorable dollar-yen relationship, it was possible to restore a program on TWR that we had been previously forced to drop. 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.

The listeners retreat, held annually, was well attended again this year and received favorable attention in two newspapers. Our Japanese staff is looking forward to the completion of the remodeling that forced them to work in very cramped quarters for many months. Rev. Shijiro Ishii, the director of our Japanese-language outreach, reported to our October 1990 board meeting that, in spite of the hardships, interest in the ministry continues to grow. Our monthly magazine, *The Wave of the Gospel*, is used by Japanese seamen in Canada and South Africa.

An encouraging element of this ministry is the growing interest of the Japanese Reformed community. One of the major goals of all of our ministries is the integration of the broadcast ministry with the ministry of local congregations. Our pastor has always had a close relationship with the Japanese churches, and the broadcast has urged listeners to contact local Reformed churches. Over the last several years, it has been gratifying to see the yen contribution to the work grow steadily; it is now nearly two million yen, double the amount contributed in 1986. This is a very healthy development for a ministry in a nation that is extremely nationalistic.

The Japanese nation is resistant to the gospel. It is among the more difficult of Christian mission fields. We rejoice that last year several listeners turned to Christ and became part of the church as a result of our ministry. The Back to God Hour looks forward to continuing this ministry during the coming years.

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 eighty-two 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. Johns, Newfoundland.

Our new offices, purchased in 1984, have enabled the program to grow. Fifty-three local stations now carry Indonesian programs, and more are projected. In addition, our Indonesian programs cover the entire nation from transmitters in Manilla and Guam. This has increased follow-up activity considerably. Our ministry also includes 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. Atmarumeksa, director of Indonesian-language ministry, is involved in a joint evangelism venture with the Geredja 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 Java. There are special problems that accompany broadcasting the Christian gospel in Indonesia, the nation with the largest number of Muslims in the world. While the government allows Christians to carry on their activities, there are many points of tension; for example, the very tally of Christians is open to question: the government says they comprise 10 percent of the population, whereas the Christians themselves are convinced that the figure is above 15 percent. Recently the government prohibited the largest Lutheran denomination from holding its annual synod—there is precedent for government interference. Converts to Christianity encounter great difficulty when they attempt to change their identity card from "M," for Muslim, to "C," for Christian, and it becomes very difficult for them to earn a living. We are 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," "Vozvrasheniye k Bogu." The programs, adaptations of our English ministry, feature Mikhail Morgulis as speaker and are produced by Alex Leonovich of the Slavic Missionary Service. Mr. Morgulis, formerly a newspaper editor in Kiev, ensures that the program will have an authentic Russian sound. 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 of them available; many Russian churches have video ministries within the churches themselves, especially directed to inquirers. We are also arranging to have our videos broadcast as part of a program for Soviet national television, hosted by Morgulis.

Last year we reported on a trip by Dr. Joel Nederhood and Alex Leonovich, which strengthened our relationship with the All Union Council of Evangelical Christians—Baptists. Since then, Rev. Gregory Komendant, who was recently elected president of the council, has visited our offices. In January of this year, Nederhood and Leonovich were able to return to Moscow and Leningrad at the invitation of the World of Culture Association, an organization of writers and artists who are trying to establish a new spiritual direction for the nation. This trip provided an opportunity for contact with the evangelical Christian community, but it was especially important because of the contacts with secular organizations. We are currently exploring some of the possibilities for further contact with the Soviet nations through the World of Culture Association and through relationships that we have established with the city of Reutov, which is adjacent to Moscow.

There is probably no other country that has a greater spiritual hunger than the Soviet Union at this time. The times are so troubled that, as one city councilman put it, "I am an unbeliever, but in times like these, even unbelievers turn to God." During this most recent contact it was gratifying to discover that our program is well known and to see people reading the book we have published in the Russian language, *The Origin of the Universe and the Existence of God*, by William Craig. We are now able to publish the book

within the country at low cost, and we look forward to publishing Dr. Del Ratzsch's book, *The Philosophy of Science*, during this year. The Russian intelligentsia are searching desperately. While Dr. Nederhood was there, he was asked to give a lecture for the World of Culture Association on the Reformation and its meaning for us today; this was covered by Moscow television.

In addition to the intense spiritual hunger in the U.S.S.R., there is also great fear. How long will the freedoms last? What will happen if they are taken away? Currently we are exploring ways of supplementing and expanding our Russian ministry, sensing that the time for doing so is short.

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 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. It sets us apart from organizations that are solely dependent for support on those who listen.

Three nonquota sources provide the other half of our income. First of all, we depend on the churches for special mission giving. In this connection it is necessary to observe that we need more church support for specific ministries and ministers. We urge evangelism committees to contact us; we now have representatives 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 they die.

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 in our various ministries, our organization has also been favored with effective development in the area of administration. In 1981, the ministry and the business aspects of the organization became administratively separate. Presently Mr. David Vander Ploeg is our executive director.

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

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

Approximately thirty-five people comprise our staff in Palos Heights, and another sixty-five 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.

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. Ralph and Celia Dik are full-time volunteers who manage the Voice of Life station.

With this report we want to express our profound appreciation to the 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.

This report is being prepared nearly six months before it will be reviewed by synod. We have no idea what the conditions in our world will be by then. One thing we know: our victorious Savior is on the move, controlling each event so that he will be glorified. Whatever happens, we know that the work we are doing is part of his great mission. What you have just read is a small part of what Christ is doing in our world today. How privileged we all are to be a part of this mission team! May God focus our vision, deepen our faith, increase our energy, and use us mightily until the trumpet sounds.

Over the last months we have been impressed with how fragile our work is. The temporary loss of ELWA in Liberia as a result of the civil war in that country is a clear example of the way the tools we depend on for our mission can be taken away at any time. So while there is time and while we can, we respond in faith to the words of our Savior. "As long as it is day, I [we] must do the work of him who sent me. Night is coming, when no one can work. While I am in the world, I am the light of the world" (John 9:4-5).

IV. Matters requiring synodical attention

- The board requests that its president, Dr. Calvin P. Van Reken; the director of ministries, Dr. Joel 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. Juan Boonstra be permitted to address synod on behalf of the Back to God Hour.

C. The following nominations are presented for board membership for three-year terms:

Wisconsin Area

Rev. Steve Alsum is pastor of Calvin CRC, Sheboygan, Wisconsin, having previously served the Morrison, Illinois, CRC.

Rev. John Bylsma is pastor of Brookfield, Wisconsin, CRC, having previously served churches in East Paris (MI), Minneapolis, and in the Chicago area (3 churches). He has been a member of the Board of World Missions.

Chicago Area

Mr. Donald Ipema is currently a deacon in Faith CRC of Tinley Park, Illinois, and is active in the local Christian schools and various other Christian organizations. He manages a waste-disposal company.

Martin Ozinga III, a member of Community Life CRC, Lockport, Illinois, is a member of the church council and is active in many Christian organizations. He is president of Ozinga Brothers, Inc., a Chicago-area cement company.

South East U.S.

**Rev. Jack Vander Laan* is the chaplain for Waste Management, Inc. in Ft. Lauderdale, Florida.

Rev. Christopher J. DeVos is pastor of New Hope CRC of Dunwoody (Atlanta), Georgia. Formerly a campus pastor in Colorado, he has served on the Board of Home Missions campus-ministry task force and on the curriculum committee of Calvin Seminary.

Iowa

**Dr. James Schaap* is an English professor at Dordt College and a member of Faith CRC in Sioux Center, Iowa.

Mr. Morris Blankepoor is a member of Faith CRC of Pella, Iowa, where he has served as an elder. He is an English teacher at Pella Christian High School.

Washington

**Dr. Jack Veltkamp*, a dentist, is a member of Third CRC in Lynden, Washington.

Mr. Dean Douma is a member of Bellevue CRC in Bellevue, Washington. He works in the printing business.

Eastern U.S.

**Dr. John Last*, a dentist, is a member of Preakness CRC, in Wayne, New Jersey.

Mr. John Golden, a member of Midland Park CRC in Midland Park, New Jersey, is an elder in his church, a Faithline volunteer, and an active member in various other Christian organizations.

*incumbent

D. The board requests that the proposed budget for 1991-1992 be approved, that a quota of \$67.10 be adopted for the Back to God Hour ministries, and that a quota of \$25.75 be adopted for CRC-TV ministries.

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

F. The board requests that synod 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 1990 through February 1991. A supplementary report will follow after the May 1991 meeting of the board.

II. The Board of Trustees

A. February meeting

The semiannual session of the Board of Trustees was held February 11-14, 1991. Thirty-three nonclergy and seventeen 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	Mrs. Patricia Nederveld
Treasurer	Mr. William Boer (appointed)

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 "I Offer My Heart to You, Lord . . . A Call to Spirituality."

C. Special Committee report

The Special Committee, under the leadership of Rev. John L. Witvliet, functioned faithfully within the mandate it had been given by the board in February 1989. The mandate was

1. to give scriptural direction to the professors (Menninga, Van Till and Young) and provide pastoral advice to them in hearing and responding to criticism;
2. to work towards clarification and resolution with the professors those matters which the *ad hoc* committee has identified to be ambiguous and which may be open to misinterpretation; and
3. to report regularly to the Executive Committee and the full Board so that the churches can be informed through their trustees.

(Board of Trustees Minutes, Feb. 1989)

At the February 1990 meeting, the board reported the resolution of issues associated with Professors Menninga and Young. The Special Committee continued its work with Professor Van Till and presented a report to the trustees at the February 1991 board meeting. The fifty-member board thoroughly discussed the report and its recommendations, accepting it nearly unanimously. The recommendations as approved are presented here as information. *A copy of the entire report may be obtained from the Board of Trustees Office.*

1. That the Board of Trustees accept this written report from the Special Committee and affirm the report and its conclusions (pages 7, 10, 19) as its own.

2. That the Board of Trustees acknowledge with gratitude Professor Howard Van Till's concurrence with the conclusions of the committee's written report and with confidence attest to his faithfulness to the promises he made in signing the Form of Subscription, his submission to the authority of the written Word of God, and his avowal of the historicity of the Adam and Eve of Scripture.
3. That the Board of Trustees regard this concurrence as the resolution asked for at the May, 1990 meeting ("... to clearly show his adherence to the synodical standards for interpretation ...").
4. That the Board of Trustees express its confidence in Professor Howard Van Till's commitment "to teach only that which I believe is consistent with the Word of God and to teach nothing that is contrary to the doctrinal positions adopted by the Christian Reformed Church," and in his faithfulness to Reformed scholarship, in attempting to integrate God's revelation as found in His world with His revelation as found in His Word, in the context of the physical sciences.
5. That the Board of Trustees advise Professor Howard Van Till as he carries out his commitment and faithfulness (a) to show a keen awareness of what the Church has concluded and affirmed in the past (Report 44 and the other synodical decisions cited in this report);
(b) to remain circumspect about the use of the literary genre of ancient Hebrew literature; and (c) to listen as the Church through its synods speaks on the relationship of faith and science generally and on the matters of primeval history and vehicle packaging particularly.
6. That the Board of Trustees encourage Professor Van Till to continue his personal reflections, his research, and the testing of new insights.
7. That the Board of Trustees expect all faculty of the College and Seminary to concur with the conclusions of this report.
8. That the Board of Trustees remind all faculty that "our methods of interpreting Scripture must be true to Scripture's own view of reality and expressive of our Reformed confession concerning biblical revelation" (Report 44, p. 543).
9. That the Board of Trustees remind the Church that it must "respect such freedom of biblical interpretation as falls clearly within the bounds of our creedal forms of unity, while recognizing, of course, that in all things we are bound by the Word of God" (Report 44, p. 543).
10. That the Board of Trustees remind the Church that it "must also keep its windows open to God's world by addressing the redeeming message of God's authoritative Word to every sphere of life and to every human situation. For God's Word has cosmic dimensions. Only by honoring this comprehensive concept of biblical authority can the Church lead the community of believers to a growing Christian maturity in its witness to a secular society, and thus live up to its God-given mission in the world" (Report 44, p. 545).
11. That the Board of Trustees express deep disappointment to those who have leveled irresponsible charges or expressed wholesale condemnation not only regarding *The Fourth Day*, but specifically toward Professor Howard Van Till. The Board of Trustees deeply shares and appreciates Professor Van Till's profound grief with the manner in which these charges have been delivered (Exodus 20:16) and the Board of Trustees resolves to defend vigorously its faculty against such irresponsible charges through the established procedures.
12. That the Board of Trustees express its deep sorrow over the unrest in the churches occasioned by the matters discussed in this report and by the way in which these matters were sometimes handled in the quest for resolution.
13. That the Board of Trustees express its heartfelt desire that by the adoption of the foregoing recommendations it may (a) promote a more harmonious relationship between Calvin College and the churches and (b) encourage constructive discussion on the relationship between our knowledge of Scripture and of the world in the context of trust and respect.
14. That the Board of Trustees send the report of the Special Committee to the churches and inform them of its decisions regarding it.

15. That the Board of Trustees discharge the Special Committee, with gratitude for its efforts, affirming that the committee has completed its task.
(Report of Special Committee, Feb. 1991)

D. *Ad hoc Committee on Governance*

1. Excerpt from committee report

I. *Background*

At its February and May 1990 meetings the Board of Trustees considered a new governance structure for Calvin College and Calvin Theological Seminary. These documents were consistent with the recommendation from the Synodical Committee on Structure Review. The election of sixteen denominational representatives under a common board structure was a key determinant in the configuration of a parent board with two subsidiaries—Calvin College and Calvin Theological Seminary. The sixteen member parent corporation accommodated Structure Review.

The Structure Review Committee's recommendations as proposed were not adopted by the Synod of 1990. In its place synod adopted another way to accomplish many of the concepts proposed by the Structure Review Committee. At the same time, synod did approve separate subsidiary corporations for Calvin College and Calvin Theological Seminary under the legal formation of a parent corporation. The parent corporation concept was proposed by the Board of Trustees of Calvin College and Seminary to accommodate the Calvin structure to the proposed Structure Review recommendations. It is clear that in the light of synod's decisions, some of our previous assumptions and recommendations ought to be reviewed.

Upon examining the unique needs of both the college and the seminary, the committee came to the conclusion that a common parent board is no longer necessary. Each board independently would be responsible to the synod for its programs and administration.

II. *The grounds for this revised approach to the governance of both the college and seminary might best be detailed as follows:*

The separate boards address more effectively and efficiently the unique needs of each institution.

A. For the college, the increasing complexity of operations and relationships in the college require more diversity in governance. The proposal:

1. 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.
2. Enables leaders with varied expertise and influence to be attracted to the college by opportunity to serve on the governing board.
3. 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.
4. Assists the college in generating new contacts and networks for fund raising and, thus, enhances fund raising capabilities of the college.
5. Affords an increasing role in college governance for parents, alumni, and other constituents of the college (those whose role in the funding of the college has been increasing).
6. Conforms to more cost-effective and more efficient denominational models of governance already in existence.

B. For the seminary, the unique needs and nature of theological education generally and the responsibilities assigned to Calvin Theological Seminary as the denomination's school for ministerial training require a board specifically qualified to govern the institution. The proposal:

1. Retains the denominational identity of the seminary board.
2. Provides focused attention on theological education.

3. Conforms to more cost-effective and more efficient denominational models of governance already in existence.
4. Creates more direct accountability of the seminary to the church and more intentional response of the church to the seminary.
5. Encourages trustee selection based on competence in and commitment to theological education at Calvin Theological Seminary.

(Report of ad hoc Committee on Governance, Feb. 1991)

2. The board approved the following recommendations:

- a. That two corporations—Calvin College and Calvin Theological Seminary—governed by separate boards be established. Both independent boards, under the newly adopted synodical agencies structure, will report to synod.
- b. That the Board of Trustees adopt the following documents:
 - (1) Proposed Articles of Incorporation of Calvin College
 - (2) Proposed Articles of Incorporation of Calvin Theological Seminary
- c. That the Board of Trustees adopt the proposed bylaws for Calvin College and Calvin Theological Seminary as they were amended in these ways:
 - (1) That the non-retiring members of the current board be divided into two groups (approximately sixteen each) which will make up the separate college and seminary boards.
 - (2) That the regional representatives be selected by the classes in each region, subject to approval by synod, in accordance with such procedures as are adopted by the Board of Trustees from time to time.
 - (3) That the Committee on Governance prepare final Bylaws incorporating (1) and (2) above for approval at the May 1991 Board meeting.
- d. That the Board of Trustees appoint a transition committee and that the *ad hoc* Committee on Governance be named to serve in this role for the Board of Trustees.
- e. That the Board of Trustees adopt the following timetable:

February 1991 Recommended by Calvin College and Seminary Board of Trustees

May 1991 Transition committee recommends a plan for the selection of trustees for both boards, and proposes a detailed, complete plan for separation or the sharing of assets and support services. Approved by the Board of Trustees.

June 1991 Synod approval of College and Seminary restructuring upon recommendation by Board of Trustees

June 1991 Synod approval of new board members

July 1991 New articles of incorporation and bylaws go into effect for Calvin College and Calvin Theological Seminary

(Board of Trustees Minutes, Feb. 1991)

III. The seminary

A. Faculty and staff matters

1. Twenty-three people hold full-time faculty appointments for 1990-1991. Synod ratified the appointments of Rev. Keith Tanis, Dr. Craig Van Gelder, and Dr. Calvin Van Reken. Rev. Tanis and Dr. Van Gelder have begun their work at the seminary; Dr. Van Reken will begin in the summer of 1991.
2. Appointment (see Recommendations, VI, B, 1)

The faculty presented a recommendation for the position in systematic and philosophical theology in the doctoral-studies program.

After successful interview by the board, Dr. Ronald J. Feenstra was appointed to the Heritage Chair for Doctoral Studies as Associate Professor of Systematic and Philosophical Theology for three years, commencing

with the 1992 academic year. Synod is asked to interview him and ratify the appointment.

3. Reappointments

The board approved five reappointments (see Recommendations, VI, B, 2).

4. The board approved the appointment of Dr. Roger S. Greenway, Professor of Missiology, as Dean of Students for three years.

5. The board declared an opening in the department of New Testament and authorized the faculty to prepare a nomination for this position because of the anticipated retirement of Dr. Andrew Bandstra at the conclusion of the 1991-1992 academic year.

B. Academic matters

1. Policy on women exhorting in the M.Div. program (see Recommendations VI, B, 3)

In the light of Synod 1990's decision to open the offices of elder and minister to women, pending ratification by Synod 1992, the faculty and board approved for presentation to synod an interim policy concerning women in the M.Div. program. This interim policy allows women students who aspire to ordained ministry in the Christian Reformed Church to have their preaching in non-CRC churches evaluated and credited as part of their field-education program. This practice provides a basis for eventual candidacy evaluation by the faculty and board. This matter is presented for synodical action because all program matters require synodical approval.

The board approved the following amended plan (policy) for the administration of exhorting done by female M.Div. students:

- (1) Calvin Seminary will continue to admit women to its M.Div. program, and will not require field education exhorting as a condition for receiving the M.Div. degree. The academic office, therefore, will not insist that Calvin Seminary's women M.Div. students meet all the concurrent curriculum based and field education preaching requirements.

Ground: This is consistent with the current policy of the Seminary.

- (2) Calvin Seminary will not solicit, promote, or provide opportunities for exhorting by its women M.Div. students in Christian Reformed churches. The field education office, therefore, will not seek nor will it honor requests for women to exhort in Christian Reformed churches.

Ground: In the Christian Reformed Church the office of minister is not open to women until synod ratifies the Church Order changes to be consistent with its action in 1990.

- (3) Calvin Seminary, through its field education office, will provide opportunities for exhorting by its women M.Div. students in non-Christian Reformed churches. These services will be evaluated and credited as part of the standard M.Div. degree program.

Grounds:

- (a) The 1990 Synod has made the judgment that qualified women serving in all offices of the church is not contrary to the teachings of Scripture.
- (b) Even though women may not preach in the Christian Reformed Church, the position of synod implies that where church policy of

other denominations/ congregations does allow women to preach,
it is not contrary to Scripture for them to do so.

(Board of Trustees Minutes, Feb. 1991)

2. Ethnic-minority education programs

The board concurred with International Theological Seminary's appointment of Rev. Ananda Perera as administrator of the joint "2 + 2 Program" of Calvin Seminary and ITS. It also approved the appointment of Rev. Pedro Windsor as on-site coordinator of its program at TASUM (The Apprenticeship School for Urban Ministry) in Chicago.

3. Doctoral-studies program

In January the Association of Theological Schools approved implementation of the Ph.D. program as proposed. The program is scheduled to commence in September 1992.

IV. The college

A. Faculty matters

1. The board approved the appointments as listed in Recommendations, VI, C, 1-5.
2. The board approved the reappointment of faculty and staff members as listed in Recommendations, VI, C, 6-10.
3. Leaves of absence
The board approved sabbatical leaves of varying lengths for eight faculty members and nonsabbatical leaves for three faculty members.
4. The board approved Calvin Research Fellowships for ten faculty members.
5. The board approved seven new programs/courses.

V. Business and finance

A. The board approved a base college tuition rate for full-time students of \$8,100 for 1991-1992.

B. The board approved a room and board rate of \$3,350 for 1991-1992.

C. The board approved the following seminary tuition rates for 1991-1992:
\$ 82.00 per credit hour for M.Div. courses
\$122.00 per credit hour for Th.M. courses
\$ 30.00 per credit hour for audit
\$ 40.00 per unit of field education

D. The board approved the following tuition and fees for the Calvin Theological Seminary Ph.D. program for 1991-1992:

Total cost of the four-year program	\$17,200
First-year charges	\$ 5,735
Second-year charges	\$ 5,735
Third-year charges	\$ 2,870
Fourth-year charges	\$ 2,870
Annual continuation fee	\$ 250

E. The board approved the following schedule of per-year student assistance for the Calvin Theological Seminary Ph.D. program when the money is available:

Doctoral fellowships	\$12,500
Doctoral assistantships	\$ 7,500
Living stipends up to	\$ 2,700
Rental subsidies up to	\$ 4,000

F. According to synodical regulation, the board submits the following executive-level compensation report for 1991:

Job level	No. of positions in job level	Compensation quartile (includes housing allowance)
9	1	4
7	1	3
7	2	4
5	1*	4
5	1	3

*pending job-level review

VI. Recommendations

A. Seminary appointments and reappointments

1. The board recommends the following appointment:

Ronald J. Feenstra, Ph.D., to the Heritage Chair for Doctoral Studies as Associate Professor of Systematic and Philosophical Theology for three years, commencing with the 1992 academic year.

2. The board recommends the following reappointments:

- a. Harry Boonstra as Theological Librarian and Assistant Director of the Library for Seminary-related Matters for two years
- b. Henry De Moor as Associate Professor of Church Polity and Church Administration for two years
- c. Richard C. Gamble as Director of the H. Henry Meeter Center and as Professor of Historical Theology for four years
- d. Wilbert M. Van Dyk as Academic Dean and as Associate Professor of Homiletics for two years
- e. William J. Boer as the seminary's officer for business and finance for four years

3. The board recommends approval of the amended policy concerning exhorting by women in the M.Div. program.

B. College appointments and reappointments

The board recommends the following:

1. Regular two-year appointments

- a. Randall J. Brouwer, M.S.E.E., Assistant Professor of Engineering
- b. Debra L. Freeberg, M.A., Associate Professor of Communication Arts and Sciences
- c. Steven H. Vander Leest, B.S.E., Instructor in Engineering

2. Term appointment

Terry L. Eves, M.A.R., Assistant Professor of Religion and Theology for one year

3. Adjunct faculty appointment

Charles Smith, M.M., Ed.D., Adjunct Professor of Music for duration of appointment as Direct of Calvin Alumni Choir

4. Extension of regular appointment

Steven J. Wykstra, M.A., Ph.D., Professor of Philosophy for one year

5. Extensions of current administrative appointments

- a. Roger D. Griffioen, Ph.D., for a one-year extension of his current appointment as Dean for the Natural Sciences and Mathematics and for the Contextual Disciplines (with faculty status)
- b. Janice B. Heerspink, M.A., Tutor Coordinator and Instructor, Academic Support Program, for two years, to align her current appointment with the schedule for administrative appointment (with faculty status)
- c. Beverly H. Morrison, Ph.D., Instructor, Academic Support Program, for two years, to align her current appointment with the schedule for administrative appointment (with faculty status)

6. Reappointments with tenure

(Italics indicate promotion to that rank.)

- a. Richard G. De Jong, S.M., Sc.D., Professor of Engineering
- b. Stanley L. Haan, Ph.D., *Professor of Physics*
- c. Lee P. Hardy, M.A., Ph.D., M.A., Professor of Philosophy
- d. Daniel R. Miller, M.A., Ph.D., *Professor of History*
- e. Richard A. Nyhof, M.S., Ph.D., *Professor of Biology*
- f. John R. Schneider, Ph.D., *Professor of Religion and Theology*
- g. Marvin Vander Wal, M.S.E., P.E., Associate Professor of Engineering
- h. Charles R. Young III, M.Div., Ph.D., Professor of Art

7. Two-year regular faculty reappointments

(Italics indicate promotion to that rank.)

- a. Joel C. Adams, M.S., Ph.D., Assistant Professor of Computer Science
- b. Roy M. Anker, M.A., Ph.D., Professor of English
- c. Cheryl Kreykes Brandsen, M.S.W., Assistant Professor of Social Work
- d. W. Dale Brown, M.A., Ph.D., Associate Professor of English
- e. David A. Cook, M.S.Acc., C.P.A., Associate Professor of Business
- f. David H. De Heer, Ph.D., Professor of Biology
- g. Sharon A. Etheridge, M.S.N., Assistant Professor of Nursing
- h. Glenn W. Fetzer, M.A., M.Phil., Ph.D., *Associate Professor of French*
- i. Robert S. Fortner, M.A., Ph.D., Professor of Communication Arts and Sciences
- j. Terry M. Gray, Ph.D., Associate Professor of Chemistry
- k. Roland G. Hoksbergen, M.A., Ph.D., Associate Professor of Economics for one year
- l. Gertrude A. Huizenga, M.A., M.Mus., Ph.D., *Professor of Music for one year (reduced load)*
- m. Allen H. Koop, M.S., Ph.D., Associate Professor of Biology

- n. Janice B. Koop, M.S., Ph.D., Professor of Mathematics
- o. Myra J. Kraker, M.A., Ph.D., *Professor of Education*
- p. D. John Lee, M.S., Ph.D., *Associate Professor of Psychology*
- q. Karen Carlson Muyskens, Ph.D., Assistant Professor of Chemistry
(reduced-load appointment)
- r. Mark A. Muyskens, Ph.D., Assistant Professor of Chemistry (reduced-load appointment)
- s. Jeffrey R. Pettinga, M.A., Assistant Professor of Physical Education
- t. Arden R. Post, M.Ed., Ed.D., *Professor of Education*
- u. Brian M. Post, M.S.E.E., Assistant Professor of Engineering
- v. Anna Greidanus Probes, M.F.A., Assistant Professor of Art
- w. Gary D. Schmidt, M.A., Ph.D., Associate Professor of English
- x. Stephen T. Simpson, M.B.A., Ed.D., Professor of Business
- y. Steven D. Steenwyk, M.S., Ph.D., Associate Professor of Physics
- z. William R. Stevenson, Jr., M.A., Ph.D., Associate Professor of Political Science
- aa. Janna L. Ter Molen, M.S., *Assistant Professor of Physical Education*
- bb. James Vanden Bosch, M.A., M.A., Associate Professor of English
- cc. Scott H. Vander Linde, M.A., Ph.D., *Associate Professor of Economics*
- dd. William E. Van Vugt, M.A., Ph.D., *Associate Professor of History*
- ee. Dean A. Ward, M.A., Ph.D., *Professor of English*
- ff. James D. Wilkins, M.A., Assistant Professor of French
- gg. Mark F. Williams, M.A., Ph.D., *Professor of Classical Languages*
- hh. Xiang Dong Ye, M.S., Ph.D., Associate Professor of Mathematics

8. Administrative reappointments

- a. Robert A. Berkhof, M.S., Director of Development for four years
- b. William J. Boer, M.S., M.B.A., Vice President for Administration and Finance for four years (with faculty status)
- c. Jeanette Bult De Jong, M.Ed., Vice President for Student Affairs for four years (with faculty status)
- d. Evelyn J. Diephouse, M.A., Registrar for four years (with faculty status)
- e. James H. Quist, A.B., C.P.A., Controller for four years
- f. Steven R. Timmermans, M.A., Ed.S., Ph.D., Director of the Academic Support Program for two years (with faculty status)
- g. Gordon L. Van Harn, M.S., Ph.D., Provost for three years (with faculty status)

D. Business and finance

1. The board recommends the following quota amounts:
 - a. Seminary
 - (1) 6 percent increase in the per-family quota rate for 1992.
 - (2) In addition to the 6 percent increase for 1992, an amount equal to the deficit in quota receipts for the previous year's budget. The quota deficit for 1989-1990 was \$136,000.
 - b. College: 9 percent increase in the per-family quota rate for 1992.
2. The Board of Trustees recommends that it be given the privilege of the floor at synod (a) to make a presentation showing the financial position of

the college and seminary and (b) to request direction to substantially improve the viability of a denominational seminary.

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

CRC PUBLICATIONS

I. Introduction

We are grateful to God for blessing our work as we continue to serve the church through the publishing ministry. During the past year we have again focused on helping to achieve our mission as adopted by our board at its 1990 meeting:

Our purpose, as the publishing agency of the Christian Reformed Church in North America, is to provide, efficiently and effectively, publications and other resources to assist the Christian church in helping people 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.

As part of our efforts to ensure that resources are effectively used to carry out that mission, staff has developed a five-year plan, by department, for our publishing ministry. This plan will serve as the basis for our work during the years to come. Copies are available for those who are interested.

Some of the other key developments within our ministry also show how the various departments' day-to-day work is focused on achieving our mission:

Galen Meyer has now served as *Banner* editor for one full year. As will be shown later, the "Meyer *Banner*" has been well received. By way of a greater variety of practical articles, news stories, and the editor's own writings, *The Banner* is continually increasing its efforts to help people show the lordship of Christ in their lives and in their witness and ministry to the world around them. This is increasingly difficult at a time when our denomination is experiencing diversity and division.

The Education Department is focusing most of its efforts on development of the new LiFE curriculum that was approved by Synod 1989. By its "faith nurture" emphasis, the LiFE curriculum will help future members of the church develop a mature faith in Jesus Christ as their Savior and Lord that is evidenced in attitudes, actions, and ministry to others. Several other programs and activities within the Education Department are focused on helping the church carry out its ministry task. Among these are the activities of World Literature Ministries, which primarily publishes Reformed literature in other languages, and the basic-English program, which will be directed toward those in this country and overseas who read at a basic level.

CRC Publications is also attempting to work more closely with other CRC agencies so that together we can increase our effectiveness in serving the church and in helping its members become more effective servants of Christ in building God's kingdom. These attempts are in anticipation of and parallel to the move toward a more integrated denominational structure.

Largely due to the emphasis on the development of the new LiFE curriculum, CRC Publications will be experiencing a tight financial condition during the next few years. By devoting appropriate efforts to controlling costs and by more intensive promotion of our products, we should be able to

weather this situation without a great deal of disruption. Our goal will be to remain financially strong so that we can continue to serve effectively as the publisher of the church.

We present this report of our agency's work trusting that it represents what God would have us do during this time. We hope that synod will candidly assess our work and tell us not only where we are succeeding but also where we can better serve the church of Jesus Christ. 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 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 1991 are as follows:

Rev. Howard D. Vanderwell, president
Rev. William D. Buursma, vice president
Ms. Nelle Vander Ark, secretary
Mr. Philip Vanden Berge, treasurer

C. Representation at synod

Recommendation:

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

For the board:

Rev. Howard D. Vanderwell, president
Rev. William D. Buursma, vice president
Ms. Nelle Vander Ark, 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 from September 1, 1991, through August 31, 1994.

Mr. Steve Boshoven

Mr. Boshoven graduated from Calvin College with a bachelor's degree in business administration. He received his master's degree in business administration from the University of Michigan. He received his CPA in 1981. Mr. Boshoven has been employed for five years at Foremost Insurance Company, where he currently serves as vice president/controller. He previously was employed by Deloitte and Touche for seven years. Mr. Boshoven, his wife (Cheryl), and four-year-old son (Matthew) attend Seymour CRC, Grand Rapids, Michigan. Mr. Boshoven is on the Allocations and Review Committee of the United Way board.

Mr. James Meyer

Mr. Meyer graduated from Ferris State University with a bachelor's degree in accounting. He received his CPA in 1970. Mr. Meyer has been employed for seventeen years by Spartan Stores, where he currently is senior vice president and chief financial officer. He was previously employed by Deloitte and Touche for three years. He and his wife (Nancy) have four children. They live in Hudsonville, where they are members of Immanuel CRC. Mr. Meyer is vice president of consistory at his church and a board member of Mission 21 India, the CRC World Mission Foundation, and South YMCA.

E. Role of standing committees within CRC Publications

At its 1990 meeting the CRC Publications Board appointed a task force to examine the role and functions of standing committees within CRC Publications. This issue arose because synod had assigned the work of two committees (World Literature Committee and Worship Committee) to CRC Publications, and their place within our governing structure was not clear.

At its 1991 meeting the board reviewed and approved the report of the task force. The recommendations of the task force germane to synod's work are the following:

1. Mandate: The functions of these [standing] committees would be to carry out continuing, long-term tasks. Mandates may be defined by synod or by the board. Certain decision-making authority, as defined by the board, may rest with each standing committee.
2. Reporting: Standing committees will report directly to the executive committee/board.

As a result of these decisions, for clarity of roles and smooth decision-making processes, it is suggested that synod assign tasks intended for these committees to the CRC Publications Board rather than directly to the committees.

III. Administrative update

A. CRC Publications and the environment

At its 1990 meeting the CRC Publications Board appointed a committee to "study the issues and factors associated with recycling paper and develop a recommended recycling policy statement and goals for CRC Publications." The board reviewed and approved the report of the task force at its February meeting.

The task force statement contained the following "Rationale" statement:

God gave us, his human creatures, the marvelous assignment of ruling his creation by developing its vast resources in a way that brings glory to him (Gen. 1:28, 2:15, 19-20; Psalm 8:6-8). To be faithful to our task, we cannot waste or pollute those resources. For this reason we at CRC Publications will choose very carefully the chemicals and paper we use in our products, trying our best to preserve the creation's resources and help solve the waste disposal problem throughout the world.

Goals proposed by the task force and adopted by the board included the following:

Overall Goal: CRC Publications will seek to publish materials which are environmentally sensitive and designed for recyclability. This "sensitivity" will include selection of appropriate paper, inks, paper coating, different paper types within the same product, bindings, and packaging materials. This goal implies an ideal goal of 100% of CRC Publications' materials on "recycled" and "recyclable" paper.

Fifty percent of CRC Publications' materials will be on recycled stock by June 30 1991.

Seventy-five percent of CRC Publications' materials will be on recycled stock by June 30, 1992.

When bidding on "outside" printing services, CRC Publications will normally quote printing on recycled stock as well as on virgin timber.

The CRC Publications office will use recycled and recyclable paper in its copy machines.

B. *Joint-ministries agreements*

During the past year CRC Publications has resolved how it will deal with the increasing concern of Revenue Canada that structures are set up to assure that money donated in Canada is controlled by a Canadian entity.

For all of CRC Publications' work (not including World Literature Ministries) the necessary control can be handled by an annual resolution adopted by the Board of Directors of the Christian Reformed Church in North America (Ontario Corporation). This approach is possible because of our agency's extensive expenditure of funds in Canada.

However, this approach is not possible for the work of the World Literature Committee. Thus a joint-ministries agreement has been developed. The model for this agreement was recommended by the Synodical Interim Committee.

IV. Program/policy information and recommendations

A. *The Banner*

Under the leadership of Rev. Galen Meyer, *The Banner* is continuing its tradition of excellence. Evidence for this is abundant. Feedback from readers indicates that the majority of *Banner* readers are clearly enthusiastic about *The Banner*, including the evenhanded way the staff is handling the controversial issues facing the CRC. The Evangelical Press Association's award as the denominational periodical of the year is evidence that *The Banner* continues to be highly respected by its peers.

The *Banner* staff, as might be expected, bore the brunt of the reactions within our denominations about synod's decision to open all church offices to women. It is discouraging, at times, to serve as editor of a denominational paper when the church is dealing with difficult issues such as this.

Rev. Meyer and the *Banner* staff are committed to dealing with the controversial issues facing the CRC in an evenhanded way. Evidence of that

commitment (regarding both the creation/evolution and women-in-office issues) will be abundant by the time synod meets.

One of Rev. Meyer's goals is to increase the interest of youth and young adults in *The Banner*. We are encouraged by some indications of youth interest in *The Banner*. According to a recent study of youth (16-18) and young adults (25-28) completed by the Calvin College Research Center, 70 percent of the youth surveyed in the study said that they "regularly" read *The Banner*. Another relatively large group said they did so "occasionally."

The eagerness of young adults to work on special issues of *The Banner* is also encouraging. Last year the *Banner* issue which was planned and written by young adults was well received. Another issue like it will appear in May. Last year's special issue on the YCF convention was also much appreciated—2,000 extra copies were sold rather quickly. A similar issue is planned for the 1991 convention.

The Banner office staff is supported by seventeen news correspondents throughout the U.S. and Canada. The staff is presently looking for a Korean correspondent to help them keep up with the news in the Korean part of the CRC.

During the past year the staff put together special issues of *The Banner* focusing on the CRC in Chino, Lynden, Burlington, and Edmonton. The purpose of these issues was to help the CRC get to know itself a little better. Staff is tentatively planning to do a few more such issues; however, the criticism that resulted from each of the issues thus far has dampened enthusiasm a bit.

After a high of almost 52,000 subscribers in 1984, there has been a steady decline to about 44,000 subscribers. A variety of reasons are given by individual subscribers who fail to renew their subscriptions. The most common include the following: *The Banner* comes too often, it is too expensive, or they read someone else's copy. A number of churches continue to cancel their Every Family Plan, usually because of local financial conditions. Decreasing denominational loyalty is probably the underlying cause for much of the subscription decline.

The percentage of CRC members who subscribe to *The Banner* remains, however, larger than subscription percentages for most denominational periodicals. A variety of promotion activities are planned in an attempt to reverse the recent slide in the number of subscribers.

B. Korean periodical

Last spring and early summer, representatives of the Korean Council (made up of the pastors from the Korean churches) requested help from CRC Publications for a Korean periodical that they want to publish. The council envisions a monthly thirty-two-page magazine which would consist of translations of some *Banner* articles plus a number of original articles relating to needs within the Korean community. A task force was appointed to suggested a response to this request.

The task force identified the following as some of the key reasons for supporting a Korean periodical:

1. Such a periodical would fulfill certain basic needs in the Korean community:

- a. To become better informed about the CRC denomination, its history, ministries, doctrines, and church polity.
 - b. To stimulate a more proactive relation between the larger CRC and the Korean CRC community by fostering involvement in the development of such a periodical.
 - c. To make available some CRC educational materials in Korean.
 - d. To aid the Korean Christian Reformed churches in maintaining self-identity.
 - e. To have a bridge, or transition, that will encourage Korean CRC members to become subscribers and contributors to *The Banner*.
2. Such a periodical would be beneficial to the larger CRC community.
- a. It's important that the denomination establish various links to the Korean Christian Reformed community.
 - b. Involvement in such a periodical will help the CRC to become more cross-culturally aware.

The task force suggested that the editorial guidelines would be the same as those established by synod for *The Banner*:

- a. Inform readers about what is happening in the CRC as well as the church at large.
- b. Provide articles that edify and encourage Christian living.
- c. Stimulate critical thinking about issues related to the Christian faith and the culture of which we are a part.

As is the case with *The Banner*, it is understood that the periodical would

- a. Stay within the bounds of Scripture and the creeds and confessions of the CRC.
- b. Promote the unity of the CRC.
- c. Discuss decisions of CRC ecclesiastical assemblies in a constructive tone.

Based on the above and on other stipulations regarding reporting arrangements, etc., the CRC Publications Board decided to assist the Korean Council of the CRC in the production of a monthly thirty-two-page periodical for a period of no more than seven years by providing an annual grant and by providing two staff representatives to serve as advisers.

The board also decided to request from synod a quota of \$.50 to provide funding for this grant. Part of the rationale for this quota request was the fact that a quota amount was provided by synod for a number of years to aid in publishing *De Wachter*.

C. 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.

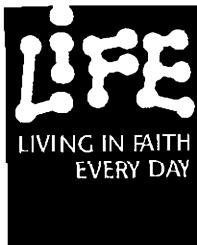
- a. For younger students (BIBLE WAY curriculum)

Staff does not intend to revise or update the BIBLE WAY curriculum again. Sales of these materials have remained remarkably stable, largely due to continuing efforts of the Marketing Department. Churches of other denominations continue to discover BIBLE WAY for the first time ("Where have you been all these years?").

b. For younger students (LiFE curriculum)

Considerable progress has been made on the new curriculum. Staff is well ahead of its original schedule so far. Of the total of thirty-two quarters in the LiFE curriculum, authors have finished fourteen, final editing is close to being completed on three, and art work has yet to start.

As can be anticipated, developing a new curriculum raises many questions that need to be answered: How should the goals be phrased? How many student activity sheets are allowed for each quarter? What should the logo for the new curriculum be? etc. The probable logo for the new curriculum appears at right:



c. For junior-high students

With the completion of the revised *Crossroads* courses this past year, we now have in place a rather complete menu of church-school material for this age level. Sales of these courses have been excellent.

The staff has now completed three booklets in the series called *Devotions for Today's Family*. Sales of these books have been excellent, so clearly they fill a need in the churches. Staff will continue to produce at least one of these a year.

d. For high-school students

By the time synod meets, staff will have completed the newest course for this age group, *Coming Attractions*, as well as a revision of *Reasons*, Book I (containing material on the New Age movement and on Satanism) and *Landmarks*, Year I. It is also revising *Decisions*.

A new series of Bible studies for high-school-age students, *Prime Time*, will be introduced this fall. Another new course, *Freedom Walk*, is in the early stages of development.

Meanwhile, staff has begun a new overall planning phase for high-school-level curriculum materials. As the first step in the planning, some questionnaires will be sent to high-school students and teachers.

e. For adults

During the past year new publications include *The Kingdom Equation*, three booklets in the *Issues in Christian Living* series, and *A Mighty Comfort*. As charged by last year's synod, we also published a summary of synodical action and reports entitled *Women in Office: A Report to the Christian Reformed Churches*. Over 8000 copies of this booklet were sold by early spring.

In the video area staff is working on two projects, *Basics for Believers*, featuring Rev. Lewis R. Vander Meer (to be completed in early summer), and *Being Reformed in Today's World* (in the initial planning stages).

By the time synod meets, the booklet entitled *The Christian Reformed Church and You*, designed to introduce our church to people (especially minorities) interested in joining the church, will be released. By fall, initial publications in bilingual (Spanish and English) Bible studies will be ready for distribution.

After some discussion, the board decided to discontinue publication of the *Banner Discussion Guides* because of lower than anticipated sales.

- f. One of the proposals contained in the report of the synodical committee on youth and young-adult ministry was that synod change Church Order Articles 63 and 64, which deal with the church regulations concerning "Catechetical Instruction." The changes suggested by the study committee fit extremely well with the work of the Education Department (both in the BIBLE WAY and in the new LIFE curriculum) and the broader understanding of church education embodied in these curricula.

The CRC Publications Board, however, believes that the recommended changes in the Church Order have a serious lack—one of which the study committee was well aware but about which it could do nothing because of the limitations of its mandate from synod. Its recommendation says nothing about the church education of adults. Since synod is already being asked to change these articles, we consider this an ideal time to consider a change that would include the faith nurture of adults as well.

Recommendation:

The CRC Publications Board recommends that synod further amend Church Order Articles 63 and 64 to read as follows (*note: Article 63 would be a combination of Article 63 and 64 as proposed by the synodical study committee, and Article 64 would be an addition addressed to adults:*)

Article 63

- a. Each church shall minister to its youth—and to the youth in the community who participate—by nurturing their personal faith and trust in Jesus Christ as Savior and Lord, by preparing them to profess their faith publicly, and by equipping them to assume their Christian responsibilities in the church and in the world. This nurturing ministry shall include receiving them in love, praying for them, instructing them in the faith, and encouraging and sustaining them in the fellowship of believers.
- b. Faith nurture of the youth shall be supervised by the consistory.
- c. Instruction in the faith shall be based on the teachings of Scripture and the interpretation of those teachings as formulated in the creeds of the church, especially in the Heidelberg Catechism. Selection of curriculum materials and instructional helps shall be approved by the consistory.
- d. The minister of the Word shall lead in all aspects of the faith nurture of the youth, with the help of the elders and others appointed by the consistory.

Article 64

- a. Each church shall minister to its adult members—from young adults to aged—so as to increase their knowledge of, and to nurture a mature faith in, the Lord Jesus Christ and to encourage and sustain them in the fellowship of believers. This shall be done by providing ample opportunities for continued instruction in the

Scriptures and the teaching of the creeds, by equipping them for works of service, and by encouraging them to assume their Christian responsibilities in the church and in the world.

- b. Faith nurture of the adults shall be modeled and supervised by the consistory.

Grounds:

1. The faith nurture (church education) of not only the youth but also all adult church members is an essential—although often lacking or weak—part of each church's task and activities (Eph. 4:11-16).
2. The principles for the Unified Church School Curriculum, adopted by Synod 1970, outlined a church education program addressed not only to the youth but to all adults in the church. It stated "this core program shall address itself to persons of all ages from earliest youth through the various stages of adulthood."
3. It remains true: "If the adults don't learn, nobody will take church school seriously" (*Church Education in the Christian Reformed Church*, p. 41). The church order should put faith nurture of youth in the context of the faith nurture of the adults.

h. Friendship Series

This excellent program for youth and adults with mental impairments continues to receive widespread distribution among many denominations. Much of the work of spreading the word about this program takes place under the auspices of the Friendship Foundation and Friendship Series Charities (Canada). Some of the more significant developments in recent years include appearances on the Dobson radio program, significant attention at the International Congress on the Church and Disability (sponsored by Joni and Friends), a new video introduction entitled *Give It Away*, and a newsletter for Friendship groups called *Friendship Extras*.

i. Materials for people with visual impairments

As we reported to synod last year, we have decided to work closely with Pathways International (sponsored by the Minneapolis diaconal task force) to make available curriculum and other resources in braille. Part of the quota approved by synod was for this effort, and we can report good progress on it. Computer disks of our core courses, of the *Psalter Hymnal*, and of certain liturgical forms have been produced.

j. Basic-English materials

In 1988 the CRC Publications Board authorized development of "a comprehensive plan for a basic English program." The idea of developing basic-English materials began as part of a World Literature Committee vision for outreach to people in those overseas countries where English is commonly taught as a second language and where urban young people would be very interested in reading simple Christian literature in basic English. Later it was felt that similar material might be very attractive to immigrant people and others in North America who have limited reading capabilities.

Staff is now actively working on two lines of products:

- 1) Translating some of our present doctrinal teaching materials into basic English or writing new materials of a similar character.
 - 2) Developing a number of stories regarding immigrant people and others who live on the fringes of North American society. These stories will be designed to illustrate and lead the readers into a deeper understanding of certain biblical teachings.
2. Training and consultancies
- a. Church-education consultants (CECs)
We currently have twenty-three regional consultants available to the churches for training and consultant services. All are dedicated men and women with a strong vision for good church education. Staff has begun to prepare these people to work with the faith-nurture approach embodied in the new LiFE curriculum.
 - b. Children and worship program
In February the third annual conference for trainers of this program was held. There are currently twenty-two regional children's worship trainers available for the churches. This program is done in cooperation with the Reformed Church in America. The number and denomination of churches that have received training are as follows:

Christian Reformed Church	34
Reformed Church in America	62
Presbyterian	4
Other	16
Total	125

3. Music and liturgy

a. CRC Worship Committee

1) Committee members

Jo Alberda (Art Department, Dordt College)
Wayne Brouwer (pastor, First CRC, London, ON)
LeRoy Christoffels (pastor, Preakness CRC, Wayne, NJ)
Dale Cooper (chaplain, Calvin College)
David Diephouse (History Department, Calvin College)
Linda Male (dir., youth and education, Plymouth Heights CRC,
Grand Rapids, MI)
Bert Polman (Music Department, Redeemer College)
Tony Van Zanten (pastor, Roseland Chr. Min., Chicago, IL)
Leonard Vander Zee (pastor, South Bend, IN, CRC)

2) Survey of worship practices in the CRC

Toward the fulfillment of its mandate "to study liturgical uses and practices in our churches," the Worship Committee conducted a survey of worship practices in the CRC by sending a questionnaire to one in six congregations in the CRC. A total of 118 churches responded—a very high percentage.

A preliminary analysis by the committee shows evidence of both commonality and diversity.

Commonality

- Worship committees are fixtures in most congregations, and functions probably vary widely.
- A strong majority of churches expect at least some degree of congregational participation in services.
- There seems to be virtually universal acceptance of liturgical art.
- Use of the Common Lectionary seems to be growing, but it has not supplanted the Heidelberg Catechism as the organizing tool.
- Children's messages are at least occasional in 80-90 percent of the churches.

Diversity

- Some regional variations were suggested by the results of the survey. The U.S. heartland (Iowa, South Dakota) and certain parts of Canada and the Eastern U.S. appear marginally more inclined to use older forms and practices. The urban Midwest, the Rocky Mountains, and to a certain extent the West appear more likely to experiment.
- There appear also to be some broad variations in practice between Canada and the U.S. For example, Canadian churches are more likely to make use of "Our World Belongs to God; a Contemporary Testimony," to use the Heidelberg Catechism, to leave primary responsibility for liturgical planning to pastors, and to include a children's message. They are less likely to involve musicians and to have children stay for the entire service.

Please see Appendix A for a more extensive summary of the results of this survey.

3) Revision of the forms for public profession of faith

As a result of its decision in 1988 regarding participation of younger children in the sacrament of the Lord's Supper, synod requested the CRC Worship Committee "to review the forms for public profession of faith in the light of these declarations. . . ."

The Worship Committee reported on this assignment in 1989 by, among other things,

- (a) recommending five guidelines for encouraging and implementing younger professions of faith,
- (b) offering a trial form for the public profession of faith by children,
- (c) continuing its study with a view to presenting a final report to Synod 1991.

(Agenda for Synod 1989, pp. 63-68)

Responses to the 1989 Worship Committee report:

Synod 1989 commended the Worship Committee's report to the churches for study and response. Initial feedback from the churches was sparse. Reactions to the report were then solicited by CRC Publications Board members who, in the fall of 1990, asked pastors to respond to a short questionnaire. The questionnaire asked if the pastor had used either the guidelines and/or the trial form. The answers were as follows:

U.S.A.	yes: 37	no: 146
Canada	yes: 1	no: 54
Total responses: 288		

The following observations may be made on these statistics:

- (a) the report may not be sufficiently known—it is “buried” in the *Agenda for Synod 1989*;
- (b) while some congregations have begun to encourage younger professions of faith, other congregations may need a much, much longer time to alter their customary patterns.

Much more profitable than these numerical results of the questionnaire were the written comments and suggestions about the guidelines and the trial form. The committee will be analyzing these suggestions during the coming months.

Recommendation:

The board requests that synod extend the time allotted for the churches to react to the Worship Committee’s report, its guidelines, and new form approved for trial use until November 1, 1991.

Ground: As yet relatively few reactions have been received.

The Worship Committee will continue to work on the forms for profession of faith and will plan to develop a final report for consideration by the board and Synod 1992.

4) New Revised Standard Version

Synod 1990 decided to “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.” The Worship Committee has appointed a seven-member committee to carry on this study and advise it. This committee includes three Old Testament scholars—Barry Bandstra (Hope College), David Engelhard (Calvin Seminary), and John Stek (Calvin Seminary); three New Testament scholars—Willis De Boer (Calvin College, emeritus), David Holwerda (Calvin Seminary), and Bastiaan Van Elderen (retired, formerly of Calvin Seminary); and one chairperson/reporter—Wayne Brouwer (pastor of First CRC, London, ON, and member of both the Worship Committee and CRC Publications Board).

This study committee plans to report later in 1991 in sufficient time so that the Worship Committee will be able to submit a report and recommendation to the board and Synod 1992.

b. *Reformed Worship*

CRC Publications has completed its fourth year of publishing this magazine. We continue to receive encouraging comments from many of the approximately 3,000 subscribers.

c. *Psalter Hymnal* and related matters

As might be expected given the strong sales initially, sales of the worship edition have fallen off dramatically this past year. We estimate

that over one-half the CRC churches have now purchased the 1987 edition for use in their services.

Staff has finally begun the long-delayed project (mandated by synod) of providing instrumentations of selected groups of songs from the *Psalter Hymnal*. This became possible because of computer programs that recently became available. The first volume of songs, for the Easter season, was released in February. The next two volumes should be published later in the year.

4. World Literature Ministries

a. World Literature Committee composition

This committee continues to serve as the umbrella organization to coordinate the work of the various CRC agencies and to supervise the work of the language committees. The following members currently serve on the committee:

John Brondsema, treasurer (member-at-large)
Merle Den Bleyker, secretary (World Missions)
David Kool (CRWRC)
Arie Leder (Calvin Seminary)
Bassam Madany (Back to God Hour)
Harvey Smit, chairman (CRC Publications)
Alvin Vander Griend, vice chairman (Home Missions)

As a result of the joint-venture agreement that is being implemented, the name of the supervising entity will now be called the Joint-Ministries Management Committee, and the composition will be changed to provide adequate input from Canada. The Canadian representation will consist of Arie Leder and Keith Knight. Mr. Knight and Winnie Klop will represent the Publications Board on this committee beginning in September.

b. Status of World Literature Committee work

Managing editor John De Jager handles the day to day work of this ministry. A major part of his work is establishing and maintaining relationships with overseas publishers and distributors.

The five language committees (Arabic, Chinese, French, Hausa, and Spanish) are served by volunteers who are experts in their native language areas. The World Literature Committee itself serves as an interim language committee in two language areas: Russian and Korean. In Appendix B of this report you will find an overview of the work carried on in each of these language areas during the past year.

c. World Literature Committee merger with CRC Publications

We are now in the final year of the provisional five-year period during which synod assigned responsibility of World Literature Ministries to CRC Publications. When synod approved the provisional merger five years ago, it requested that a committee be appointed to prepare a recommendation regarding whether this merger become permanent. This committee has prepared a recommendation, which appears elsewhere in the *Agenda for Synod 1991*. The CRC Publications Board is also bringing a recommendation to synod; a brief review of the progress under the provisional merger might be helpful.

Among the changes that have been accomplished since the provisional merger began are the following:

- A new name (World Literature Ministries), which more accurately reflects the work of this ministry.
- A vision statement for the ministry.
- A cost-recovery policy.
- Substantial progress in requiring accountability from the various language committees.
- A significant improvement in distribution capabilities. Among the key developments have been the development of a catalog, arrangements with a number of foreign distributors, and development of an in-house distribution capability (thus enabling distribution of Spanish materials through channels in addition to TELL).

The CRC Publications Board wishes to inform synod that it supports the recommendation from the WLC/CRC Publications Merger Evaluation Committee that the World Literature Committee remain under the CRC Publications Board.

Grounds:

1. The five-year trial merger has been a positive experience for both CRC Publications and the World Literature Committee.
2. The work of the World Literature Committee has become more effective and efficient since the trial merger began.
3. The ministry of CRC Publications will continue to benefit by having a close relationship with a worldwide, mission-focused, publishing ministry.

d. World Literature Committee finances

The depressed economic situation in most of the nations where we publish and distribute our literature continues to be a serious factor hindering our book sales. Our distributors often report that the income of pastors and other church workers is so low that books are considered an unaffordable luxury. For many it would take an entire week's earnings to buy one of our commentaries.

Our goal continues to be that income will be received in about equal amounts from quota, gifts, and sales. We are making progress toward that goal but at this point depend primarily on quota income.

5. TRAVARCA

Synod 1984 approved a long-range plan for CRC Publications that contained a proposal to "develop a rental library of video resources for church education and training." After considerable study, however, the CRC Publications Board decided that a more cost-effective way to achieve the goals embodied in this decision would be to work with the RCA in upgrading and expanding TRAVARCA.

The number of churches that use this resource has increased since this upgrading began. The number of CRC churches that are members, for example, has grown from 28 to 220.

However, because TRAVARCA has not been able to charge its members for rental fees for individual rental items, this venture has not been able to

achieve total cost recovery. Thus additional financial support is needed for this work. The CRC Publications Board decided that we would continue to be involved in the joint operation of TRAVARCA and would provide annual financial support in the amount of \$15,000. The RCA will contribute an equal amount.

D. 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.

A few significant developments during the past year will have a lasting effect on how this department does its work. First, the new printing press purchased a little over a year ago has opened the door to new levels of printing capabilities. Second, a management approach called Statistical Process Control (SPC) has led to substantial improvements in quality and productivity. Third, the workload reduction experienced in the first half of 1990 has forced a reevaluation of operating plans and has directed attention toward remaining financially viable while downsizing. Fourth, the transfer of printing sales to the Marketing Department has helped establish a more appropriate relationship with other agencies.

The work reduction took place primarily because of two developments: (1) the decrease in printing needs of the Education Department because of its focus on developing the new curriculum and (2) changes in technology, which resulted in much more preliminary work's being done in other departments. As a result of the workload reduction, several staff members were laid off during the past year.

The Services Department has also begun a program within the denominational building to gather, sort, and process paper and other materials for recycling. Staff members worked closely with a board-appointed task force that dealt with recycling; the work of this group was summarized earlier.

E. Marketing Department

This past year marked the first full year of operation for this new department within CRC Publications. The following functions are now centralized in the Marketing Department: customer service, promotion, public relations and communications, sales of *Banner* ads and subscriptions, printing sales, market research, and sales forecasting.

As can be seen in the chart below, over one-half of CRC Publications accounts and sales are to non-CRC churches. That trend will continue to grow as we expand our ministry by promoting our products to other denominations.

Denomination	Accounts	Total \$
Christian Reformed Church	910	\$1,307,332
Presbyterian	1115	458,924
Reformed Church in America	422	170,888
Other	754	149,518
Bookstores/Agencies	529	677,229
Miscellaneous Customers		(includes \$214,000 in sales by RCA Distribution Center)
TOTAL	3730	\$2,991,891

Some of the major promotion projects during the past year included the following:

- Promotion of the *BIBLE WAY* curriculum to Presbyterian and UCC churches, which resulted in more than 700 new churches, bookstores, and other organizations on our customer list.
- Promotion of the new *Devotions for Today's Family* series to churches and bookstores, resulting in over 9,300 sales.
- Promotion of *Reformed Worship* and the *Psalter Hymnal* to nearly 12,000 Presbyterian churches.
- Promotion of *The Banner* to nonsubscribing CRC members.

This department also conducted market research on *Banner* nonsubscribers. Results of this survey included the following:

- *The Banner* is read at least occasionally by 38 percent of nonsubscribers.
- The best-rated magazine was *Focus on the Family* (by 12 percent of the sample). Primary reason: relevance to family issues and the practical issues of life.
- The most common reasons for not reading *The Banner* included the following: don't have time (36%); unhappy with direction of CRC/*Banner*/too liberal, etc. (30%); costs too much (21%); don't read much (14%); comes too often (11%).
- Ninety-three percent (93%) of survey respondents felt that *The Banner* should be published less than once a week.

V. Finance

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

As mentioned earlier, we anticipate that our financial situation will be tight during the next few years, primarily because of the intensive staff concentration on development of the LiFE curriculum (which prevents staff from developing other products). During the fiscal year which ended June 30, 1990, we experienced a slight deficit.

CRC Publications respectfully submits for synod's information audited financial statements for the fiscal year that ended June 30, 1990, and the budgets for fiscal years 1991 and 1992. These reports have been submitted to the denominational financial coordinator for placement in the *Agenda for Synod 1991—Financial and Business Supplement*.

Recommendations:

- A. CRC Publications respectfully requests synod to allocate a quota of \$2.10 per family in calendar year 1992 for support of CRC Publications' ongoing ministries.
- B. CRC Publications respectfully requests synod to allocate a quota of \$.50 per family in calendar year 1992 for support of a Korean periodical (see Section III, B).
- C. CRC Publications respectfully requests synod to allocate a quota of \$2.00 per family in calendar year 1992 for support of World Literature Ministries' various programs.
- D. CRC Publications respectfully requests synod to include World Literature Ministries as a denominational agency recommended to the churches to receive one or more offerings for above-quota needs in calendar year 1992.
- E. CRC Publications respectfully requests synod to recommend the Friendship Ministries (United States) and Friendship Series Charities (Canada) to the churches for financial support in 1992.

For synod's information, the \$2.10 (approximately \$130,000) quota request for CRC Publications' ongoing operations will be allocated within CRC Publications as follows:

<i>The Banner</i>	\$100,000
TRAVARCA	\$ 15,000
Braille ministry	\$ 7,500
Cross-cultural ministry	<u>\$ 7,500</u>
Total	\$130,000

VI. Personnel

A. General

CRC Publications now employs approximately seventy-five people, both full-time and part-time. The staff team is organized into five departments. In addition there is an administrative office made up of three positions.

The Staff Council is a management group made up of the executive director and the department heads: Galen Meyer, Periodicals Department (*The Banner*); Harvey Smit, Education Department; Robert Terwilliger, Marketing Department; Charles 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 reappointment

Rev. Galen Meyer's first term as editor in chief of *The Banner* will be completed on August 31, 1991 (his initial appointment was for a two-year term, as are all such appointments). 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 this appraisal of Galen Meyer, the following recommendation was prepared regarding reappointment.

Recommendation:

That synod reappoint Galen Meyer for a four-year term as editor in chief of *The Banner*, beginning September 1, 1991.

Ground: Under Galen Meyer's leadership, *The Banner* has continued its tradition of excellence. The publication reflects his keen awareness of the key purposes of *The Banner*, as outlined by synod: to inform, to edify, and to stimulate critical thinking among CRC members. Rev. Meyer has brought fresh ideas, a wider variety of authors, a unique writing style, and new formats to *The Banner*. He also has shown excellent judgment in dealing with the controversial issues facing the Christian Reformed Church. His writing style is creative, well organized, and effective in communicating complex issues.

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. Recommendation regarding extension of time allotted to churches to react to the Worship Committee's report which includes guidelines and a new form related to children at the Lord's Supper (see Section II, C).
- D. Allocation of quota for CRC Publications (see Section V).
- E. Allocation of quota for Korean periodical (see Section V).
- F. Allocation of quota for World Literature Ministries (see Section V).
- G. Recommendation of World Literature Ministries to churches for one or more offerings (see Section V).
- H. Recommendation of Friendship Ministries (U.S.) and Friendship Series Charities (Canada) to churches for financial support (see Section V).
- I. Reappointment of Galen Meyer as editor in chief of *The Banner* (see Section VI).

CRC Publications Board
Gary H. Mulder, executive director

APPENDIX A

Use of Liturgical Documents	Denominational Totals %	
Which forms do you use for the baptism of children?		
1976 Psalter		
No. 1 (p. 121)	12	10%
No. 2 (p. 126)	17	14%
No. 3 (p. 129)	29	25%
1987 Psalter		
Page 953	29	25%
Page 957	26	22%
Page 960	68	58%
Which forms do you use for the baptism of adults?		
1976 Psalter		
Page 136	14	12%
Page 140	22	19%
1987 Psalter		
Page 966	10	8%
Page 969	44	37%
Do you follow the baptism forms exactly?		
Yes	67	57%
No	50	42%
If no, how do you change them?		
Shorten	39	33%
Use partly own words	39	33%
Write own completely	9	8%
Which form for the profession of faith do you use?		
1976 Psalter		
No. 1 (p. 132)	19	16%
No. 2 (p. 134)	29	25%
1987 Psalter		
Page 963	22	19%
Page 964	62	53%
Do you follow the profession of faith forms exactly?		
Yes	70	59%
No	44	37%
If no, how do you change them?		
Shorten	14	12%
Use partly own words	35	30%
Write own completely	4	3%
Children 12 or younger making profession of faith in last two years?		
Age 12	26	22%
Age 11	18	15%
Age 10	17	14%
Age 9	5	4%
Age 8	4	3%
Younger	2	2%

What materials have you used for those children?

<i>Psalter Hymnal</i> form	7	6%
Adapted <i>Psalter Hymnal</i> form	5	4%
Trial form for children (<i>Agenda for Synod 1989</i>)	7	6%
Your own materials	9	8%

Which forms for the celebration of the Lord's Supper do you use?

1976 Psalter

Page 143	17	14%
Page 149	26	22%
Page 155	32	27%

1987 Psalter

Page 976—Preparatory Exhortation	50	42%
Page 983	38	32%
Page 978	41	35%
Page 972—Service of Word and Sacrament	52	44%

Do you follow the Lord's Supper forms exactly?

Yes	60	51%
No	58	49%

If no, how do you change them?

Shorten	49	42%
Use partly your own words	38	32%
Write your own completely	13	11%

Use of Confessional Documents

Have you used the responsive readings to the Law?

Yes	67	57%
No	40	34%

If yes, which one(s)?

(p. 1013) Words of Jesus from Gospels	61	52%
(p. 1014) From the Epistles	61	52%
(p. 1015) From the Psalms	60	51%
(p. 1016) As a Teacher of Sin	51	43%
(p. 1017) As a Rule of Gratitude	59	50%
(p. 1018) As Summarized in Matt. 22:37-40	51	43%

How have you used the Apostles' Creed?

Weekly	70	59%
Periodically	42	36%
Seldom	4	3%
A.M. service	42	36%
P.M. service	99	84%
Spoken by worship leader	11	9%
Spoken in unison	113	96%
Sung	60	51%
Traditional version	59	50%
As revised in 1987 <i>Psalter Hymnal</i>	49	42%

How have you used the Nicene Creed?

Weekly	1	1%
Periodically	77	65%
Seldom	35	30%
A.M. service	19	16%
P.M. service	92	78%
Spoken by worship leader	19	16%
Spoken in unison	92	78%
Sung	10	8%

Traditional version As revised in 1987 <i>Psalter Hymnal</i>	41 49	35% 42%
Do you use the Athanasian Creed?		
Periodically	4	3%
Seldom	35	30%
Never	74	63%
How do you use the Belgic Confession?		
Sermons occasionally based on	33	28%
Sermon series	33	28%
Articles read by pastor	27	23%
Articles read by congregation	17	14%
Seldom or never use	43	36%
How do you use the Heidelberg Catechism?		
Annual preaching through	58	49%
Sermon series	45	38%
Sermons occasionally based on	17	14%
Q/A read by minister	48	41%
Answers read by congregation	83	70%
Seldom or never use	—	—
How do you use the Canons of Dort?		
Sermons occasionally based on	20	17%
Sermon series	26	22%
Articles read by pastor	20	17%
Seldom or never use	69	58%
How do you use "Our World Belongs to God"?		
Sermons occasionally based on	23	19%
Sermon series	27	23%
Sections read by pastor	32	27%
Sections read by congregation	32	27%
Seldom or never use	55	47%

Worship Practices

What version of the Bible do you have in pews?		
NIV	98	83%
RSV	18	15%
Which hymnals do you have in your pews?		
1976 <i>Psalter Hymnal</i>	41	35%
1987 <i>Psalter Hymnal</i>	66	56%
How often do you sing songs not in hymnals in pew; texts printed in bulletin?		
Frequently	19	16%
Sometimes	73	62%
Never	20	17%
Texts on overheads?		
Frequently	14	12%
Sometimes	29	25%
Never	63	53%
How is the order or worship printed?		
Each service printed	91	77%
Preprinted, with specific information separate	20	17%

Does your church have a worship committee?		
Yes	103	87%
No	15	13%
Who plans the worship services?		
Minister only	47	40%
Minister with musicians	50	42%
Worship committee	57	48%
Who chooses the congregational songs?		
Minister	83	70%
Minister with musicians	39	33%
Musicians	7	6%
Worship committee	27	23%
Does your congregation use liturgists other than pastor for Scripture reading?		
Never	25	21%
Occasionally	63	53%
Regularly	29	25%
For congregational prayer?		
Never	38	32%
Occasionally	64	54%
Regularly	15	13%
For diaconal prayer?		
Never	48	41%
Occasionally	40	34%
Regularly	24	20%
For most of service other than sermon?		
Never	55	47%
Occasionally	47	40%
Regularly	12	10%
Who, other than pastor, serve as liturgists?		
Elders	74	63%
Deacons	63	53%
Other male members	80	68%
Other female members	70	59%
Young people	70	59%
Do you use the Common Lectionary?		
Never	61	52%
Occasionally	28	24%
For certain portions of year	23	19%
Most of the time	8	7%
Is there a children's message in worship?		
Always	44	37%
Sometimes	56	47%
Never	19	16%
A.M. service	88	75%
P.M. service	24	20%
Who brings the children's message?		
Minister	86	73%
Other staff person	13	11%
A variety of men and women	47	40%
Do young children leave for part of service?		
Stay for entire service	46	39%
Leave only for sermon	9	8%
Leave before sermon for rest of service	66	56%

Ages/grades of those that leave?

3-year-olds	69	58%
4-year-olds	70	59%
5-year-olds	59	50%
First graders	25	21%
Second graders	19	16%
Third graders	9	8%
Older	2	2%

What activities are planned for those that leave?

Children and worship program	14	12%
Another published "children's church" program	16	14%
Develop your own materials	22	19%
Church-school classes	22	19%

How often do you celebrate the Lord's Supper?

4 times a year	13	11%
5-7 times per year	79	67%
8-12 times a year	21	18%
More than once/month	4	3%
Weekly	1	1%

What do you use in serving the Lord's Supper?

Wine	12	10%
Grape juice	75	64%
Choice of wine or grape juice	37	31%

What kind of special services have you had?

Lessons and carols at Christmas	69	58%
Christmas Eve	73	62%
Ash Wednesday	3	3%
Maunday Thursday	35	30%
Tenebrae service	53	45%
Easter vigil	1	1%
Easter sunrise	40	34%
Hymnal festival services	48	41%
Taize services	2	2%
Healing services	8	7%

What opportunities are given for response in worship; verbal prayer requests?

Weekly	60	51%
Occasionally	42	36%
Never	16	14%

Testimonies?

Weekly	13	11%
Occasionally	61	52%
Never	44	37%

Ask questions about sermon?

Weekly	6	5%
Occasionally	26	22%
Never	84	71%

Invitation for prayer after service?

Weekly	11	9%
Occasionally	47	40%
Never	56	47%

What liturgical art does your congregation use?		
Banners for special occasions	97	82%
Banners for the church year	52	44%
Paraments	28	24%
Communion table runners	26	22%
None	8	7%
How many families does your church have?	82	
What is your average attendance at worship?		
A.M. service(s)	260	
P.M. service	127	
Number of surveys counted?	118	

Overview of the Language Committees

Arabic Literature Committee:

Because of the situation in that part of the world, the Arabic Literature Committee works almost exclusively with established publishing and distribution ministries in the Middle East. As an example, ALC has been participating in Dar El Thaqafa's *Bible Encyclopedia* project, a six- or seven-volume work that will be the first of its kind in Arabic. The second volume was released in the fall of 1990; it was partially funded through an ALC grant. The committee is recommending a grant to partially fund volume three also, due to be released in 1991.

The translation, publishing, and distribution of Bavinck's *Our Reasonable Faith* is an ALC project, but it is being managed by Middle East Publications. ALC is providing the total financial support for this four-volume project.

Middle East Publications' *The Arabic Study Bible* is a third project being considered by ALC for financial support. The publisher is translating and adapting the NIV study notes and will join them to the well-accepted Van Dyke Arabic Bible.

Chinese Literature Committee:

The Chinese Literature Committee has published five titles under a joint-venture arrangement with Tien Dao of Hong Kong; however, the impending (1997) turnover of Hong Kong to the People's Republic of China makes future cooperative work with Tien Dao tenuous. CLC has six manuscripts, three of them translations of Bible studies from the CRC Publications' *Revelation Series*, ready for final editing. It hopes over the next two years to publish these booklets in cooperation with Tien Dao or another publisher. Tien Dao has shown interest in publishing such a Chinese edition in a small, popular format.

French Literature Committee:

The French Literature Committee is continuing its joint arrangement with Sator Ltd. of Paris, France. In the past three years, twelve books have been released, dealing with theology, ethics, Christian-life issues, art, and psychology. All of these titles are written from a biblical Reformed perspective; they are a combination of translations from English works and original French studies commissioned by FLC. They form a distinct series of publications.

The French people are only now beginning to read Christian literature on any general scale. In the formerly dominant Roman Catholic tradition, reading such literature was discouraged for all except the clergy. This has made financing the publication and distribution of biblical Christian literature in the French language very difficult, especially evangelical literature. To help stimulate the publishing of literature with a Reformed perspective, FLC provides start-up loans to the publisher. In return FLC receives excellent publishing and distribution services. Without such financial support, the publisher could not carry on this work for us.

Hausa Literature Committee:

The economic situation in Nigeria continues to challenge the Hausa Literature Committee in the area of distribution. Through its administrative assistant, the committee has explored many different ways of improving its distribution network.

Spanish Literature Committee:

The Spanish Literature Committee added one new title to its popular New Testament commentary series, *Romanos* (*Romans*). It also produced a book on basic Christian beliefs, J. D. Kennedy's, *Verdades que transforman* (*Truths That Transform*). The committee plans to release two additional commentaries in 1991 and a Spanish edition of a small booklet on Christian beliefs for new Christians.

Korean Literature Committee:

In March 1989, Rev. Alvin Vander Griend of the Home Missions Evangelism Department reported to the World Literature Committee that there existed a growing need for basic Bible-study materials in the Korean language. In March 1990, Home Missions appointed a coordinator, Myung Lee (a Korean-born U.S. citizen living the Los Angeles area), to direct the *Coffee Break* (basic) Bible-study program in the Korean community. By August Mrs. Lee had arranged for three leadership-training workshops to teach Korean leaders how to use the inductive Bible-study method. The response to her workshops was very good: seventy-eight people (almost twice the expected number) attended her last workshop in October.

Since the Korean people responded so positively to the basic Bible-study materials and approach, Home Missions personnel felt it was imperative to provide them such materials in the Korean language as soon as possible. Because of CRC World Literature Ministries' experience in other languages, Home Missions requested (May 1990) that WLM manage the project; Home Missions offered to help with funding. The World Literature Committee gave the "go ahead."

With the help of Mrs. Lee, managing editor John De Jager was able to arrange for three translators to develop a Korean version of the *Coffee Break Leader's Manual* and to translate the course materials for *Mark* and *Acts*. A typesetting company in Los Angeles provided camera-ready copy, and CRC Publications Services Department printed the materials, hurrying the schedule to meet the workshop commitments. The first users of the Korean translations confirmed the earlier impression regarding the materials' ready acceptance.

Each course has a student study guide and a leader guide. Through its Church Development Resources, Home Missions made an early bulk purchase of 50 percent of the student and leader materials for *Mark* and *Acts* and 50 percent (250) of the *Coffee Break Manual*. It will sell these products to its established customers (mainly churches). We will sell the remaining copies to bookstores, distributors, churches not already dealing with Home Missions, and the overseas markets. In the near future we plan to explore the possibility of marketing these materials in Korea. After the two courses (*Mark* and *Acts*) are complete (by February 1991), we'll begin a nationwide promotion to Korean congregations.

While the inductive Bible-study method is new for many Korean Christians, they already use the small-group Bible-study approach extensively and find it helpful to their spiritual growth. Mrs. Lee projects that two new courses will be needed annually to keep up with the demand.

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HOME MISSIONS

I. The "GATHERING" vision, "Gathering God's Growing Family, 400,000 by 2000"

A. Introduction

Synod 1987 set the goal of working and praying together for 400,000 members in the Christian Reformed Church by the year 2000. This growth challenge is called "Gathering God's Growing Family, 400,000 by 2000," or simply "GATHERING." Our prayer is to reach and enfold the lost whom God gives us among the 130 to 150 million unchurched people in Canada and the United States. The numerical aspect of "Gathering, 400,000 by 2000" provides accountability and focus.

"GATHERING" also aims at church growth. Growth means that longtime 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.

B. "GATHERING" progress report

The good news is that the Christian Reformed Church *is* growing. In 1990 by God's grace the Christian Reformed Church experienced growth of nearly 11,000 people through births, transfers in, and conversions. Evangelism growth accounted for 2,600 persons of the 11,000. When membership totals for 1990 are reduced by deaths, transfers out, and reversions, the denomination's net overall growth is 2,825. Net evangelism growth is 683 persons.

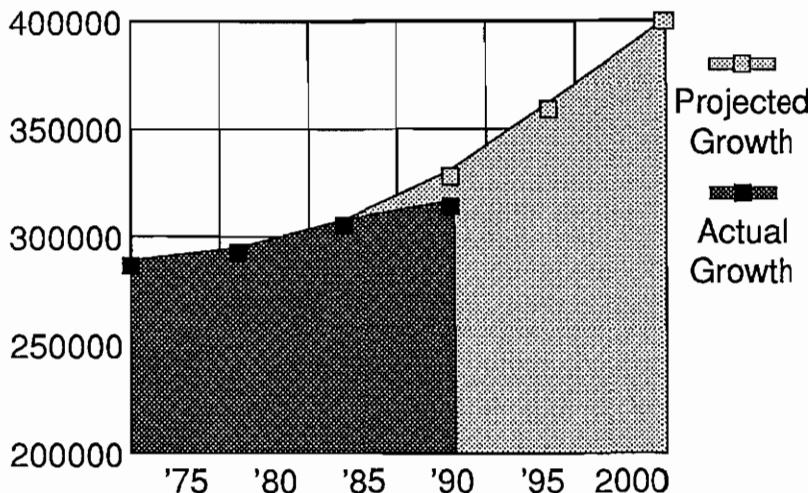
The sobering news is that the 1990 rate of growth is less than 1 percent. It is, minimally, .3 percent, and when congregational statistics for growth and decline are combined, the growth rate for 1990 is .8 percent. The Christian Reformed Church is growing more slowly than the general population of North America and is not growing at a sufficient pace to reach 400,000 members by the year 2000. (See graph on next page.)

C. Six "GATHERING" goals: 1988-1990 update

1. *Prayer: To mobilize the Christian Reformed Church for personal and group prayer that God will use us to find his lost children through outreach and will add them daily to the church.*

Prayer for the lost has become an important part of Christian Reformed life in congregations, classes, and at synod. Seventy-five percent of classes now have regular prayer/share times at classical meetings. Forty percent of the classes have prayer goals. One hundred fifteen pastors and other leaders have participated in prayer retreats and seminars of one day or more.

CRC's GROWTH NUMBERS



2. *Established-Church Development: To encourage and assist established churches to add at least 60,000 members by the year 2000.*

In the years 1988-1990, 7,425 persons were brought into the Christian Reformed Church by way of conversion. In the three previous years 5,664 came in through conversions.

3. *New-Church Development: To assist in developing approximately three hundred dynamic new congregations, which add at least 30,000 members to the Christian Reformed Church by the year 2000.*

Forty-four new churches were begun in the first three years of "GATHERING." The goal set in 1988 was forty-six. In the three years prior to the beginning of "GATHERING," twenty-nine new churches were begun. Twenty new churches were born in 1990 alone, more than half of them multiethnic congregations.

In 1990 new-church development ministries and second-staff ministries funded by Home Missions were used by God to add 1,924 people to the denomination.

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.*

At the end of 1990 specialized ministries funded by Home Missions include twenty-two campus ministries, three harbor ministries, two hospitality houses, and three New Mexico schools. In 1990, 974 persons were discipled in campus, hospitality-house, and harbor ministries.

5. *Leadership: To enlist, motivate, train, and equip the leadership needed for the Christian Reformed Church to grow to at least 400,000 members by the year 2000.*

A total of 649 congregational leaders from twenty-four of forty-six classes have participated in inspirational leadership-training conferences and have set ministry goals as a result. Forty-four new-church developers have been recruited by Home Missions and classes. Ten new-church developers have been trained through the new-church-development residency program.

6. *Financial resources: To challenge the church to commit in faith the financial resources needed to enable the denomination to grow to at least 400,000 members by the year 2000.*

By the end of 1990 eleven classical land banks for new-church development were initiated, and nine were approved.

D. Foundations for "GATHERING"

It is the Father's desire that his lost children be found and enfolded. Great joy accompanies the return of the lost (Luke 15). 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 to "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

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' 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).

Synod mandated Christian Reformed Home Missions to "give leadership to the church in its task of bringing the gospel to the people of North America and of gathering them into fellowship with Christ and his church" (Home Missions Order, Art. 2, p. 2).

II. Board and executive committee

A. Composition of board

The Board of Home Missions has 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 resource development. Currently twenty-seven delegates are ordained ministers, and nineteen serve God in other vocations.

B. Board officers

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

C. Nominations for board member-at-large with expertise in resource development

Mr. James Fredricks is completing his second three-year term as member-at-large. Nominees for election of the member-at-large will be presented by way of the supplemental report.

D. Regional redistribution of executive committee of Home Missions

Synod 1990 approved restructuring the Home Missions executive committee in order to achieve a more broadly representative committee between the United States and Canada and with respect to the various regions within Canada and the United States. The following members of the executive committee were elected by the Board of Home Missions in February 1991:

1. Western Canada (classes British Columbia NW, British Columbia SW, Alberta North, Alberta South): Betty Walpot, delegate; Peter Boodt, alternate.
2. Central Canada (classes Chatham, Huron, Niagara): Jack Geschiere, delegate; Sidney Couperus, alternate.
3. Eastern Canada (classes Hamilton, Toronto, Quinte, Eastern Canada): Debbie Glasbergen, delegate; Henry Lunshof, alternate.
4. Northwest U.S. (classes Pacific Northwest, Columbia, Central California, Yellowstone): Walter Werkhoven, delegate; Alan A. Arkema, alternate.
5. Southwest U.S. (classes California South, Greater Los Angeles, Arizona, Red Mesa): Bruce Ballast, delegate; Herman J. Schutt, alternate.
6. Midwest U.S. (classes Rocky Mountain, Dakota, Minnesota South, Orange City): Jerry Holleman, delegate; Clarence Van Essen, alternate.
7. Central U.S. (classes Minnesota North, Northcentral Iowa, Pella): Peter Kelder, delegate; Timothy L. Koster, alternate.
8. Chicago (classes Northern Illinois, Chicago South, Illiana, Wisconsin): Gary Hutt, delegate; John Zeilstra, alternate.
9. Eastern U.S. (classes Atlantic Northeast, Hudson, Hackensack, Florida): Donald P. Wisse, delegate; Terry Lapinsky, alternate.
10. Out-state Michigan (classes Cadillac, Muskegon, Kalamazoo, Lake Erie): Keith Tanis, delegate; Grace Smith, alternate.
11. Ottawa County (classes Holland, Zeeland, Georgetown, Grandville): Jack Stulp, delegate; Keith Doornbos, alternate.
12. Grand Rapids (classes GR East, GR North, GR South, Thornapple Valley): Dale Vander Veen, delegate; Alvern Gelder, alternate.

The Board of Home Missions adopted an annual schedule, including three executive-committee meetings (in May, September, and December). The full board meets in February.

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 in both new-church development and established-church development and live in the regions they serve.

Upon the approval of Synod 1990, Home Missions initiated a search for a director of finance to succeed Mr. Gerard J. Borst. With thanks to God for his provision of many qualified candidates, the Board of Home Missions announces the appointment of Mr. Jack Heinen of Minneapolis. Mr. Heinen

will begin serving as director of finance on June 1, 1991. Mr. Gerard J. Borst will continue on a variety of special assignments until retirement on January 31, 1992, after more than twenty-four years of service.

Rev. James Osterhouse of Minneapolis replaced retiring Home Missions regional director Rev. Paul Vermaire in August 1990. On January 18, 1991, the Lord claimed Rev. Vermaire for his heavenly kingdom. Paul had suffered from cancer.

A. Executive staff

Executive director	Rev. John A. Rozeboom
Director of development and communications	Mr. R. Jack De Vos
Director of evangelism	Rev. Dirk J. Hart
Associate director of evangelism	Dr. Alvin Vander Griend
Director of finance	Mr. Gerard J. Borst (through May 31, 1991)
	Mr. Jack Heinen (beginning June 1, 1991)
Director of ministries	Rev. Alfred E. Mulder
Director of personnel	Dr. Duane E. VanderBrug

B. Home Missions regional directors

Central & Eastern Canada (London, ON)	Rev. John Van Til
West Central U.S. (Bedford, TX)	Rev. Earl E. Dykema
Eastern U.S. (Hawthorne, NJ)	Rev. Ronald L. Peterson
East Central U.S. (Lombard, IL)	Rev. James Osterhouse
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

Chinese-American (part-time, New York, NY)	Rev. Peter Yang
Hispanic (part-time, Miami, FL)	Rev. Ramon Borrego
Korean-American (full-time, Norwalk, CA)	Rev. John Choi

D. Administrative personnel

Bookkeeper	Miss Jeanne Faber
Coffee Break administrator	Mrs. Betty Veldman*
Controller	Mr. Howard Meyers
Development and communications administrator	Mr. Robert Tjapkes
Graphic artist	Mr. Joe Vriend
Men's Life administrator	(being recruited)

E. Secretarial/support personnel

Mrs. Elaine De Jager
Mrs. Betty Grasman
Mrs. Marideen Holtrop
Mrs. Gert Rotman
Mrs. Annetta Vander Lugt*
Mrs. Fran Vander Molen
Miss Carol Vander Stel

Mr. Mark Volkers* (through February 1991)

Mrs. Lori Worst

*part-time

F. Volunteers

Director of volunteers Mr. Bernie Sharpe
Development and communications office
volunteers Miss Dorothy Ibershof
Mrs. Martha Schut

G. Recommendations for restructuring Home Missions executive staff

The Board of Home Missions, meeting in February 1990, appointed a task force to study executive-staff structure under this mandate: provide the Home Missions board and executive director an analysis of current executive-staff structure and function with recommendations of projected staff needs for "Gathering God's Growing Family, 400,000 by 2000."

1. The proposed new structure adheres to these organizing principles:
 - a. The organizational design should facilitate the accomplishment of goals and key activities.
 - b. The strategies required to meet goals and key activities should determine the division of resources.
 - c. Selection of a minimal number of high-priority objectives, especially in the first year of the restructured organization, is desirable.
 - d. Clarity of goals and acceptance of responsibility for goals should be accompanied by clearly delegated appropriate levels of authority and resources.
 - e. Development of teams focused upon strategic goals should enhance effectiveness.
 - f. Internal relationships needed to accomplish tasks should be kept to the smallest number of relationships possible; decisions should be made at the lowest appropriate level.
 - g. Management levels should be the least possible number.
 - h. The organization desired is one that allows responsiveness to opportunities while at the same time valuing history and stability.
2. The recommendations of the report adopted by the board are summarized as follows:
 - a. Operating from the premise that the CRHM organizational design should follow from the key activities and primary support activities needed to achieve the goals of "GATHERING," the task force identified the key activities as (1) established-church development and (2) new-church development. Primary support activities are (3) resource development and (4) financial/managerial leadership. Other support activities, including personnel recruitment, church-growth expertise, and marketing, were incorporated into the four areas.
 - b. The major organizational thrusts will be established-church development and new-church development. Two new key departments will be established: Department of ECD and Department of NCD. Each department will operate as a team focused on the goal of gathering people to

the Lord and wherever possible adding new members to the Christian Reformed Church. Home Missions regional directors initially will divide their time equally between NCD and ECD and will report to the director of NCD and the director of ECD unless the region in which the director operates requires a different allocation.

- c. The executive staff will be made up of the directors of NCD and ECD, the director of finance, and the director of resource development, each reporting to the executive director. The executive director will delegate responsibilities to team leaders and will move from a collegial style of administration to a team-management style. The executive director will be more externally focused, devoting his major efforts to marketing "GATHERING" among the constituency and to approaching major donors.
 - d. The work of the present personnel department will be allocated to the departments of ECD, NCD, and finance.
 - e. The responsibility for specialized ministries will be assigned to appropriate places in the organization.
 - f. This new organization has the potential for maximizing the gifts of present staff. All present staff will be deployed in the goals of "GATHERING," and to that end there will be a modification of titles and position descriptions. It is anticipated that a new staff member will be needed for the NCD team.
3. With respect to the restructuring of Home Missions executive staff, we present the following recommendations:
- a. That synod endorse the summary statements regarding restructuring.
 - b. That synod approve the reassignment of the current director of personnel (a synodical appointee), who will become director of the established-church development team.

Home Missions will submit a revised Home Missions Order to Synod 1992. The planned revision will update the current edition, which dates back to 1979.

IV. Ministries department

A. Introduction

In Home Missions terminology *ministries* refers to all churches and other ministry positions receiving Home Missions funding. For a complete listing, see the appendix to this report. At the end of calendar year 1990 a total of 184 ministries, located in six Canadian provinces, twenty-seven states, and the District of Columbia, were receiving financial assistance through Home Missions:

- 126 new- and emerging-church-development (NCD) ministries
- 28 staff positions with established churches (EC2S) and other training positions
- 30 specialized ministries

New-church-development ministries may be started by way of direct denominational sponsorship (DS) or, for locally sponsored starts, Grants for

Growing Churches (GGC) subsidy. At the time of their organization all DS churches also transfer to grant-funding arrangements (DS/G). By September of 1991, with a few exceptions, second-staff positions with established churches and specialized ministries will be supported on a grant-funding basis only. Home Missions provides guidance and consultation to its ministries primarily through the services of Home Missions regional directors.

B. Comings and goings during 1990

1. Twenty new churches

Bellflower, CA/Calvin Korean-American	John Taek Kim	GGC
Chinle, AZ/NCD	Charley Grey, Jr.	DS
Fairview, AB	William Weenink	GGC
Fresno, CA/Love Song Community	William Redondo	DS
Garden Grove, CA/Elim Korean	Boo Young Jang	GGC
Houston, TX/Peace Community	Robert Westenbroek	DS
Houston (Sugar Land), TX/Good News	Michael Johnson	DS
Kent (Covington), WA/Good News	Alvin Machiela	DS
Los Angeles, CA/Tyrannus	James (Soo Il) Hyun	GGC
Lynnwood, WA/Korean	In Sung Kim	GGC
Mississauga, ON/Bethel Chinese	David Leung	GGC
Moreno Valley, CA/Oasis Community	Alan Breems	DS
Morton Grove, IL/Eden's CRC	Kyusik H. Hong	GGC
Oklahoma City, OK/Hope Mission	Il Dong Kim	GGC
Philadelphia, PA/Spirit & Truth	Randy Baker	GGC
	Esteban Lugo	
	Manuel Ortiz	
Sacramento, CA/Korean	Samuel S. Ahn	GGC
Temecula, CA/Fellowship Community	Daniel Hoekstra	DS
Toronto, ON/Chinese	Timothy Chan	GGC
Toronto, ON/All Nations Chr. Fellowship	Patrick Paas	GGC
Westminster (Orange Co.), CA/Laotian	Sysay Villaylac	GGC

Also during 1990 a total of seven emerging congregations became organized, eight directly sponsored congregations transferred to grant funding, three congregations graduated from Home Missions funding, and funding was discontinued for three others.

2. Established-church-development second staff (EC2S)

Aurora, CO/Eastern Hills	Jan Engbers	GGC
Bellevue, WA	Ernest Stellingwerf	GGC
Boca Raton, FL/Korean	Kook Sung Kim	GGC
Cleveland, OH/East Side copastor	Jonathan Westra	GGC
Fort Lauderdale, FL	Mary De Haan	GGC
Hacienda Heights, CA/Immanuel	Paul Kongpil Chong	GGC
Portland, OR/Oak Hills	Chris Gibson	GGC
San Fernando (Arietta) Valley, CA	Jong Hoon Kim	GGC

In addition to first-time funding provided for the eight churches named above, four churches previously helped began to assume full financial responsibility for their second staff positions.

3. Specialized ministries

The Hospitality House for Women in Norfolk, Virginia, was discontinued, as was funding for the campus ministry at the University of Colorado in Boulder (the position was taken over by Inter-Varsity Chris-

tian Fellowship). At the end of 1990 specialized ministries funded by Home Missions include twenty-two campus ministries, three harbor ministries, two hospitality houses, and three New Mexico schools.

C. Statistical summaries of all ministries

1. NCD and EC2S totals for 1990

	NCD after 1988	NCD before 1988	EC2S	Totals
Number reporting	22	74	10	106
A.m. worship	1,467	6,362	1,268	9,197
Church school	464	2,283	414	3,161
Total member families	357	1,710	392	2,459
Total members	1,567	6,649	1,840	10,056
Professions of faith	147	376	30	529
Adult baptisms	43	157	13	213
Reaffirmations	36	160	7	203
Child baptisms	67	255	70	392
Total member growth	513	1,241	170	1,924
Total member losses	119	539	98	756
Total net growth	394	702	72	1,168

2. NCD and EC2S totals for 1988, 1989, 1990

	1988	1989	1990
Number reporting	86	86	106
A.m. worship	7,156	6,678	9,197
Church school	3,184	2,675	3,161
Total member families	2,108	1,809	2,459
Total members	8,599	6,925	10,056
Professions of faith	283	330	529
Adult baptisms	159	185	213
Reaffirmations	105	118	203
Child baptisms	320	274	392
Total member growth	1,400	1,735	1,924
Total member losses	547	595	756
Total net growth	853	1,140	1,168

3. Specialized ministries

	1989	1990
Campus ministries reporting	11	14
Persons discipled/counseled	-	732
Total persons served	1,748	6,105
Hospitality ministries reporting	3	2
Persons discipled/counseled	-	42
Total persons served	373	328
Harbor ministries reporting	2	2
Persons discipled/counseled	-	200
Total persons served	-	14,000
Enrollment at (3) NM Schools	475	486

D. Ministries newly approved for funding in 1991-1992

1. New-church-development ministries

Ajax, ON	Quinte	DS
Albany, OR	Columbia	GBC
Bakersfield, CA/Cornerstone CC	Central California	DS
Bigelow, MN/Laotian NCD	Minnesota South	GBC
Blackstone Valley, MA/NCD	Atlantic Northeast	GBC
Campbell River, BC/Hope Community	British Columbia NW	GBC
Downey, CA/Faith Korean	Greater Los Angeles	GBC
Garden Grove, CA/Presbyterian	California South	GBC
Grand Rapids, MI/Classis GR South	Grand Rapids South	GBC
Holland, MI/Graafschap Cambodian	Holland	GBC
Las Vegas, NV/Joong-Ang Presbyterian	California South	GBC
London, ON	Chatham	DS
Los Angeles, CA/Rehoboth Presbyterian	Greater Los Angeles	GBC
Minneapolis, MN/Great Love Mission	Minnesota South	GBC
New Westminster-Burnaby/Vietnamese	British Columbia NW	GBC
Norwalk, CA/Rok Won Korean	Greater Los Angeles	GBC
Oxnard (Ventura), CA	Greater Los Angeles	DS
San Jose, CA/Vietnamese	Central California	DS
Santa Monica, CA/Arab American	California South	DS
Tampa (Largo), FL/Evergreen Korean	Florida	GBC
Toronto, ON/Our Lord's Korean	Toronto	GBC

2. Established churches - second staff (full-time and part-time)

Albany, CA/Korean	Central California
Chicago, IL/Loop Christian Ministry	Northern Illinois
Fountain Valley, CA/Korean American	California South
Holland, MI/Sunrise Community	Holland
Red Deer, AB/New Life Fellowship	Alberta North
Richmond Hill, ON/Community	Toronto
Webster, NY	Quinte

3. Miscellaneous new approvals (full-time and part-time)

Grand Rapids, MI/IVCF International	Grand Rapids East	Campus
Madison, WI/Geneva second staff	Wisconsin	Campus
Miami, FL/S. Kendall Community	Florida	Restart
Brampton, ON/Living Hope	Toronto	NCD2S
Houston, TX/Hope CRC	Rocky Mountain S	NCD2S

E. Other ministry highlights

1. CRC campus ministry

1990 marked the birth of the Christian Reformed Campus Ministry Association. The CRCMA draws its membership from all interested Christian Reformed campus-ministry professionals. Its activities will be supported by membership dues and subsidized with a modest grant from Home Missions. A campus-ministry conference is scheduled for the spring of 1991, with the initiating of a journal and other support activities to follow. Beginning September 1, 1991, campus ministries are scheduled to transfer to *local* primary sponsorship. Also beginning September 1, in all instances but one, Home Missions assistance will be by way of grant funding.

2. Three hundred new churches by 2000

One of the goals of "Gathering God's Growing Family" is the gathering of at least 30,000 new members through the starting of new churches. Approximately 300 new churches are projected between 1988 and 2000: 44 were born between 1988 and 1990, 25 to 30 are projected for birth in 1991, and in the grace of God another 225 will be born between 1992 and 2000.

Special attention is being given to the *where, how, and when* of each new expression of the body of Christ. Since only one-half of the new-church-development ministries are predominantly Anglo, special attention also is being given to strategies for ethnic congregations and other unique ministry situations. During the past two years Home Missions has been served with the advice of an African-American Church Development Committee, a Hispanic Planning Committee, a Korean Ministry Advisory Committee, and an Urban Ministry Task Force. Home Missions also works in close cooperation with classical Home Missions committees and is eager to assist classes with strategic planning in general, as well as with specific new-ministry proposals.

V. Evangelism

The evangelism department leads in prayer mobilization and established-church development. Here are some highlights of 1990:

A. Prayer

One evidence of a renewed interest in prayer throughout the denomination was the high sales volume of the newly published *Praying Church Sourcebook*.

B. Workshops

Approximately one hundred prayer, evangelism, church-growth, and church-development workshops, seminars, and retreats were held for individual churches, classes, and regions.

C. Consultation

Seventeen consultants have been trained for Congregational Master-Planning, a strategic planning process in which twenty-three churches were involved as of February 15, 1991.

D. SWIM

Summer Workshop in Ministry (SWIM), a joint program of the Young Calvinist Federation and Home Missions, involved 226 young people in fifty-seven churches.

E. Bible-study evangelism

Another inspiring and successful Coffee Break/Story Hour convention was held in Long Beach, California, with 1,066 in attendance. A Men's Life convention is scheduled for July 19-21, 1991, at Trinity College, Palos Heights, Illinois.

In the past year, 1624 women attended eighty-four Coffee Break/Story Hour workshops.

Information videos on both Coffee Break/Story Hour and Men's Life are now available. In addition, the entire Men's Life workshop may now be purchased in video form.

F. Synod 1990 directed Home Missions to provide assistance to classes or congregations that seek to address opportunities for rural evangelism (*Acts of Synod 1990*, p. 689). In response the board has authorized a conference for small rural churches in 1991 and for mid-sized rural churches in 1992.

VI. Personnel

God's people are the gatherers of the harvest, assisted by those whom God has called to be their leaders. Their focus is introducing people to Jesus and training them to be his disciples.

For this, God has provided many excellent leaders in the Christian Reformed Church. The need, however, is for more skilled, dedicated new-church developers.

All the training Home Missions gives concentrates on the vital signs of a healthy, outreaching church. Such training provides pastors and other leaders with resources for leading "God's Growing Family." All members of the church are evangelists; the front door of the church is wide open to all who seek Jesus. The church looks for opportunities to introduce new people to Jesus and for good programs to keep old members from leaving through the back door. The Vital Signs of a Healthy Church diagram is used by many churches in overall planning and evaluation of their ministries.

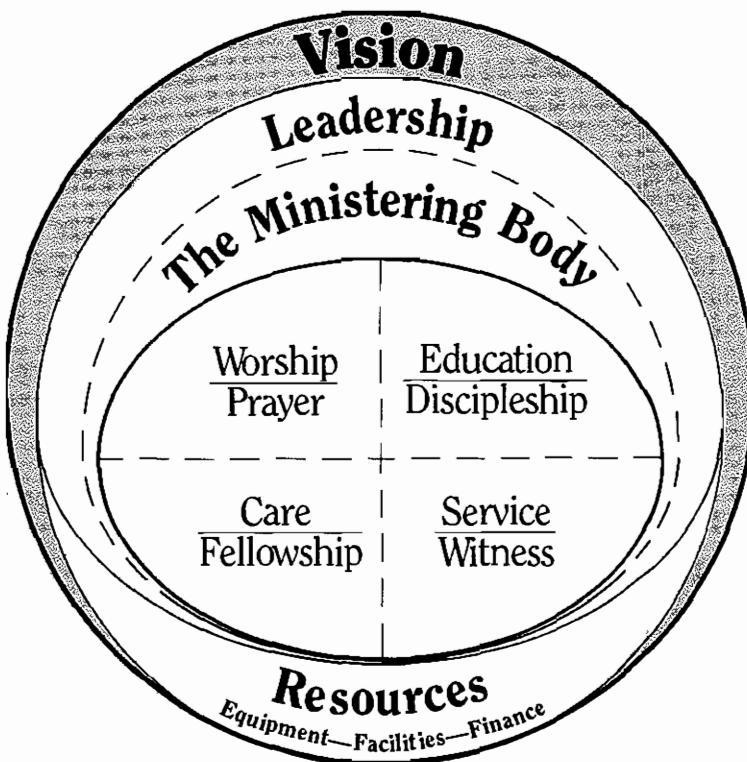
In January 1991 Home Missions led a "GATHERING" conference in connection with the Institute for Successful Church Leadership in Garden Grove, California. It was attended by 302 senior pastors, their spouses, and influential leaders/decision makers from eleven classes. The event provided a time away to focus on the church's opportunity to reach out to those who are not believers.

As sequels to this "GATHERING" conference Home Missions is planning another conference in connection with the Church Leadership Conference of Willow Creek Community Church, South Barrington, Illinois, and a convention-festival for all leaders in the "GATHERING" program to celebrate God's work through us, plan for greater effectiveness, and recommit ourselves to "Gathering God's Growing Family."

As a follow-up for classes having growth goals and wanting to assist their churches in reaching out, Home Missions also sponsors several Mission Leadership Team Training events. These two-day seminars are done for clusters of ten or more churches that commit themselves to managing their ministry through a voluntary ministry-leadership team, which serves the church under the supervision of the council.

To recruit new-church developers, Home Missions is expanding its two-year-old Hispanic new-church-development program. It will become a certificate training program done in cooperation with the International Theological Seminary in southern California and will serve also as a starter program for those who wish to continue their education at Calvin Theological Seminary. Those who are being trained in the skills of new-church development among Hispanics can earn a certificate and work in new-church development in a Hispanic community as a part-time evangelist.

THE VITAL SIGNS OF A HEALTHY CHURCH



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Home Missions new-church-development residency program is being continued with six new residency possibilities for candidates for the ministry in the CRC. This is a one-year post-M.Div. training program in which the missiology and the skills of new-church development are taught, providing Home Missions with carefully trained new-church developers.

VII. Development and communications

A. Purpose

The development and communications department works to develop an increasing percentage of Home Missions support from other-than-quota gifts by telling the "GATHERING" story and marshaling prayer and financial resources.

B. Progress in 1990

1. Other-than-quota fund-raising programs

a. Congregational financial giving

	<u>1990</u>
Missionary support	\$1,225,000
Church support	\$ 318,000
Missionaries receiving support	148
Churches supporting missionaries	461
Individuals supporting missionaries	113
b. Individual giving	\$ 411,900
Individual and church giving for land grants	56,800
c. The total received from other-than-quota sources in 1990 was \$2,111,700 (in 1989, \$2,072,300).	
d. Planned giving	

Home Missions received \$96,900 in 1990 from bequests. A one-time gift of property valued at \$82,000, designated for the Austin, Texas, Sunrise Church, was placed in a charitable remainder trust.

e. New resources

In 1990 the Amway Foundation increased its contribution for the "GATHERING" conference by \$100,000.

2. Quota giving

	<u>1989</u>	<u>1990</u>
Quotas received	\$5,710,600	\$5,900,600

Although the amount of quota money received increased by \$190,000, the percentage of quota continued to decline. A committee appointed by Synod 1990 is studying the quota system and will make recommendations to Synod 1992.

VIII. Finance

The 1990 financial report covers the fiscal year from September 1, 1989, through August 31, 1990. A full audited report for the year ending August 31, 1990, by BDO Seidman, Certified Public Accountants, is being presented to synod through the Synodical Interim Committee.

A. General information

Actual total receipts during the 1990 fiscal year were greater than budget expectations, largely because of unexpected sale of properties. Disbursements for this twelve-month period were less than planned. Home Missions was blessed in being able to provide for all missionary salaries and approved programs.

1. The percent of total quota income received in 1990 (74.4 percent) was over 4 percent less than the amount received in 1989. This downward trend, beginning in 1980, continues to be of very deep concern to Home Missions.

- Income from missionary-salary support for the twelve months was less than planned but was more than the amount received in the prior year.
- 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 \$192,400 and gifts for land grants of \$79,200. In addition, \$79,000 was received for the Home Missions Church Building Loan Fund from bequests.
- Income from real-estate loan repayments was approximately \$42,000 over the budgeted amount.
- A compilation of the loans (as of August 31, 1990) to those Home Missions churches that have been developed with denominational assistance is included in the audited report and is summarized as follows:

Former Home Missions churches (Stage IV)	\$2,944,423
Present Home Missions churches	<u>4,220,583</u>
Total loans	\$7,165,006

- Ministry sites currently being selected and building programs in progress
 - Site selection in progress: Pickering, Ontario; San Diego, California; Brigham City, Utah; Kent, Washington; Mill Creek, Washington.
 - Site selection completed: Atlanta, Georgia; Austin, Texas; Winnipeg, Manitoba.
 - Building programs in progress: South Houston, Texas; Kanata, Ontario; Heartlake, Ontario; Springfield, Illinois; Traverse City, Michigan; El Paso, Texas.
 - Building programs completed: Atlanta, Georgia; Austin, Texas; Winnipeg, Manitoba.

B. Proposed budget for 1992

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

September 1, 1991, to August 31, 1992

	Amount (in thousands)	Total	% of Total
Support			
Quota		\$ 6,439.0	61.9
Above-quota			
Churches and individuals	\$ 985.0		
Church missionary support	1,325.0		
Land grants	<u>200.0</u>	2,510.0	24.2
Other receipts			
Evangelism	\$ 605.0		
Personnel	236.0		
Note repayments	200.0		
Interest and other	<u>400.0</u>		
Total other receipts		1,441.0	13.9
Total support and other receipts		<u>\$10,381.0</u>	<u>100.0</u>

Expenditures		
Program services		
Evangelism	\$1,161.8	
Type A ministries		
Specialized ministries	1,520.0	
Type B ministries		
New-church development	1,889.5	
Type C ministries		
New-church development	4,279.9	
ECD-2nd staff ministries	<u>362.9</u>	
Total program services		\$ 9,214.1 88.8
Supportive services		
Management general	\$ 771.6	
Fund-raising	<u>395.3</u>	
Total supportive services		\$ 1,166.9 11.2
Total expenditures		<u>\$10,381.0</u> <u>100.0</u>

C. Salaries

1. Field personnel

The following schedule for 1991-1992 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 is mileage allowance for church business.

Base salary (A.B. degree or equivalent)	\$24,100
Professional allowances	
Ordained minister	800
Ordained evangelist	600
Education allowances	
D.Min./Th.D./Ph.D. degree	800
M.Div./B.D. degree	700
M.A./M.C.E. degree	600
Other allowances	
Service allowance	100/year
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)	50%
(based on total salary plus housing)	

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

Base salary	\$20,600
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 \$20,600 for persons with at least an A.B. degree or equivalent and \$17,500 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 1990*, p. 514).

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 1991 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 Austin, Texas; Atlanta, Georgia; and El Paso, Texas. New-church building loans were extended to Austin, Texas; Atlanta, Georgia; and Winnipeg, Manitoba. Short-term loans were extended to Maple Grove, Minnesota, and Navajo, New Mexico.

IX. Classical/Denominational New-Church LandBank

A. Introduction

1. Background

At the request of Home Missions, Synod 1989 approved in concept the establishment of a classical/denominational land-bank program (Land-Bank). Its purpose is to enable the purchase of new-church-development (NCD) ministry sites *prior* to the opening of an NCD ministry and/or prior to the scheduled time when a Home Missions directly sponsored NCD ministry would qualify for land-purchase assistance. Such early purchase often enables the securing of land in a more desirable location at a lower price. The proposal to synod was made in light of plans for more than three hundred new churches by the year 2000.

2. Assumptions

- a. That the LandBank program is a key component in meeting the goals of "GATHERING," especially the goal of at least 30,000-member growth through new-church development.
- b. That early purchase of land enables the securing of land in a more desirable location and at a lower price.
- c. That the classes have a lead role in the LandBank program.
- d. That in order for classes to carry out that lead role, denominational participation is needed.
- e. That a New-Church LandBank fund be available for all eligible NCD ministries in a classis, whether sponsored/endorsed/assisted by the classis only or also by the denomination.

B. Classical New-Church LandBank

1. Classical initiatives

- a. Each classis is encouraged
 - (1) To establish a classical New-Church LandBank for the purpose of securing property in the classis where NCD is envisioned and/or may be effectively developed.
 - (2) To adopt a classical GATHERING plan in relation to the goals of "Gathering God's Growing Family."
 - (3) To adopt a classical strategy for NCD ministry in and by the classis.
 - b. Classis needs to appoint a land-bank committee (as a subcommittee of the CHMC) to give leadership and assistance in searching out potential church sites and monitoring area land values.
2. Classical land purchases
- a. When a classical new-church land bank has been established and is sufficiently funded, the classical land-bank committee will search out and identify desirable church building sites, based on the classical NCD strategy. The land-bank committee will also make recommendations to the CHMC for purchase, in consultation with CR Home Missions. The Classical Home Missions Committee will have power to act on land purchases within the guidelines established by a classis.
 - b. If the classis needs/desires the financial assistance of the CRHM Land-Bank fund, classis will apply for a loan from the LandBank for up to one-half the cost of the selected site.
3. Funding of classical land banks
- a. The classical land bank will be funded by classical quotas, fund-raising campaigns, private solicitation and investments, or any other effective and appropriate means that classis may choose.
 - b. If a classis establishes a classical land-bank fund, its churches will receive a reduction in quotas for the CRHM LandBank fund, on the basis of \$1 of CRHM land-bank quota for every \$1 of classical land-bank quota, as an offset to the extent that such per-family classical land-bank quota dollars are placed in the classical land-bank fund. To qualify for a reduction in CRHM LandBank quota, the classis must have an approved and operational "GATHERING" plan, including a classical NCD strategy.
4. Interclassical partnerships

At the request of a classis whose opportunity for NCD is great but whose need is beyond its financial ability, CRHM will encourage and help facilitate partnership arrangements with other classes to assist the classis in land purchase.

C. *Denominational (CRHM) New-Church LandBank*

1. Nature of CRHM LandBank

- a. Christian Reformed Home Missions will be authorized by synod to establish a denominational (CRHM) New-Church LandBank, to assist classes in the early purchase of land sites for new-church development.

b. The CRHM LandBank will be a revolving loan fund, i.e., monies will come back into the fund as land sites are approved for use, normally within three years after the NCD ministry is started.

2. Eligibility for assistance

The CRHM LandBank will be available to those NCD ministries under classical endorsement/sponsorship or cosponsorship and to those ministries which are directly sponsored by CRHM, provided that the following conditions are met:

- a. The classis has established a classical land bank.
- b. The classis has an approved strategy for NCD growth.
- c. The proposed NCD(s) will meet the established criteria for growth through evangelism.

3. Terms for CRHM LandBank fund

- a. A classis may apply for loan funds from the CRHM LandBank for the purchase of an approved land site in an amount not to exceed 50 percent of the purchase price. When the site is ultimately approved (or exchanged) as the church-building site for a developing NCD ministry in Stage II, repayment is made to the CRHM LandBank.
- b. A loan(s) to the classis from the CRHM LandBank will be interest free for the first five years, after which interest will be charged equal to the U.S. prime rate, adjusted annually on January 1.
- c. If a loan from the CRHM LandBank is approved, CRHM will receive a title interest in all land purchased with funds from the CRHM LandBank as security for the loan.

4. Method of site purchase and repayment

a. Classis-sponsored ministries

When the approved NCD ministry is endorsed/sponsored by the classis or assisted by a GGC and the classis has participated in the purchase of a site with classical land-bank funds, along with the CRHM LandBank, CRHM will hold title interest with the classis. Within three years after a classical/GGC NCD ministry is opened, if the purchased/exchanged site has been confirmed as the ministry church-building site, the classis will repay the loan made from the CRHM LandBank. The classis then has the option of requesting reimbursement from the developing NCD ministry for any or all of the land-purchase price. Reimbursement is to be made prior to commencement of building. If an NCD ministry has not been opened five years after the property is purchased, the classis shall reimburse the CRHM LandBank for its loan participation.

b. Home Missions-sponsored ministries

When the approved NCD ministry is directly sponsored by CRHM, at the time of organization (Stage II) or three years after opening, whichever occurs first, the entire amount borrowed shall be repaid to the CRHM LandBank: one-half of the total cost of the designated three-acre site is repaid by CRHM (from its Land Purchase Assistance Fund),

and the balance is paid by the NCD ministry and/or the classis. If more than three acres originally had been purchased with the assistance of the CRHM LandBank, then within three years after a DS/NCD ministry is opened and the purchased site has been confirmed as the ministry church-building site, the property in excess of three acres shall be sold or financed locally. If the NCD ministry or the classis desires to retain any or all of such excess property, it shall repay the CRHM LandBank for all land costs in excess of one-half of the purchase price for the three acres of unimproved land.

Reimbursement is to be made prior to commencement of building. If the approved ministry is DS/NCD, CRHM would hold title to the purchased/exchanged property until the NCD ministry has graduated from CRHM funding and has repaid all indebtedness to CRHM, according to normal policy.

5. Funding of the CRHM LandBank

The CRHM LandBank will need a minimum of \$5 million to be operationally feasible. Funding of the CRHM LandBank will come from the following sources:

- a. One (1) million dollars for the CRHM LandBank from the CRHM Land Purchase Assistance Fund.
- b. Two (2) million dollars from a separate synodical quota for the CRHM LandBank in the amount of \$20 per family for the next three years (1992-1994).
Note: This assumes that one-half of the classes will have a classical land-bank fund.
- c. A special denomination-wide appeal for the CRHM LandBank for at least two (2) million dollars by the end of 1994. A feasibility study for such an appeal will begin immediately after approval of the LandBank by synod.

X. Requests for synodical action

- A. That synod grant the privilege of the floor to Home Missions president, executive director, and director of finance when matters pertaining to Home Missions are discussed.
- B. That synod grant permission for Home Missions to give a "GATHERING" update at one of the sessions of synod.
- C. That synod elect a Home Missions board member-at-large with expertise in resource development from the list of nominees given in the Home Missions supplemental report.
- D. That synod endorse the following actions of the board re restructuring the Home Missions executive staff (see Section III, G):
 1. The summary statement regarding restructuring.
 2. The reassignment of the director of personnel (a synodical appointee) to the position of director of established-church development.

Note: Home Missions will submit a revised Home Missions Order to Synod 1992. The revision will update the current document, which dates back to 1979.

E. That synod approve the establishment of a Christian Reformed Home Missions LandBank, its funding, and its implementation.

F. That synod approve a separate Christian Reformed Home Missions LandBank quota in the amount of \$20.00 per family for the next three years (see Section IX).

Note: For classes that have established a land bank, the amount of the quota to be paid for the CRHM LandBank will be reduced in direct proportion to the amount of the quota paid to their own classical land bank.

G. That synod approve a quota of \$114.00 per family for the year 1992.

H. That synod 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, JANUARY 12, 1991

Location/Name	Personnel	Adm	Descr	Ethnicity
Abbotsford, BC/Zion CRC	Lam, Paul	GGC	NCD	Chinese
Akron, OH/Radix Chr. Ministries	Hermann, Kenn	SMGF	CAMP	Anglo
Albany, CA/Albany Korean CRC	Hwang, Ho Kwan	GGC	NCD	Korean
Albuquerque, NM/SW Campus CF	Begay, Anthony	SMGF	CAMP	Nat. Amer.
Ames, IA/Reformed Campus Min.	Young, Steve	SMGF	CAMP	Anglo
Ames, IA/Korean CRC	Lee, J. Dong	GGC	NCD	Korean
Anaheim, CA/Latin American CRC	Ortiz, Guillermo	DS/G	NCDH	Hispanic
Anaheim, CA/So Mang (Hope) CRC	Chung, Do Ryang	GGC	NCD	Korean
Arlington, TX/Trinity Oaks CRC	Kromminga, Carl, Jr.	DS/G	NCD	Anglo
Arroyo Grande CA/Central Coast		GGC	NCD	Anglo
Atlanta, GA/Christ's Community	Nash, John	DS/G	NCD	Afr. Amer.
Atlanta, GA/New Hope Dunwoody	De Vos, Christopher	DS/G	NCD	Anglo
Aurora, CO/Eastern Hills Staff	Engbers, Jan	GGC	EC2S	Anglo
Austin, TX/Sunrise Community	Koopman, James I.	DS/G	NCD	Anglo
Brit. Col. Ministry to Seafarers	Brouwer, Mark (intern)			
Bellflower, CA/Calvin Kor.-Amer.	Dresselhuis, J. E. F.	SMGF	SPEC	Multirac.
Bellflower Rosewood/NCD Resident	Kim, John Taek	GGC	NCD	Korean
Bellevue, WA/CRC 2nd Staff	Smith, Gregory	DS	RESID	Anglo
Big Rapids, MI/Campus Ministry	Stellingwerf, Earnest	GGC	EC2S	Anglo
Big Springs, CA/Community CRC	Karsten, James	SMGF	CAMP	Anglo
Boca Raton, FL/Korean CRC	Renn, R. H. George	GGC	NCD	Anglo
Boca Raton, FL/Korean 2S	Cho, John D.	GGC	NCD	Korean
Boston, MA/Iglesia Chr. Ref.	Kim, Kook Sung	GGC	NCD2S	Korean
Brampton, ON/Living Hope CRC	Gritter, Dan A.	DS/G	NCD	Anglo
Brigham City UT/Living Hope	Hunderman, Douglas	DS/G	NCD	Anglo
Burlington, ON/NCD		DS	NCD	Anglo
Cerritos, CA/CC CRC Youth Pstr	Yeo, Tae-Hoo	GGC	EC2S	Korean
Chandler, AZ/Christ's Community	Lindemulder, Alfred	DS/G	NCD	Anglo
	Rozenboom, Norman			
Chicago, IL/South Shore NCD		DS	NCD	Afr. Amer.
Chicago/La Fe IVCF Ministry	Aviles, Pedro	SMGF	CAMP	Multirac.
Chicago, IL/Roseland Min. Ctr.	Van Zanten, Anthony	GGC	NCD	Afr. Amer.
Chicago, IL/Christ's Vineyard	Flores, Juan	GGC	NCD	Multirac.
Chicago, IL/Hyde Park CRC	Wong, Kinfun	DS/G	NCD	Chinese
Chicago, IL/Pullman CRC	Williams, Richard E.	GGC	NCD	Afr. Amer.
Chicago, IL/Our Shepherd	Gho, Jeong	GGC	NCD	Korean
Chicago, IL/Lawndale CRC	Benton, Luther	GGC	EC2S	Afr. Amer.
Chinle, AZ/NCD	Grey, Charlie Jr.	DS	NCD	Nat. Amer.
Chino, CA/Bethel Korean CRC	Kim, Yong Kim	GGC	NCD	Korean
Church Rock, NM/CRC	Brummel, Corwin	DS/G	NCD	Nat. Amer.
Cincinnati, OH/NCD		DS	NCD	Anglo
Cleveland, OH/E Side Copastor	Westra, Jon	GGC	EC2S	Multirac.
Columbia, MO/Immanuel CRC	Pettinga, Thomas E.	DS/G	NCD	Anglo
Columbus, OH/Ohio State Univ.	Lewis, Edson (Bill)	SMDS	CAMP	Anglo
Corvallis, OR/Knollbrook CRC	Aardsma, Calvin	DS/G	NCD	Anglo
Crownpoint, NM/Chr. School	Jonkman, Beverly	SMGF	SPEC	Nat. Amer.
	Helland, Luelia			
Crownpoint, NM/CRC	Harberts, Marinus	DS/G	NCD	Nat. Amer.
Crystal Lake, IL/Fox Valley	Einfeld, Douglas J.	GGC	NCD	Anglo
Dearborn/Peace Arab-American	Kelley, Stephen	GGC	NCD	Multirac.
Denver, CO/Chr. Indian Center		DS	NCD	Nat. Amer.

Location/Name	Personnel	Adm	Descr	Ethnicity
Denver, CO/Sun Valley Comm.	Negrete, Nick A.	GGC	NCD	Multirac.
De Solo (Cedar Hill), TX/NCD		DS	NCD	Anglo
Detroit, MI/Campus Ministry	Natelborg, John	SMDS	CAMP	Anglo
East Islip, NY/CRC	Verhulst, Kenneth J.	DS/G	NCD	Anglo
Edmonton, AB/Campus Ministry	Oosterhuis, Thomas	SMGF	CAMP	Anglo
El Monte, CA/Hispanic NCD	Schipper, Gary	DS	NCD	Hispanic
El Paso, TX/Sunshine CRC	Dykema, Jeffrey	DS/G	NCD	Anglo
Fairview CRC	Weenink, Bill	GGC	NCD	Anglo
Fairfield, CA/CRC	Zandstra, David	DS/G	NCD	Anglo
Farmington, NM/CRC	Vande Lune, James	DS/G	NCD	Nat. Amer.
Flagstaff, AZ/Hope Community	Walhof, Frederick	DS/G	NCD	Anglo
Ft. Lauderdale, FL/2nd staff	De Haan, Mary	GGC	EC2S	Anglo
Fort Mc Murray, AB/Evergreen	Pot, James (intern)	GGC	NCD	Anglo
Fountain Valley/Kor.-Amer. CRC	Yoon, Seung Won	GGC	NCD	Korean
Fredericton, NB/Campus Min.	Valk, John	SMGF	CAMP	Anglo
Fresno, CA/Love Song Community	Redondo, William	DS	NCD	Hispanic
Fresno, CA/CRC 2nd Staff	Kotman, Loren	GGC	EC2S	Anglo
Fort Wingate, NM/CRC	Tamminga, Donald (PT)	DS	NCD	Nat. Amer.
Ft. Worth, TX/NE Tarrant Co.		DS	NCD	Anglo
Garden Grove, CA/O. Dong San	Chang, Ike	GGC	NCD	Korean
Garden Grove, CA/Elim Kor. CRC	Jang, Boo Young	GGC	NCD	Korean
Grand Rapids, MI/IVCF Int'l	Thompson, Edward	SMGF	CAMP	Multirac.
Guelph, ON/Univ. of Guelph	Den Haan, Edward	SMDS	CAMP	Anglo
Hacienda Heights, CA/Immanuel 2S	Chong, Paul Kongpil	GGC	EC2S	Korean
Hamilton, ON/McMasters Univ.	Gelesterfer, Aren P.	SMGF	CAMP	Anglo
Hayward, CA/CRC - staff		GGC	EC2S	Anglo
Helena, MT/Green Meadow CRC		GGC	NCD	Anglo
Hialeah, FL/El Redentor CRC		DS/G	NCD	Hispanic
Hispanic Leadership Training	Sanchez, Marcelo			
Homer, IL/Community Life CRC	Menchaca, Sara	DS	SPEC	Hispanic
Honolulu, HI/Pacific Comm.	Schipper, Gary	GGC	NCD	Anglo
Houston, TX/Hope CRC	Huijenga, David			
Houston, TX/Peace Community	Reyenga, Henry	DS	NCD	Anglo
Houston (Sugar Land)/Comm. Life	Marlink, Earl (IHM)	DS	NCD	Anglo
Iowa City/University of Iowa	Marlink, Lenore	DS/G	NCD	Anglo
Iowa City, IA/Chinese NCD	De Young, Roger	DS/G	NCD	Anglo
Jacksonville, FL/Baymeadows	Westenbroek, Robert	DS	NCD	Anglo
Jacksonville, FL/Atlantic Comm.	Johnson, Michael	DS	NCD	Anglo
Jersey City, NJ/NCD	Chen, Jason	SMDS	CAMP	Multirac.
Kalamazoo Korean CRC	Chen, Jason	DS	NCD	Chinese
Kalamazoo, MI/KDC & Immanuel	Walcott, Thomas J.	DS/G	NCD	Anglo
Kamloops, BC/Sahali Fellowship	Huijenga, Jonathan L.	DS	NCD	Anglo
Kanata, ON/Community CRC	Arevalo, Edwin	GGC	NCD	Hispanic
Kent(Covington), WA/Good News	Kim, Jae Sung	GGC	NCD	Korean
Kincheloe, MI/New Hope Comm.		GGC	EC2S	Afr. Amer.
Kingston, ON/Queens University	DeVries, Henry	DS/G	NCD	Anglo
Lafayette, IN/Purdue Campus	Gunnink, Henry	DS/G	NCD	Anglo
Lansing, MI/Covenant Asian	Machiela, Alvin J.	DS	NCD	Anglo
Lantana, FL(Boynton)/Faith Comm.	Thomasma, Norman J.	GGC	NCD	Anglo
Lincoln Hgts, CA/Hispanic NCD	Van Groningen, Willis	SMGF	CAMP	Anglo
London, ON/Western University	Bosscher, Douglas	SMGF	CAMP	Anglo
Long Beach, CA/Harbor Min.	Vander Velde, Alice	GGC	EC2S	SE Asian
Los Angeles, CA/Community CRC	Yang, Houa			
Los Angeles, CA/Monterey Park	Van Hemert, John	GGC	NCD	Anglo
	Brooks, Roy	GGC	NCD	Hispanic
	Boonstra, Kenneth D.	SMDS	CAMP	Anglo
	Koopman, John	SMGF	SPEC	Multirac.
	Doorn, Thomas	DS/G	NCD	Afr. Amer.
	Ver Heul, Stanley E.			
	Tong, John	DS/G	NCD	Chinese

Location/Name	Personnel	Adm	Descr	Ethnictiy
Los Angeles, CA/Torrance CRC	Lee, Jae J.	GGC	NCD	Korean
Los Angeles, CA/Evergreen CRC	Kim, Dwight Dong-Wan	GGC	NCD	Korean
Los Angeles, CA/Tyrannus CRC	Hyun, James S.	GGC	NCD	Korean
Lynden, WA/Mi. View Cambodian		GGC	EC2S	SE Asian
Lynnwood, WA/Korean Church	Kim, In Sung	GGC	NCD	Korean
Madison, WI/Geneva Campus	Bajema, Clifford	SMDS	CAMP	Anglo
Maple Grove, MN/Fam. of Christ	Swierenga, Thomas	DS	NCD	Anglo
McMinnville, OR/Sunrise	Timmer, Mark	GGC	NCD	Anglo
Merced, CA/Gateway Community	Schaap, Aldon R.	GGC	NCD	Anglo
Miami-W Dade/Buenas Nuevas	Borrego, Ramon	DS	NCD	Hispanic
Mill Creek, WA/Hope Community	Rip, Kenneth R.	DS/G	NCD	Anglo
	Rietkerk, Eleanor			
Mississauga, ON/Bethel Chinese	Leung, David	GGC	NCD	Chinese
Modesto, CA/Interim Pastor	Kok, James R.	GGC	UNCL	Anglo
Montreal, PQ/Harbour Ministry	Biesheuvel, Barend	SMGF	SPEC	Multirac.
Montreal, PQ/South Shore CRC	Marlowe, Jeffrey	GGC	NCD	French
Montreal, PQ/Montreal Island	Dube, Guy	GGC	NCD	French
	Machaud, Patrice			
Moreno Valley, CA/Oasis Comm.	Breems, Alan	DS	NCD	Anglo
Morton Grove, IL/Eden's CRC	Hong, Kyusik H.	GGC	NCD	Korean
Naschitti, NM/CRC	Sandavol, Jerome	DS/G	NCD	Nat. Amer.
Nashua, NH/NCD		DS	NCD	Anglo
Nashville, TX/Faith CRC		DS/G	NCD	Anglo
Navajo, NM/CRC	Chee, Norman (trainee)	UNCL	NCD	Nat. Amer.
Norfolk, VA/Hosp. House Men	Mulder, Dan/Phyllis	SMDS	SPEC	Anglo
North Vancouver, BC/NCD		DS	NCD	Anglo
Oakdale, CA/Community 2nd Staff		GGC	EC2S	Anglo
Oklahoma City, OK/Peace CRC	Kim, Il Dong	GGC	NCD	Korean
Ottawa, ON/Calvin-French NCD	Baudequin, Yannick	GGC	NCD	French
Palmdale, CA/NCD		DS	NCD	Anglo
Paterson, NJ/William Paterson	Vander Wall, Kenneth J.	SMDS	CAMP	Anglo
Paterson, NJ/Madison Ave. CRC	Alexander, Joyce	GGC	EC2S	Afr. Amer.
Paterson, NJ/Northside Comm.	Holmes, Sheila	GGC	EC2S	Afr. Amer.
Philadelphia/Spirit & Truth	Baker, Randy	GGC	NCD	Multirac.
	Lugo, Esteban			
Pickering, ON/New Life Comm.	Ortiz, Manuel			
	De Vries, Jack	DS/G	NCD	Anglo
Portland(Tualatin)/Christ's CC	Zondervan, Gary			
Portland, OR/Oak Hills - Staff	Michael, Virgil	DS	NCD	Anglo
Poway, CA/Christ's Community	Gibson, Christopher	GGC	EC2S	Anglo
Quebec City, PQ/Institut Farel	Dykman, Thomas E.	DS/G	NCD	Anglo
Quebec City, PQ/de la Rive Sud	Zoellner, Jean G.	UNCL	SPEC	French
Rancho Cucamonga, CA/Frndship	DeBlois, Jean-Guy	GGC	NCD	French
Red Deer, AB/New Life Fellowship	Young, Randall	DS	NCD	Anglo
Redding, CA/Calvary Community	Schalk, Stanley	GGC	NCD	Anglo
Red Mesa LTC/CE Office	Ebbers, George	GGC	NCD	Anglo
Red Valley, AZ/CRC	Tamminga, Donald	SMDS	SPEC	Nat. Amer.
Rehoboth, NM/Chr. School	Begay, Howard	DS	NCD	Nat. Amer.
Richmond, BC/Immanuel CRC	Van Dyken, Rick (intern)	SMGF	SPEC	Nat. Amer.
Rochester, NY/CRC 2nd Staff	Yang, James	DS/G	NCD	Chinese
Rocklin, CA/NCD	Holtrop, Cindy	GGC	EC2S	Anglo
Sacramento Korean CRC		DS	NCD	Anglo
Salt Lake City, UT/Indian Ctr.	Ahn, Samuel Sonki	GGC	NCD	Korean
Salt Lake City, UT/Cambodian	Haswood, Jerry	GGC	NCD	Nat. Amer.
San Diego, CA/Servicemen's Ctr.	Phim, Chengly	GGC	NCD	SE Asian
	Rottenberg, David	SMDS	SPEC	Anglo
San Diego, CA/Servant of Lord	Rottenberg, Kathryn			
San Diego, CA/CRC 2nd Staff	Machado, Federico	DS	NCD	Hispanic
	Miedema, Robert	GGC	EC2S	Anglo

Location/Name	Personnel	Adm	Descr	Ethnicity
Sanostee, NM/CRC	Slim, Ray	DS	NCD	Nat. Amer.
Santa Clara, CA/Frndshp Agape	Liu, John	GGC	NCD	Chinese
Santa Rosa, CA/Hope Community	Jasperse, Neil P.	DS	NCD	Anglo
Scarborough, ON/Grace Chin. Chr.	Lau, Larry	DS	NCD	Chinese
Seattle, WA/Hope Korean CRC	Sung, Youn-Kyong (Samuel)	GGC	NCD	Korean
San Fernando (Arletta)/Valley	Kim, Jong Yoon	GGC	EC2S	Korean
Silverdale, WA/Anchor of Hope	Snapper, David	DS/G	NCD	Anglo
Springfield, IL/Christ's Fellowship	Meyer, Norman L. (IHM)	DS/G	NCD	Anglo
St. Catherines, ON/Brock Univ.	Meyer, Joanna			
Stockton, CA/Cambodian Min.	Overduin, C. Nick	SMGF	CAMP	Anglo
St. Vital, MB/Good News Fellowship	Nhem, Phon	GGC	NCD	SE Asian
Sun Valley, CA/Sof Del Valle	Berends, Timothy	DS/G	NCD	Anglo
Surrey, BC/Hope Comm. Church	Wagenveld, Luis	DS	NCD	Hispanic
Temecula, CA/Fellowship Comm.	Elzinga, Steven	DS	NCD	Anglo
Toadlena, NM (& Newcomb)/CRC	Hoekstra, Daniel	DS	NCD	Anglo
To Hatchi, NM/CRC	Boyd, Bobby	DS	NCD	Nat. Amer.
Tohlikai, NM/Bethlehem CRC	Klumpenhower, Gary	DS/G	NCD	Nat. Amer.
Toronto, ON/Univ. of Toronto	Pierik, Derk	SMDS	CAMP	Anglo
Toronto, ON/Chinese CRC	Chan, Timothy	GGC	NCD	Chinese
Toronto, ON/All Nations	Paas, Patrick	GGC	NCD	Multirac.
Tracy, CA/NCD		DS	NCD	Anglo
Traverse City, MI/Fellowship	De Bruyn, Jon O. Worst, Steve	DS/G	NCD	Anglo
Troy, MI/Han Bit Korean CRC	Oh, Jong Ju	GGC	NCD	Korean
Tustin, CA/Korean CRC	Kim, Peter Hangkeel	GGC	NCD	Korean
Virginia Beach, VA/Christ Comm.	Mulder, Alvin A.	DS/G	NCD	Anglo
Washington D.C./Seniors Min.	Roorda, Marjorie	GGC	EC2S	Afr. Amer.
Waterloo, ON/Univ. of Waterloo	Morbey, Graham	SMDS	CAMP	Anglo
Westminster, CA/Saigon CRC	Bao, Nguyen Xuan	DS	NCD	SE Asian
Westminster/Orange Co. Laotian	Villayiac, Sysay	GGC	NCD	SE Asian
Window Rock, AZ/CRC	Stult, Gordon	DS/G	NCD	Nat. Amer.
Winnipeg, MB/Hope Centre CRC	Schweitzer, Anthony	GGC	NCD	Anglo
Woodridge, IL/NCD	Hoekstra, Timothy	DS	NCD	Anglo
Zuni, NM/Christian School	Kruis, Brian (Prin)	SMDS	SPEC	Nat. Amer.
Zuni, NM/CRC	Meekhof, Michael Chimonni, Rex	DS/G	NCD	Nat. Amer.

Explanatory Notes:

Adm	Nature of CRHM Funding/Administration
DS	Directly (denominationally) sponsored
DS/G	DS transferred to grant funding
GGC	Grants for Growing Churches funding
SMDS	Specialized Ministry Direct Sponsorship
SMGF	Specialized Ministry Grant Funding

Desc	Description of Ministry
CAMP	Campus ministry
EC2S	Established church second staff
NCD	New-church development
RESID	NCD residency
SPEC	Specialized ministry

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WORLD MINISTRIES

I. Introduction

This past year has been one of transition for the Board of World Ministries. For the first time in several years there was no evaluation committee reviewing the work of the board or its agencies, and the new executive director, Dr. Peter Borgdorff, began his work August 1, 1990. Such a change is clearly a transition because the former director, Dr. Roger S. Greenway, had been serving on a part-time basis for the year prior to Dr. Borgdorff's coming into the office. Simultaneously there were other senior-staff changes as well: Mr. Raymond Elgersma was still in the early stages of his directorship for CRWRC-Canada, Mr. David Radius began his first term as Christian Reformed World Missions-U.S. (CRWM-U.S.) director in February 1990, and Mr. Willem Termorshuizen functioned as the director for CRWM-Canada for several months before moving on to other employment. These developments all contributed to a sense of the agency's being in transition.

But much did not change. Missionary staff around the world and support functions at home continued their respective ministries with devotion and competence. The support of the church for the missionary task synod has assigned to us continued to be a great source of encouragement. To be sure, we struggled with declining quota receipts, we worried about future financial support necessary to sustain our present levels of outreach, and we even had to deal with substantial budget cuts on several occasions this year. Yet the church was generous. We are truly grateful for its demonstration of faithfulness even in time of war, economic slowdown, and denominational turmoil. We can testify that God is good even in hard times.

An overview of the ministries which continue to challenge us is contained in the sections of this report that follow. Generally speaking, however, the board wishes to assure synod that it is continuing the process of developing biblically based holistic ministries, appropriately integrating the work of the respective agencies as called for by the ministry opportunity of a particular place. The spirit of cooperation among staff members is wholesome and gratifying. The freedom to challenge one another to do ministry better is a dynamic we seek to preserve in the spirit of being committed to "the one mission of the church." To be sure, much more can be done to enhance the mutually helpful and supportive relationship between our agencies and individuals. The driving force behind that relationship is our commitment to one worldwide mission of the CRC carried out by various parts working together. Enhancing the effectiveness of our witness through interagency cooperation is the goal of the Board of World Ministries. We believe that to be a worthwhile goal for all denominational agencies and applaud the efforts synod is promoting to make this come about through structural realignment.

Perhaps this commitment of the board has not always been sufficiently evident. The World Ministries Review Committee last year expressed a num-

ber of its concerns and asked synod to take remedial action. Synod decided to refer most of these issues back to the board, and we have reviewed these matters again. Our response follows.

The review committee's concern about regional administration was addressed by the board, and it determined that field executive councils are functioning well in most places. Furthermore, after evaluating the regional-director position, the board decided to permit the *option* for that position to continue but not to require the appointment of a director in each region because demands vary from region to region and the cost of a regional director can be disproportionate to the value received. The function performed by regional directors, however, was affirmed by the board; it needs to be carried out in other ways if no regional director is appointed for a particular region.

The review committee also suggested that there was a need to strengthen the functioning of the World Ministries board and the position of the executive director. It proposed to synod a number of constitutional revisions to that end. The board, however, has decided that this is not the appropriate time to consider such revisions because of synod's actions to move toward a further restructuring of the denominational agencies.

One very helpful development and one we believe fully consistent with the real message of the review committee is the decision of the board to mandate an integrated and unified plan for both World Missions and World Relief throughout the world. To date, these agencies have done some combined planning, or, perhaps more accurately, World Missions and World Relief have frequently consulted each other about their respective plans for ministry in a particular place. The board's decision, however, is different in thrust and intent. An integrated and unified plan needs to demonstrate clearly how the resources of the CRC are being used in a coordinated and unified way on any mission field or project, wherever that may be. Such a plan requires that our personnel also consult with other denominational agencies active in a particular area in order to incorporate, if at all possible, their vision and contribution to that overall mission. Such integration on the mission field is what the board believes is timely and appropriate.

The board wants to assure synod that significant progress continues to be made toward the demonstration of the one mission of the church. It was for that purpose that our board was called into being. Primary responsibility for pursuing that purpose has been assigned to the International Management Team (IMT). This administrative entity is comprised of persons appointed by the board to carry out the day-to-day direction of our worldwide ministry. IMT, of course, is assisted by a number of support personnel in both the Canadian and United States offices for both World Missions and World Relief. The membership of IMT is as follows:

Dr. Peter Borgdorff, executive director of World Ministries

Rev. William Van Tol, CRWM-International director and interim director for CRWM-Canada

Mr. David Radius, CRWM-U.S. director

Mr. Raymond Elgersma, CRWRC-Canada director and codirector for CRWRC-International

Mr. John De Haan, director of CRWRC-U.S. and codirector for CRWRC-International

It is our hope that this overview and the more detailed information that follows will help synod in its praise and thanksgiving for the fact that the Lord continues to use the CRC in his mission. It is our prayer that no issue in the church or in the world will deter the CRC from being a body of believers committed to the mission of Jesus Christ. "To him be the glory."

II. World Ministries

A. Membership

Board membership this past year was as follows:

Member	Area
Mr. Owen Aukeman	U.S. Great Lakes
Rev. James R. Kok	U.S. West and Midwest
Dr. Melvin J. Mulder	U.S. Far West
Rev. Derk Pierik*	Eastern Canada
Rev. Melle Pool	Western Canada
Dr. Edward Stehouwer	U.S. Great Lakes
Rev. Charles Terpstra, chairman*	U.S. Great Lakes
Mr. Herbert Van Denend	U.S. East Coast
Mr. Jan van der Woerd*	Eastern Canada
Mr. Stanley Vermeer	U.S. West and Midwest
Mrs. Ruth Krabbe*	Classis Alberta South
Rev. Jacob A. Quartel	Classis Hamilton
Rev. Gerald Van Oyen	Classis Grand Rapids South
Dr. Everett Van Reken	Classis Northern Illinois
Dr. Carl E. Zylstra, vice chairman*	Classis Orange City
Mr. Henry Blok	Classis B.C. Northwest
Mr. Lou Haveman, secretary*	Classis Lake Erie
Mr. Richard Kuiken	Classis Hudson
Mr. Martin Sterk	Classis Greater Los Angeles
Mr. Co Zondag*	Classis Huron

*member of the executive committee

B. Meetings

The board met twice since Synod 1990. A special strategic-planning meeting was held in November, at which the board focused on ministry and operational priorities. At this same meeting the board discussed a number of constitutional issues and rendered some interpretations, which are guiding the director and the agencies at the present time. The board also decided to appoint an executive committee.

The regular annual meeting of the board was held February 19-20, 1991. What follows below (cf. "C") reflects the activity of the board to date. In addition, the executive committee met three times during 1990-1991 to give direction and advice.

C. Board actions and recommendations

The reports of World Missions and World Relief are included as sections of this report. Some recommendations came to the board for decision. Other recommendations were approved by the board and now require synodical

action. These are indicated below by an * and are also listed in Section V of this report, "Matters Requiring Synodical Action."

1. The board approved a recommendation from both agencies that the Krim ministry project in Sierra Leone be terminated as of March 31, 1991, because the overall ministry efforts in this region have been largely ineffective. The board also requested that a summary report of the Krim ministry be written in order to identify the lessons learned through that effort.
2. The board approved a recommendation that both World Missions and World Relief be permitted the *option* of appointing regional directors in each region but not be required to do so.
3. The board approved the following as partner groups:

CRWRC: Gereja Kristen Lampung of Tanjunkarang, South Sumatra, Indonesia

Gereja Kristen Java Sragen of Central Java, Indonesia
National Conference of Christians in Action, Sierra Leone,
West Africa

CRWM: Asian Theological Seminary in Manila and Bacolod, Philippines
Faith Academy (Manila), Philippines

- *4. The board, upon the recommendation of the CRWRC-U.S. committee, decided to recommend to synod the reappointment of Mr. John De Haan as the CRWRC-U.S. director. The grounds for this action are these: (a) John De Haan's performance evaluation indicates that such reappointment is warranted; (b) John De Haan desires such reappointment; (c) the majority of people who responded to the questionnaires recommended such a reappointment.

The board also decided to recommend that synod express its appreciation to John (and Alice) De Haan for his (their) years of service.

5. The board decided to mandate the staff, in cooperation with the agencies, to develop a single strategic ministry plan for its ministries throughout the world and report its result to the board meeting of 1993.
- *6. The board suggests to synod that, if the functions of the Board of World Ministries are to be assumed by the Synodical Interim Committee, the present membership of the board remain intact until such time that these changes can be implemented. If, on the other hand, synod wishes to elect new members to the board as per normal procedure, then the following nominations are offered for synod's consideration. It is the board's request 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. Dirk Booy is a member of Second CRC, Brampton, Ontario, where he has served several terms as elder. He has been a delegate to synod and was a member of the Structure Review Committee.

Mr. Bert Schilthuis is a member of Immanuel CRC, Hamilton, Ontario,

where he has served several terms as elder. He has been a delegate to synod several times.

Mr. Harry Spaling is a member of First CRC, Drayton, Ontario, and served as field director for CRWRC in Sierra Leone for seven years.

U.S. West and Midwest

Mr. Kenneth Van Gilst is a member of the CRC in Cedar, Iowa, where he has served as both deacon and elder. He has been a delegate on the CRWRC committee and is presently an alternate for the Board of World Ministries.

Mr. Erv Brubaker is a member of Living Hope CRC in Brigham City, Utah, where he is presently serving as elder. He has previous mission experience in Africa.

Rev. Kenneth Van de Griend is pastor of Willmar, Minnesota, CRC. He served several years as a missionary in Taiwan and as a home missionary.

U.S. Great Lakes

Four names are submitted for nomination since one alternate is needed for a one-year term as well as the delegate and alternate for three-year terms.

Rev. Raymond Opperwall is a retired pastor who attends Neland Ave. CRC in Grand Rapids, Michigan. He is presently the alternate delegate from this region. He recently served on the World Ministries Review Committee.

Rev. Roger Kok is pastor of Shawnee Park CRC in Grand Rapids, Michigan. He previously served on the World Missions Committee and the Calvin College and Seminary Board.

Mrs. Lillian Grissen is a member of Grace CRC in Grand Rapids, Michigan. She is a retired editor and teacher and has served on many committees and boards.

Dr. Russell Palsrok is minister of worship and outreach at Plymouth Heights CRC in Grand Rapids, Michigan. He has served as both a home missionary and a world missionary and has been on many committees and boards.

U.S. Far West

Mr. Edward Brower is a member of Escondido, California, CRC, where he has served many terms as elder. He is presently the alternate from this region on the board.

Rev. Jack Huttinga is pastor of First CRC in Alameda, California. He is a former missionary to Argentina.

Mr. John Deibler is a member of Tri-Cities CRC in Kennewick, Washington, where he has served as both deacon and elder. He is also active on the missions committee of the church.

- *7. The board presents the combined agencies' budget for approval as summarized here. It is presented in greater detail in subsequent sections of this report.

**SUMMARY
BOARD OF WORLD MINISTRIES
FISCAL YEAR 1991-1992**

	World Relief	World Missions	Total
East Africa/Nigeria			
Kenya	\$ 161,383	\$ 67,783	\$ 229,166
Tanzania	198,393		198,393
Uganda	361,718		361,718
Mozambique/Malawi	118,231		118,231
Zambia	77,040		77,040
Total Nigeria	129,871	1,913,188	2,043,059
Total East Africa/Nigeria	1,046,636	1,980,971	3,027,607
West Africa			
Total Liberia	14,866	288,194	303,060
Guinea	65,666	414,078	479,744
Mali	229,708	404,082	633,790
Sierra Leone	666,319	191,400	857,719
Arid Lands	99,225		99,225
Total W. Africa	1,075,784	1,297,754	2,373,538
Asia			
Chinese		478,939	478,939
Guam		1,219,494	1,219,494
Bangladesh	324,471		324,471
Indonesia	199,736		199,736
Japan		1,339,748	1,339,748
Philippines	479,293	1,048,580	1,527,873
Total Asia	1,003,500	4,086,761	5,090,261
Latin America			
Argentina		63,385	63,385
Belize	135,439		135,439
Costa Rica	\$ 42,147		
El Salvador	164,604		
Guatemala	304,925		
Honduras	335,593		
Nicaragua	195,655		
Total Central America	1,042,924	1,266,543	2,309,467
CITE		235,935	235,935
Cuba		40,450	40,450
Dominican Republic	330,751	1,064,628	1,395,379
Ecuador	68,614		68,614
Haiti	355,671	352,767	708,438
Mexico	205,304	591,595	796,899
Puerto Rico		150,215	150,215
Total Latin America	2,138,703	3,765,518	5,904,221
Europe			
France		71,434	71,434
Hungary		44,000	44,000
Total Europe		115,434	115,434
Total International	5,264,623	11,246,438	16,511,061
Other			
Administration U.S.	459,300	316,655	775,955
Administration Canada	266,917	151,440	418,357
Administration Int'l		143,565	143,565
Foreign Adm.-Canada	91,353		91,353

Planning and Training	110,000		110,000
Communication-U.S.	383,875	692,695	1,076,570
Communication-Canada	207,167	155,400	362,567
Personnel		368,325	368,325
Canadian Foodgrains	208,333		208,333
U.S. Representatives		107,010	107,010
Canadian Representatives		31,320	31,320
Diagonal Canada	126,667		126,667
Diagonal U.S.	667,233		667,233
World Ministries	82,491	93,491	175,982
U.S. Reserve	150,000		
Canada Reserve	78,731		
DRS Canada	8,333		
Total Other	2,840,400	2,059,901	4,900,301
GRAND TOTAL	\$8,105,023*	\$13,306,339	\$21,411,362

*CRWRC in executive session at its annual board meeting reduced this to \$7,321,755, a reduction of \$783,268. The particular line-item reductions were not available at the time this report had to go to print. The particulars will be available in the *Agenda for Synod 1991—Financial and Business Supplement*.

- *8. The board requests that synod commend the ministry of CRWRC to the churches and urge the churches to take one offering per quarter for this cause to provide the funds necessary for this ministry.
- *9. The board requests that synod approve a quota for World Missions in both Canada and the United States in the amount of \$105.00 for the 1992 calendar year. The board also requests that World Missions be approved for one or more offerings per year to meet the 50 percent of the budget which needs to be funded with above-quota offerings.
- *10. The board requests that the missionaries of both agencies who are present at synod be presented and acknowledged by synod.
- 11. The board authorized the president of the board, Rev. Charles Terpstra; the executive director, Dr. Peter Borgdorff; the director of CRWRC-U.S., Mr. John De Haan; and the international director of World Missions, Rev. William Van Tol, to represent the board at synod.

D. Salary-disclosure information

Salary-disclosure information for the board and agency personnel is as follows:

Job level	Number of positions in job level	Compensation quartile
9	1	3rd quartile
8	1	4th quartile
7	2	1st(1); 3rd(1) quartile
6	4	2nd(2); 4th(2) quartile
5	3	3rd(2); 4th(1) quartile
4	1	2nd quartile
3	1	4th quartile

III. Christian Reformed World Missions

A. Introduction

With gratitude to the Lord of the harvest, Christian Reformed World Missions submits this section of the report on opportunities and efforts to proclaim the gospel and develop churches around the world during 1990.

Good church growth continues in the Philippines, Guam, parts of Central America, the Dominican Republic, and parts of Mexico. In Nigeria two or three new denominations are forming among the Kambari people and among Hausa and Fulani Muslims. First baptisms have happened among the Fulbe in Guinea and Mali.

Ministry in Liberia was shattered by war. The board reluctantly approved a proposal to close the Krim project in Sierra Leone. Denial of visas for Brazil forced temporary conclusion of ministry there. Phase out of Argentina continues with the retirement of Dr. Sidney Rooy this year.

Opportunities for ministry in China expanded. Four associate missionaries were sent to Hungary, and investigation of further assistance to Reformed churches in Hungary, the Ukraine, and Romania continues.

The administration was asked to improve statistical reporting. This is not easy because of the reluctance or inability of many national churches to keep accurate membership statistics. An assessment of CRWM-CRWRC joint fields indicates progress in integration on some fields but also the need for better coordination of ministry on others.

B. Strategic plan and fiscal 1992 plan

A third draft of a CRWM International strategic plan, which charts a course for the agency to follow into the next century, was given preliminary endorsement by the committee. A fourth draft, which incorporates the committee's amendments and suggestions for change, is circulating through the agency. A meeting of all field directors will give further development to the document next fall with the expectation that it will be submitted to the committee and board next February for final approval. It is understood, of course, that World Missions' strategic planning will be integrated into the strategic planning process mandated by the Board of World Ministries.

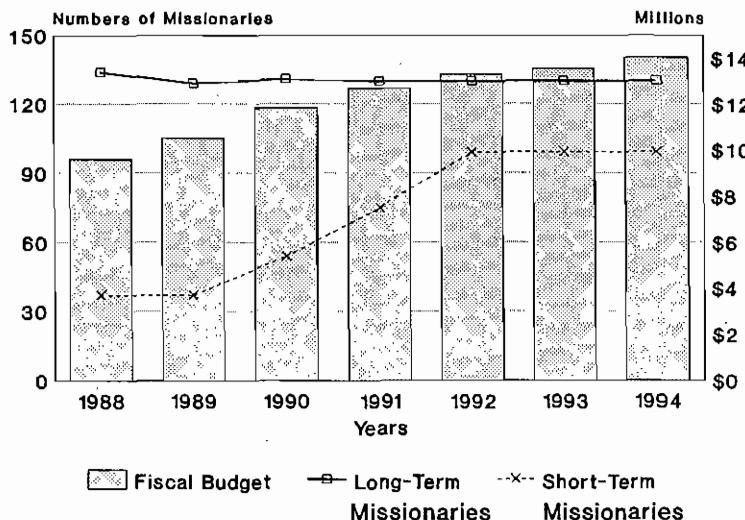
A fiscal 1992 plan and budget were approved. They reduced our number of long-term missionaries from 148.5 to 142.5 and increased our number of short-term missionaries from 75 to 99. Total expenses for missionaries and mission fields, including grants to national churches, will be \$11,246,438. CRWM-Canada and CRWM-U.S. will expend \$2,059,901 in North America for total expenditure of \$13,306,339. These expenses will be funded by \$1,914,828 in income from field sources, \$9,419,445 from CRWM-U.S., and \$1,972,956 (CAN \$2,446,195) from CRWM-Canada. The plan and budget have no growth, except on a few fields by way of transfer from other fields, because we recognize that we are facing difficult years economically and as a denomination.

The plan has no ministry and budget for Brazil but is delaying field closure until next year, depending upon board and committee decisions. It delays for another year a decision to send a missionary teacher to Zambia. It reduces staff intended for Liberia from seven to four. It reduces administra-

tive staff in Grand Rapids by two positions. It reduces the number of regional directors from four to two.

The chart that follows gives a picture of missionary and budget changes from 1988 through 1994.

Christian Reformed World Missions Missionaries & Annual Budget



C. Report on mission fields

1. Europe

During 1990 Rev. Harold Kallemeyn acquainted himself with the Reformed Church of France and the Evangelical Reformed Church and participated in the synodical meetings of both denominations. He taught practical theology at the Faculte Libre de Theologie Reformee in Aix-en-Provence, France, to students from France, Belgium, Holland, Switzerland, Madagascar, and numerous French-speaking African countries. Rev. and Mrs. Kallemeyn have organized a discipleship ministry to some of the students. Mrs. Kallemeyn participates in a hospital ministry and has organized a home Bible study with women from the area.

In May 1990 CRWM accepted an invitation from the Reformed Academy in Sarospatak, Hungary to place up to four teachers in the English-speaking secondary school. Dr. and Mrs. Samuel Greydanus and Mr. and Mrs. Jon Geerlings have now spent nearly a year teaching there. CRWM hopes to expand its teaching role and provide additional support to the Reformed Churches in Hungary, Romania, and the Ukraine for evangelization of young people and leadership training.

2. Asia

In Japan twenty-one CRWM missionaries work in cooperation with the Reformed Church in Japan (RCJ) and the Christian Academy of Japan. The RCJ has 134 congregations in five presbyteries. With about 8,900 members, it is among the ten largest Protestant denominations in Japan. One percent of the population of Japan is Christian. During the year there were 81 children baptized, 55 professions of faith, and 104 members received through evangelism and adult baptism. CRWM missionaries work with twelve Japanese evangelists employed by the mission. Together they develop churches which become organized and affiliate with the RCJ and begin new worship centers. Within the groups with which the missionaries are working there are 209 members, an increase of 21 members from a year earlier. CRWM also supports the Christian Academy in Japan (CAJ), where missionary children are taught. CRWM is one of six owners of this school.

Thirty-five missionaries worked in the Philippines during this past year, focusing on four language groups in Metro-Manila and the islands of Leyte, Luzon, Negros, and Panay. CRWM works with the Asian Theological Seminary (ATS), CRWRC, the Philippine Christian Reformed Churches (PCRC), and Faith Academy. During 1990 missionaries began new ministry in Leyte and Misamis Oriental. Five congregations were organized, and five new worship centers were started. CRWM worked with the Bible League to train eighty Filipino church planters, who developed twenty new outreach ministries. Sixty church leaders are being trained, but CRWM did not achieve its goal to transfer the Bible College in Bacolod because Classis Negros has not submitted its own plan for college development. CRWM did provide advanced training for eighteen PCRC students at ATS. Anti-American attitudes forced the early departure of Rev. and Mrs. Paul Vruwink (he is a retired military chaplain). A devastating earthquake in northern Luzon hindered some ministry and opened new opportunities as well.

Chinese ministries gave partial support to twenty-seven teachers on mainland China and supported ten missionaries in Taiwan and Hong Kong. The (Christian) Reformed Presbyterian Church of Taiwan has twenty-three congregations, divided into two presbyteries. The denomination is in a period of transition after a decade of slow growth. In Taiwan CRWM continued to assist established congregations by training their leaders. Work with the youth was the most successful. The needs of the existing churches in China were explored during mainland visits to associate teachers. The churches, some officially recognized by the government, are receptive to literature and library development and leadership training.

In Guam six missionaries worked among people of many nationalities resident on the island. Guam is a hub for the Micronesian islands as well as a focus of U.S.A. political and military interests. Faith Presbyterian Reformed Church, with which CRWM has an interdependence agreement, answered this challenge through establishing a multiethnic congregation. During 1990 Faith Church achieved its goal of assuming responsibility for its pastor. This Korean congregation has become independent and is pastored by Rev. David Jo, a CRC pastor. At Faith

Bookstore sales of religious material rose from 40 percent to over 50 percent of total sales. Faith Bookstore also supports emerging retail sales outlets on other islands. Rev. Henry De Vries is working on a plan with the Liebenzell Mission for the establishment of a theological center on Guam which will train church leaders for all of Micronesia.

3. Latin America

The Reformed Church in Argentina concentrates its ministry in the provinces of Buenos Aires, Chubut, and Rio Negro. Growth is slow. CRWM provides program grants for some church ministries. Grant funding is decreasing by 10 percent each year and will conclude in 1996. Dr. Sidney Rooy will conclude his teaching responsibilities at the Evangelical Higher Institute of Theological Studies (ISEDET) and retire this year. The Rooys are the last CRWM missionaries in Argentina, and we do not plan to replace them.

Initial CRWM work in Brazil was among the Dutch community. It expanded to include native Brazilians, many of whom are of European extraction. The National Presbyterian Church (NPC), with which CRWM works, is a church interested in evangelism and expansion of its witness. There are thriving Presbyterian churches and mission chapels throughout the country, several of which are the result of the work of CRWM missionaries. The NPC desires to have CRWM expand its presence in the country, and CRWM has also explored possibilities for work with the Independent Presbyterian Church and AVANTE, an evangelical organization involved in a discipleship program. During the summer of 1990 Rev. Carl Bosma left Brazil to take up responsibilities at Calvin Theological Seminary. CRWM was unable to secure visas for a replacement missionary family. Consequently, Brazil had no CRWM missionaries on site at the end of the year, and the field will be forced to close if visas cannot be obtained.

Forty-one CRWM missionaries worked in the Central American countries of Honduras, Costa Rica, Nicaragua, and El Salvador. They support the development of Christian Reformed churches in each country. CRWM cooperates with CRWRC, the Missiological Institute of Latin America (IMDELA), and the International Fellowship of Evangelical Students. A statistical report from the churches is not available. During 1990 church growth slowed, although the churches in both Honduras and Costa Rica strengthened their organizational ties. SETERA, a theological-education center, had sixty students and enabled ten pastors to provide workshops in twenty-five churches. Six Christian Reformed churches in Nicaragua received visits from CRWM personnel during the year. Some financial assistance was given to this small struggling denomination. The change in the government has made contact easier than before, and a reevaluation of the situation in the churches made in 1990 has led CRWM to continue its involvement through periodic workshops, encouragement to the churches, and small financial grants. A similar arrangement is in place for the two Christian Reformed churches in El Salvador. Good growth is reported there. In Costa Rica church-development work had mixed results. One congregation disbanded, and another dwindled in size. Four experienced good growth.

CITE (Cooperative International Theological Education) provides textbooks and leadership-training materials for Spanish- and English-speaking people groups in twenty different countries. A growing catalog of materials and textbooks in the Spanish language is made available through bookstores in Latin America and is used by our missionaries. Some North American Hispanic groups are also using the materials. Since 1983 about 62,000 books have been sold. Of that number 19,000 have gone to churches associated with the CRC. With the conclusion of Mr. Gary Teja's missionary service, Miss Winabelle Gritter remains as the only full-time consultant for this project.

The twelve Christian Reformed churches in Cuba continue their witness even though there are limitations placed on their activities. This church continues to grow, counting among its faithful members many children and young people, as well as middle-aged and some elderly Christians. There are now four full-time workers, two ordained pastors, one lay pastor, and a recent seminary graduate. Several others are involved in part-time evangelistic work. CRWM provides financial assistance to the churches and periodic visits to encourage and train leaders.

CRWM's mission in the Dominican Republic is aimed at Haitian migrant workers and their families. This is a joint field with CRWRC. The church among them has entered a consolidation phase. There are 3,250 adult members in 93 organized churches and 139 preaching centers. About 9,250 adults and children attend the worship services. During 1990 there was also growing focus on the establishment of churches among the Dominican people in Santo Domingo. Twenty missionaries support this church development. A major issue between the church and mission is whether CRWM should assume responsibility for payment of pastors' salaries, as most North American missions have traditionally done in Haiti. CRWM is opposed to this practice. Four missionaries encourage development of Christian day schools, which grew to 2,500 students taught by seventy national teachers in twenty-seven schools. Seven associate missionaries also teach at the Santiago Christian School.

In Haiti CRWM has six missionaries, who concentrate on leadership training, teacher training, and literature production and distribution. This is a joint field with CRWRC. Seven congregations, with a total attendance of two hundred, have grown from the work of Bible-school staff. Seventy-five are adult members. Two of these congregations have joined other established denominations. The training program has 144 diploma-level students and eighteen advanced-level students in twelve centers. Nearly eighty churches are influenced by the training program, and many are forming Christian day schools. "Project Philip" and other study materials have been translated for use in the centers.

In Mexico CRWM is present in three geographical areas: Mexico City, Tijuana, and the Yucatan. Sixteen missionaries work on a project basis with the Independent Presbyterian Church (IPIM), the National Presbyterian Church (NPC), and Inter-Varsity. Support is given to Juan Calvin Seminary (IPIM), which graduated five students, as well as to two NPC seminaries, which graduated thirty-five students. Twenty-nine seminary students participate in the mission's evangelism program in Mexico City. The IPIM now has about thirty-five churches and one hundred wor-

ship centers and missions, with an average Sunday attendance of about twenty thousand. The outreach in poor sections of Mexico City is growing. Emphasis on church planting and development in Baja California is increasing, since Tijuana is growing at a faster rate than Mexico City. The field is emphasizing cell-group Bible studies as a means to church planting.

In Puerto Rico Rev. and Mrs. William Renkema assist five congregations with leadership development and outreach. CRWM provides these churches with decreasing grants according to an established schedule.

4. Africa

Eighteen missionaries are loaned to the Christian Reformed Church of Nigeria (CRCN). The CRCN was established in 1954 with four congregations. Now over 150,000 people worship each Sunday. There are over 45,000 communicant members in fifty-six congregations with approximately 450 preaching points. The CRCN, CRWM, and CRWRC participate in a number of ministries together. CRCN's twenty-five "national missionaries," supported by one of our missionaries, baptized 120 people and opened about ten new preaching centers. Our shared ministry among the Fulani experienced a setback with the departure of Rev. and Mrs. Fred Bakker. (Rev. Bakker passed away on July 10, 1990, from cancer, and we will miss the vigorous ministries of both Fred and Theresa.) Ministry among Muslims is now based in Jos, and many Muslim leaders and their followers are accepting Jesus as the Messiah. Evangelists, pastors, and other church leaders continue to be trained at feeder Bible schools in Serti, Wukari, and Baissa, at Smith Bible College in Baissa, at Veenstra Seminary in Donga, and at the Theological College of Northern Nigeria in Bukuru. Six missionaries teach at these institutions. We grieve the loss of Mrs. Nelle Breen Smith, missionary to the CRCN area from 1930 through 1972, who passed away on March 18, 1990.

The eight missionaries who work in the Eastern Kambari area of Nigeria identify the Avadi people near each of their five mission sites as the immediate target group. Avadi people had not been previously exposed to the Christian message, and there is no organized church among them. Almost all Avadi are illiterate. They have no formal functioning educational facilities. Their language, Tsuvadi, is unwritten, and no Scripture verses or Bible stories are available in either written or oral form. Evangelism during the year involved the communication of the gospel through Bible stories in twelve communities each week, with intensive research into current Avadi religious practices. Bible translation, literacy development, health-care services, agricultural services, and provision of village wells are also occurring. This mission will expand its outreach to other peoples in the area.

While the NKST (Nongu Kristu U Ken Sudan Hen Tiv) Church was originally established among the Tiv-speaking people of Benue State, it now addresses the three million Tiv living in all areas of Nigeria, both rural and urban. Vigorous national leadership has enabled CRWM to reduce its missionary force to two teachers at the Reformed Theological College of Nigeria (RTCN). This involvement is expected to end in 1992, when the NKST replaces the missionary teachers with theologians who

are presently being trained outside the country. CRWM also gave program and capital grants to the NKST for various ministries of the church. CRWM began working with the NKST in 1954, when the church had over 1,000 members. Today the church has over 400,000 attenders, 60,000 communicant members, and 50,000 baptized members in 2,477 worship centers within 119 organized congregations.

Seven missionaries work for evangelism programs which target Muslims and urban people in Plateau State, Nigeria. A music ministry, media ministry, church-development ministry, and the Institute of Church and Society enable many congregations to build leadership and reach out. The ministry among Muslims has resulted in the conversions of leading Muslim teachers and their followers in various parts of northern Nigeria.

Seven missionary teachers and a set of houseparents in Jos, Nigeria, help provide education for missionary children at Hillcrest School and Mountain View Hostel.

In Kenya Rev. and Mrs. Willem Berends serve at the Nairobi Evangelical Graduate School of Theology (NEGST). Miss Mary Kaldeway serves with the International Hospital Christian Fellowship.

In Liberia CRWM's mission continued until May 1990, when civil war made evacuation of CRWM missionaries necessary. This caused complete disruption of mission work among both the Bassa and Vai people. Much property, both mission and personal, was lost or destroyed. All sixteen missionaries returned to North America or moved to Sierra Leone. Some of the Liberian staff with whom we worked suffered a great deal. In February 1991 Margaret Enter, Joseph Owens, and Timothy Slager returned to Liberia on behalf of CRWM and CRWRC to lay plans for relief work and gradual reentry into the country. We will attempt to reestablish the ministry of leadership training among the Bassa people and the mission of evangelism among the Vai people.

CRWM participates with CRWRC in two of the three projects in Sierra Leone through the joint program known as Christian Extension Services, for which CRWRC is the lead agency. Three hundred thousand Kuranko people live in northern Sierra Leone. Working among approximately one-third of these Kuranko people, one team ministers in seventeen villages. Attendance at meetings is about 1,000 people weekly, some of whom were baptized. Among the 80,000 Krim along the southern coast of Sierra Leone, ministry faltered, and CRWM agrees with CRWRC that we should cease ministry there, at least for the time being. We expect that responsibility for nearly 400 new believers will be assumed by the Church of the Brethren.

About one million Fulbe live in Mali. Some are nomadic cattle herders. Others are wealthy, settled city businessmen. There are ninety-five known Fulbe Christians, six of whom are associated with our mission. Eight missionaries are moving beyond language and culture study into various phases of evangelism among the villages of nomadic people who scratch out an existence in a tough climate which has too much sand and too little water.

Ten missionaries work among nearly 2,000,000 Fulbe in Guinea. We focus on the 300,000 Fulbe in and around major towns of the Fouta Djalon and plan eventual expansion to Conakry, Guinea's capital. Almost half of

Conakry's million residents are Fulbe. Recent conversions have increased the number of Fulbe Christians, but the community remains very small. Several young men have committed themselves to follow Jesus. During 1990 one-half of the missionaries were in language study and orientation to the field. The team has begun work toward supporting and discipling these new Christians as well as increasing their number. Evangelism and Bible-study projects were begun and carried out regularly. In Bible translation initial drafts have been completed for six Old Testament books. Development of a radio ministry to Pular speakers has been dealt a serious blow by the destruction of ELWA, the Christian radio station in Liberia. Now the team is looking for alternative means.

D. Personnel report

1. Officers

CRWM International elected these officers for fiscal 1992: Rev. Jacob A. Quartel, president; Rev. Calvin Bolt, vice president; Mrs. Ruth Krabbe, secretary-treasurer; Rev. Lester Van Essen, assistant secretary-treasurer.

2. Missionaries

In fiscal 1992 CRWM plans a salary budget for 142.5 long-term missionary positions. We currently have 130 long-term missionaries on salary, of which 120 are married. Most of their spouses, also designated as missionaries, give much volunteer time and make significant contributions to mission programs around the world.

In addition to these 250 long-term missionaries, we plan to send out 99 short-term missionaries in fiscal 1992. These short-term missionaries fall into the categories of volunteers, associate missionaries, seminary interns, and summer mission participants. They are overseas for terms ranging from two months to two years. They do not receive salaries from CRWM but raise living-allowance support from the churches or, in the case of some associate missionaries, are employed by overseas institutions or other agencies.

There are also over two hundred missionary children overseas. They need varying degrees of logistical and educational support from CRWM.

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 may be found on the back pages of the *World Missions Calendar*.

3. Summer Mission Program

Fifteen young people participated in our second annual eight-week Summer Mission Program, which sent students to Japan, Mali, Nigeria, and the Philippines. We hope to expand this program.

4. Recruitment

As previously indicated, in its fiscal 1992 plan CRWM has 142.5 long-term salaried positions and 99 short-term positions. Currently there are 12 long-term positions unfilled. Almost all of these positions are for ordained or unordained evangelists who are willing to plant and develop churches or enable evangelists in other countries to do so. Such people are difficult to recruit because our church has a shortage of people who are gifted,

trained, or experienced in evangelism. Nearly all the 99 short-term positions need to be filled in fiscal 1992 and require people with skills ranging from teaching to bookkeeping and evangelism to construction.

5. Retirement plan for missionaries

Because of new information received from government sources about the registration of employee pension plans in Canada, the CRWM-Canada Committee has requested the administration of the ministers' retirement plans to transfer the accounts of ordained missionaries who are employees of CRWM-Canada from the shared section of the retirement plan for ministers in the U.S.A. to the retirement plan for ministers in Canada.

6. 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, 1990 - August 31, 1991

Missionary or staff person	Location	Years of Service
September		
John and Frances Boer	Nigeria	25 years
Robert and Carol Bolt	Guinea	5 years
Barry and Nancy Evans	Guinea	5 years
Roger and Yvonne Kraker	Liberia/Sierra Leone	10 years
Larry and Ruth Spalink	Japan	10 years
October		
Gerald Cremer	U.S.A. office	10 years
Dorothy Wallinga	U.S.A. office	5 years
November		
Neal and Sandra Hegeman	Dominican Republic	10 years
January		
Larry and Ann Vanderaa	Mali	15 years
February		
Gerrit and Ruth Koedoot	Philippines	25 years
Abe and Doris Marcus	Mexico	25 years
Peter and Birgit Mulder	Honduras	10 years
Paul and Laurie Theule	Japan	15 years
Wilma Jean Schultetus	U.S.A. office	30 years
May		
John and Jerre De Young	Mexico	20 years
James and Susan Ritter	Nigeria	5 years
June		
Dick and Margaret Seinen	Nigeria	20 years
William and Sandy Thornburg	Nigeria	5 years
Perry and Kathy Tinklenberg	Liberia	10 years

July			
Daniel and Jeananne Kuiper	Mexico	10 years	
Laura Jensen	China	5 years	
George and Ronda Whyte	Guinea	10 years	
August			
Kenneth and Patricia Vander Ploeg	Mexico	5 years	
Bruce and Ruth Hekman	Japan	5 years	
Frances Karnemaat	Nigeria/U.S.A. office	25 years	

E. Joint-Ministry Agreement

CRWM-Canada and CRWM-U.S. implemented a joint-ministry agreement two years ago through which they established CRWM-International. By means of this agreement all mission fields are supervised by an international administration in which both national bodies share and to which both contribute financial and human resources.

CRWM-Canada and CRWM-U.S. also approved an agency agreement through which CRWM-U.S. provides CRWM-Canada with certain domestic ministries and financial services. This arrangement is working well.

F. CRWM-U.S. administration and ministry

The annual meeting of CRWM-U.S. was held February 12-14, 1991. It was a time for reporting, reflection, and rejoicing. Five new missionaries were appointed: Mr. Scott and Mrs. Marcia Geurink, Latin America; Mr. Roger Doornbos, Latin America; and Mr. John and Mrs. Susan Medendorp, the Dominican Republic. The resignations of ten missionaries were accepted. CRWM continues to experience the decline of long-term missionaries while at the same time it enjoys an ever-increasing number of short-term missionaries.

Noteworthy is the significant increase in the number of churches supporting missionaries, a 27 percent increase since 1983. Now over 76 percent of Christian Reformed churches in the U.S.A. are participating in this program. Stronger links between the sending churches and their missionaries are also being developed by the growing and faithful network of over five hundred local and regional representatives.

The CRWM committee received an appeal from the Philippines field. The field requested that the 1990 CRWM committee-approved support program be set aside for one year to allow more responses from the fields before the policy is finalized. The field took exception to that part of the policy which requires a more active role for missionaries in support-raising. The committee thoroughly discussed the appeal and then voted unanimously to continue the policy adopted in February 1990.

The following persons were elected as officers for the 1992 fiscal year: president, Rev. Calvin Bolt; vice president, Rev. Lester Van Essen; secretary-treasurer, Mr. Stanley Ellens; and assistant secretary-treasurer, Rev. Kenneth Van Wyk.

The following were nominated by CRWM-U.S. to serve on the Board of World Ministries from September 1, 1991, to August 31, 1992: Dr. Everett Van Reken, Mr. Stanley Ellens, and Rev. Kenneth Van Wyk, Rev. Lester Van Essen (alternate).

G. CRWM-Canada administration and ministry

1. Nominations for the Board of World Ministries

The following were nominated by CRWM-Canada to serve on the Board of World Ministries from September 1, 1991, to August 31, 1992: Mrs. Ruth Krabbe, Rev. Jacob A. Quartel, Rev. Ronald Fisher (alternate).

2. CRWM-Canada director

In April 1990 the CRWM-Canada committee appointed Mr. Willem A. Termorshuizen, business manager, to be its director for a two-year term. This appointment was later ratified by the Board of World Ministries and the Synodical Interim Committee. However, Mr. Termorshuizen resigned from the position on December 18, 1990, and left CRWM-Canada for other employment on February 28, 1991. Since that time Rev. William Van Tol has been serving as interim director in addition to his duties as CRWM-International director. The CRWM-Canada office in Burlington has two other administrative staff persons: Miss Nancy Exel, assistant for church relations, and Mrs. Anita Van Geest, business and bookkeeping assistant.

3. Communication

CRWM-Canada is pleased to report that over 60 percent of the churches in Canada now provide special missionary support. Two regional representatives and nearly 170 local or congregational representatives give churches and CRWM-Canada better contact with each other than ever before. They have been most helpful in providing information and material such as audiovisuals and bulletin covers to churches and in arranging deputation visits by missionaries. CRWM-Canada continues to use the services of CRWM-U.S. for most of its media and church-relations tasks. Like its counterpart, CRWM-Canada obtains about 50 percent of its funding from quota sources and has decided that the administration and the missionary together secure promises for the other 50 percent of the missionary's support before departure or return to the field. In addition, most capital items will not be purchased until funds designated for these have actually been received.

4. Denominational structure

CRWM-Canada, with support from the CRWM-U.S. committee, is concerned that current efforts to reorganize the agency structure of the denomination will come to naught because a fundamental issue has not been adequately addressed. The separate efforts to restructure ecclesiastically and to restructure legally must be merged into one effort so that the church ultimately has a unified legal and ecclesiastical structure.

Much effort has gone into ecclesiastical restructuring without due regard for legal restructuring. It is expensive, cumbersome, and unnecessary to maintain one organizational structure for ecclesiastical purposes and another organizational structure for legal purposes. These two can be merged into one organizational structure without doing harm to either the church's ability and right to function ecclesiastically or the church's obligation to abide by the laws of the state in order to obtain legal protection, nonprofit status, and tax exemptions for donor contributions.

CRWM-Canada asked the Board of World Ministries to convey these

concerns to the SIC so that appropriate sensitivity to these complex issues might be maintained.

H. Financial matters

1. Missionary compensation for fiscal 1991

Basic salary: \$16,700

Marriage allowance: \$4,500

Education allowance: \$400-800 (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 work mileage reimbursement overseas

Assistance for educational costs of children

Cost of living differential (positive or negative)

2. Fiscal 1990 financial report

A detailed financial report for fiscal 1990 will be submitted to synod through the *Agenda for Synod 1991—Financial and Business Supplement*. A summary is provided here.

Income	Canada	USA	Int'l	Total
Quota		\$1,305,136	\$4,145,074	\$ 5,450,210
Missionary support	282,120	2,047,684		2,329,804
Gifts and offerings	291,864	1,529,834		1,821,698
Legacies	10,171	122,955		133,126
Foundation		348,263		348,263
Miscellaneous	23,144	93,078		116,222
Field receipts			1,440,685	1,440,685
Total Income	\$1,912,435	\$8,286,888	\$1,440,685	\$11,640,008

Disbursements	Canada	USA	Int'l	Total
Foreign				
Asia Region	\$ 70,646	\$1,480,012	\$2,125,840	\$3,676,498
Latin America region	283,003	1,299,428	1,629,436	3,211,867
Nigeria/E. Africa region	345,218	871,110	598,318	1,814,646
Western Africa region	84,178	703,023	412,385	1,199,586
Europe and Middle East	46,789	5,515	17,776	70,080
Total Foreign	\$829,834	\$4,359,088	\$4,783,755	\$9,972,677
North America				
General and administration	\$ 150,293	\$1,080,205	\$121,994	\$ 1,352,492
Support-raising	107,288	426,566		533,854
Total North America	\$ 257,581	\$1,506,771	\$ 121,994	\$ 1,886,346
Total Disbursements	\$1,087,415	\$5,865,859	\$4,905,749	\$11,859,023
Income Over/Under Disbursements				(\$219,015)

3. Fiscal 1991 financial projection*

As of January 31, 1991, CRWM-U.S. ended the first five months of fiscal year 1991. During these five months income continued to increase over

last year. However, we are under budget by 3.7 percent. We ended our last fiscal year with a \$219,015 cash deficit, and given current income trends, we anticipate at least a \$300,000 shortfall this year. This shortfall is caused primarily by (1) increasing overseas inflation and (2) decreasing quota receipts. If this trend continues, this will be the third year in a row that CRWM has ended with income less than disbursements. To fund this shortfall, we are depleting our cash reserves, which have been held in the CRWM-U.S. foundation. One of the reasons the foundation was created was for this purpose. It has been funded primarily by legacies and annuities. We continue to be thankful that God's people have provided generously toward the cause of CRC missions. Praise the Lord for his faithfulness.

A summary of our income projections for fiscal 1991 follows.

Income	Canada	USA	Int'l	Total	Projected
Quota	\$1,314,000	\$ 4,276,000		\$ 5,590,000	\$ 5,498,000
Miss. Support	220,000	2,207,000		2,427,000	2,470,000
Gifts & Off.	342,000	2,151,000		2,493,000	1,840,000
Legacies	12,000	250,000		262,000	350,000
Foundation		377,000		377,000	377,000
Miscellaneous	20,000	45,000		65,000	65,000
Field Receipts			\$1,471,000	1,471,000	1,471,000
TOTAL Income	\$1,908,000	\$9,306,000		\$12,685,000	\$12,071,000
Income under budget:					(614,000)
Expenses under budget:					(314,000)
Projected shortfall:					(300,000)

*Projections as of January 1990

4. Proposed fiscal 1992 budget

The CRWM-U.S. committee approved a budget for fiscal 1992 of \$9,418,511. This is an increase of 1 percent over the fiscal 1991 budget but an 8 percent increase over projected 1991 income. This follows fiscal 1990, during which income was also under projection by 7 percent.

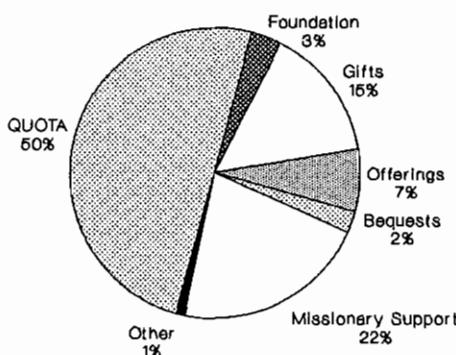
The CRWM-Canada committee approved a budget of \$1,973,000, a 3.5 percent increase over the fiscal 1991 budget and over projected fiscal 1991 income.

Field receipts will provide another \$1,914,828 for a total income budget in fiscal 1992 of \$13,468,808.

Fifty percent of our North America income will come from quotas. The other 50 percent will come from offerings, faith-promise missionary support, individual gifts, and legacies.

Overall, for fiscal 1990, expenses exceeded income by \$219,015, and we are projecting another shortfall of \$300,000 in fiscal 1991. The primary contributor to this trend of not meeting income projections is that the amount of quota received is less than the amount of quota approved by synod.

CHRISTIAN REFORMED WORLD MISSIONS
SOURCE OF FUNDING--1991



A detailed budget for fiscal year 1992 will be submitted to synod through the *Agenda for Synod 1991—Financial and Business Supplement*. A summary is provided here.

Income	Canada	USA	Int'l	Total
Quota	\$ 1,329,000	\$4,299,000		\$ 5,628,000
Missionary support	360,000	2,325,000		2,685,000
Gifts and offerings	252,000	1,885,000		2,137,000
Legacies	12,000	375,000		387,000
Foundation	4,000	456,000		460,000
Miscellaneous	16,000	78,511		94,511
Field receipts			1,914,828	1,914,828
Total Income	\$1,973,000	\$9,418,511	\$1,914,828	\$13,306,339

Disbursements	Canada	USA	Int'l	Total
Foreign				
Asia region	\$ 94,440	\$1,538,911	\$2,453,410	\$ 4,086,761
Latin America region	408,040	1,490,753	1,866,725	3,765,518
Nigeria/E. Africa region	386,450	1,046,993	547,528	1,980,971
Western Africa region	166,215	734,183	397,356	1,297,754
Europe	44,750	27,850	42,834	115,434
Total Foreign	\$1,099,895	\$4,838,690	\$5,307,853	\$11,246,438
North America				
Canada services	\$ 358,783			\$358,783
USA services		\$1,189,228		1,189,228
Int'l services		350,935	160,955	511,890
Total N. America	\$358,783	\$1,540,163	\$ 160,955	\$ 2,059,901
TOTAL DISBURSEMENTS	\$1,458,678	\$6,378,853	\$5,468,808	\$13,306,339

IV. Christian Reformed World Relief (CRWRC)

A. Introduction

As indicated earlier, in times of turmoil it is more clear to all of us that, as the Bible teaches, Christians are fighting the Prince of Darkness. But even in times of conflict, it is a real joy to work for the Prince of Peace. The world is in desperate need of Christian reconciliation.

The Christian Reformed Church has an abundance of talent that the world needs. Synod 1990 developed a structure that enables the CRC to present those talents to the world in a beautifully organized way. CRWRC is grateful to be part of Christ's body, which seeks to minister in the world.

CRWRC views its ministry in Christian leadership as assisting Christians to achieve their potential in restoring God's kingdom. We do that both in North America and overseas.

In North America, CRWRC works with deacons and regional diaconal groups (conferences) to equip the saints for ministry so that they may reach their neighbors with the love of Jesus Christ. "Each one, reach one, with God's love, in Jesus' name" is more than a motto; it is our mandate.

The members of the CRC are not only seeking to reach their neighbors in local communities; they are also reaching neighbors throughout the world. Our North American efforts are discussed under "Diaconal Ministries," and reaching our neighbors worldwide is discussed under "International Program."

B. Diaconal ministries

Diaconal ministry resources in the United States are being used to equip and energize a compassionate Christian community so that for each member of the CRC a needy person is enabled to overcome disabling problems. The purpose is to support church members in ministry through networks of deacons and diaconal conferences. It is also the purpose to so touch the lives of those in need that they in turn, after their problems are addressed, become ministering Christians themselves. The increased awareness resulting from these relationships can enhance the CRC's support and awareness of needs overseas as well.

1. The guiding principles that govern diaconal ministry are these:

- a. Seeking the leading of the Holy Spirit in all aspects of ministry development.
- b. Developing low-cost yet effective models of ministry to those in need.
- c. Developing models that focus on long-term relationships between church members and target groups both within and outside the church.
- d. Developing organizational support systems that benefit both the person receiving care and the caregiver. For both parties, leadership development is an important value in this exchange.
- e. Developing plans that enable those in need to overcome their problems.
- f. Developing solid accountability systems that provide appropriate feedback on results at all levels.
- g. Encouraging spiritual and intellectual growth of caring Christians of whom it may be said, "This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God."

Through resources of staff, classical delegates, and funds, CRWRC has been blessed by God in developing a network of regional diaconal conferences to serve as the primary purveyor of diaconal-ministry vision and programs.

Regional diaconal consultants (RDCs) play a central role in this development. RDCs are responsible for all aspects of CRWRC's service in their respective areas. Their primary responsibility is to develop strong diaconal conferences that support deacons in ministry at local and regional levels and to develop partnerships among these conferences that emphasize strong reciprocal relationships.

2. During 1990 the following results were achieved:

- a. More than 15,000 families in need were served through diaconal networks.
- b. CRWRC and Home Missions regional staff continued working together to help classes do strategic ministry planning.
- c. Cooperation with related CRC agencies has led to better coordination in leadership development, resource sharing, and model development for new and joint ministry.
- d. In November, 230 diaconal leaders met in St. Louis to share and plan ministry in urban work, homelessness, AIDS, financial stewardship, employment, hunger education, and disaster response.
- e. Disaster-response work continued in South Carolina and Central California as well as on several other shorter-term sites.
- f. Diaconates are recognizing their role as the central nerve system of outreach ministry for the local congregation. Praise God from whom all blessings flow!

C. International program

People who are poor suffer because of hunger, ill-health, lack of education, dependency, oppression, and conflict. They have very few resources and almost no opportunities. Many have little hope. For the sake of these persons, CRWRC, with the help of various Christian groups wanting to do ministry with the poor, work toward improving the skills, productivity, and health of the poor and toward eliminating their alienation from God and other persons.

CRWRC staff work with national Christian organizations and local Christian leaders to create effective community-level programs to assist the poor in breaking out of oppressive poverty.

1. Program concentrations

- a. Christian organizational development: CRWRC staff asked which of our activities and strategies attack real causes of poverty. Out of that question came a strategy aimed at creating or strengthening Christian organizations. In carrying out this strategy, CRWRC evaluates with a partner organization the partner's skill levels. This evaluation determines where mutual efforts will be focused.

- b. Agriculture: CRWRC assists farmers to form cooperatives, increase productivity, gain marketing skills, and use appropriate techniques for soil conservation.
 - c. Income: CRWRC develops small industries and offers small-business training (and sometimes credit).
 - d. Health: CRWRC programs stress preventive health care. They assist a community's efforts to care for its own members.
 - e. Adult literacy: In many areas of the world, traditional schools are beyond the means of the society and community. Intensive nonformal programs can meet the immediate need of learners to gain reading and writing skills and of communities to organize for action.
2. Sustainability
- The following conditions partly account for the lasting effects of CRWRC's projects.
- a. Normally an association with a partner organization continues for six to ten years. Normally work in a designated community continues for three to five years.
 - b. It's important to keep the size of the projects/organizations "manageable" in the early years.
 - c. In general, working with existing organizations is more successful than starting new ones.
 - d. It is important to equip organizations to market themselves.
 - e. It is important to begin to develop "consortium funding" very early in our consultation timetable with partners.
 - f. CRWRC's emphasis must be on the transfer of resources that are not already available locally.
 - g. CRWRC needs to assertively seek partner relationships that meet poor people's needs without requiring that we concentrate primarily on dollar transfers from CRWRC.
3. National staff
- Because national staff persons know local culture and people and provide continuity and expertise, CRWRC has benefited from their excellent work. The national staff, through training, experience, exposure, and positive reputation, have benefited from the relationship as well.
4. Environmental goals for next year
- a. To develop a system for planning, monitoring, and evaluating the environmental impacts of our work.
 - b. To develop specific environmental criteria to be used alongside existing criteria for evaluating potential partner groups, setting expansion priorities, and determining resource allocation.
 - c. To identify networking opportunities with organizations which implement programs in environment and development.

- d. To communicate with our supporters on issues of environmental stewardship within the context of preservation of God's creation and the long-term welfare of people who are poor.
5. Overseas diaconal ministries
The CRWRC committee approved a recommendation that CRWRC use four categories (development, service, relief, and church-support ministry) for diaconal development with national Christian churches, citing the following reasons:
- a. It creates evaluation categories which fit the real outcomes of diaconal programs.
 - b. It provides the flexibility needed to record the results of local deacons' projects.
 - c. It removes doubt about the "legitimacy" of diaconal ministry to needy people even where it may not fit into traditional self-sufficiency indicators.
 - d. It acknowledges that deacons' work sometimes supports the ministry of the whole church.
6. Costs/benefit assessment (1988-1989—1989-1990)
- a. Number of families reached in East Africa is increasing rapidly; costs per family are going down slightly.
 - b. Number of families reached in West Africa is decreasing and has fallen below the number planned; actual costs are increasing.
 - c. Number of families reached in Asia is staying constant; costs are increasing.
 - d. Number of families reached in Latin America is increasing; costs are constant.
7. Special programs
- a. Health-consultation program
With U.S. AID funds, CRWRC hired five part-time consultants to increase child survival rates and upgrade basic health-care programs and partner organizations. The consultants provided CRWRC with helpful observations and conclusions, leading to increased mother participation and healthier children. CRWRC would like to make this consultation and training project more broadly available.
 - b. Service and training positions
CRWRC had hoped to propose plans to replace service and training positions approved two years ago. Budget constraints forced us to remove all of them. One service and training position in Haiti has been approved in place of a regular staff position.
 - c. Rapid-deployment disaster responses
The original design of our rapid disaster response was to work through diaconal conferences to organize volunteer teams who would quickly go to international disaster sites. There they would assess and respond to needs as well as link with existing Christian

groups. In 1989-1990 groups went to Puerto Rico and Montserrat. The program functioned well in the field and served to interest many North Americans in overseas development. It has not yet formed standing teams.

d. Leadership development

CRWRC's *Leadership Development Manual* has been a major contribution to staff development and to communication of what CRWRC does and how it works. Leadership development is decentralized: fields and regions manage training events to meet their needs.

e. Calvin College partnership program

While CRWRC had envisioned a much larger program, this spring (1991) the first group was to be in Jos, Nigeria. Plans were canceled due to travel advisories. Calvin is committed to this program, to which CRWRC contributes orientation, logistics assistance, and exposure to Christian ministry. Nairobi, Kenya, and Freetown, Sierra Leone, are two sites being considered for the future.

8. Reductions

The fiscal year 1991-1992 request budget asked for nearly \$6 million for international programs. In November, CRWRC-U.S. and CRWRC-Canada estimates of what they could contribute to CRWRC-International in 1991-1992 totalled only \$5.2 million because U.S. income is down and Canada will be contributing less. In February 1991 the U.S. portion of the budget underwent further reductions so that the total international budget now must fall within \$4,724,836.

Therefore, the 1991-1992 request budget was already reduced in several ways, with further reductions to follow.

a. Savings

- (1) Elimination of seven new service and training positions and maintaining only one position in Haiti, where CRWRC will reduce staff.
- (2) Elimination of a consultant position in Mali.
- (3) Reduction of the budget by \$78,000 by planning no annual cost-of-living adjustment in 1991-1992 salary schedule.
- (4) Relocation of Asia regional director.
- (5) Elimination of the special-programs administrator position.

b. Program cutting

- (1) West Africa: elimination of urban project in Nigeria and service and training position in Sierra Leone.
- (2) East Africa: elimination of service and training position in Tanzania and additional staff in Uganda.
- (3) Asia: elimination of Bangladesh research and development, Philippines research and development, funds for Bogra project in Bangladesh, new staff for new project with Bangladesh Lutheran Mission, and all funds for India.
- (4) Latin America: elimination of national staff position in El Salvador, Dominican Republic research and development project, and funds for new agency in Nicaragua.

CRWRC will be phasing out of Belize and Panama and ending our two-year involvement with refugee resettlement in Cairo, Egypt.

In addition to cutbacks in existing projects, we will be less able to respond to new pressing needs and opportunities.

The effect of these actions is to cut away some very important programs. Further reductions as mandated by the CRWRC committee will be presented by way of the supplementary report to synod.

9. Personnel changes

From September 1, 1990, to August 31, 1991, CRWRC will have eight persons leave its international service (Angie Hoolsma, Jim and Bev Ludema, Bert and Ruth Adema, Rick and Edith De Graaf, Sherrie Kor-noelje, Bob Laarman, Laurie Laarman, and John Hamstra).

10. New ministry possibilities

CRWRC is frequently asked to consider taking on additional ministry programs and/or engage in activities in places where CRWRC is not presently involved. Recently a request was received that CRWRC consider direct involvement in programs of ministry with the disabled. In response it was decided that CRWRC will advocate with the churches and other organizations with whom CRWRC works to discern how best the churches and communities can become more inclusive, allowing those discriminated against, including the disabled, to more fully participate in church and community life. Such a response seemed appropriate for the following reasons:

- a. CRWRC already does attempt to make a difference with people who are viewed as outcasts and disadvantaged through programs which introduce skills, resource development, and compassionate values.
- b. Where there are people with disabilities who are not receiving needed assistance, there are often also large populations of "fully able" people without opportunity. CRWRC wants to create, if not a barrier-free environment, at least a barrier-reduced one for as many people as possible. This policy will not interfere with CRWRC's accomplishing as much good as is possible.
- c. In some cases, local beliefs promote discrimination against the disabled. Existing CRWRC policy requires that "staff give counsel to the victims of society's structures that is neither reckless nor cowardly, that takes into account the political and social structures of that society, and that gives primary allegiance to Christ and his church." Opinions of local Christians will be given heavy weight in CRWRC actions.
- d. The creation of programs in other countries that are similar to or identical to our domestic situations often means that we create wide-scale dependence on us financially, technically, and morally.

This is an important time for CRWRC to build values, test experience of reality, give critical feedback, link the church in North America to programs and people elsewhere, balance centralization and local autonomy, encourage people toward greater responsibility, and seek ways in which ideas can be more broadly applied.

11. Ministry overview

The following survey of the international program is included to broaden general understanding about CRWRC's work in various regions.

a. Asia

The widening gap between rich and poor that we often see within countries seems to be developing dramatically among Asian nations as countries like Thailand seem to leap ahead to join the "tigers" (e.g., Hong Kong, Taiwan, Singapore, South Korea) while countries like the Philippines and Bangladesh seem to stagger and lose ground. Indonesia shows clear signs of being poised for economic takeoff in a few short years, or even sooner. The gulf crisis threatens major negative impact on these oil-dependent countries (except Indonesia), but it appears that most of the new young economies will experience only a slowdown in their growth and that the weak will get weaker.

(1) Key trends in Asia:

- (a) Increasing disparity between economically developing and poor nations.
- (b) Increasing intra-Asian trade and economic interdependence, less dependence on Western markets and economies generally.
- (c) Increasingly strong national churches in Pacific-rim countries, with increasingly available competent leadership, which will invite an increasingly cooperative, supportive stance from Western mission agencies.
- (d) Continued dramatic urbanization.
- (e) Population growth unabated in several needy countries.
- (f) Emerging democracies and capitalist economies.
- (g) Military realignments as U.S. influence abates and Japan (economically) and India (militarily) become key players regionally.
- (h) Environmental degradation, especially deforestation, floods, droughts, and pollution, with damaging effects in the economic sector.
- (i) Increasing desperation of the truly needy as world compassion and the development agencies divert their attention away from these growing economies and toward Africa's needs.

(2) Key issues for CRWRC:

- (a) How to address the needs in the great cities of Asia, into which poor people are going to continue to pour in the coming decade and in which air pollution and the supply of potable water are issues.
- (b) How to achieve institutional sustainability for partners in countries of great need, extremely limited partner groups, and strong Muslim identity.
- (c) How to manage transfer of the community-development activity.
- (d) Refining a "national strategy" for effective church-based community development in a Muslim culture in Indonesia.

- (e) Positioning CRWRC (by 1992-1993) to respond to the fluid developments and needs (including refugees) in the Indo-China cluster: Thailand (base), Vietnam, Cambodia, Laos, Burma.
- (f) Consolidation and expansion in India.
- (g) Exploration of and decision making for entry into a new joint field by 1994-1995.
- (h) Development of a regional policy and system for determining budget priorities and the allocation of resources between existing fields for maintenance or expansion and new programs or new fields.

b. East Africa

Africa is a huge region, having geographical area equivalent to all of China, U.S.A., India, Europe, Argentina, and New Zealand. The East Africa region alone is geographically larger than Europe and India combined and is almost the size of the United States. When one thinks of East Africa, four things come to mind: disasters, extreme poverty, refugees, immense natural and human resources.

Given this environment and the above facts, can CRWRC cost-effectively help the poor in East Africa? Yes. CRWRC began a field in East Africa in 1984. By the end of 1990, the number of families assisted was 16,414. For 1992, we have plans to assist 23,450 families. Our long-range projection is to assist 37,000 families by the end of 1995.

CRWRC wants to respond to natural disasters, refugee populations, and the immediate and long-term needs of the poorest people in East Africa by increasing a community's ability to respond to and manage its immediate environment and plan for the future. A main strategy for CRWRC in accomplishing this is Christian organizational development (institutional development). By entering into contractual relationships, CRWRC covenants to help increase the capacity of national organizations to do community development. This allows CRWRC to focus on its strengths of management and organizational development, while the national organizations can focus on their strengths of technical and cultural knowledge and motivating local communities to change.

c. Latin America

As this overview is being written, oil prices are sky-rocketing because of the Persian Gulf crisis. Out of the oil crisis of the early seventies, along with high interest rates, came the economic decay of many of the Latin American countries. Most of them have to import oil, and when prices go up, so do the national debt and inflation, but national currencies are devalued. It took almost a decade to recover from the last oil and credit crisis, and now everything looks very unstable again. In countries like Dominican Republic there is a scarcity of fuel and lines a-day-and-a-half long to buy gas or diesel fuel. It is hard to predict what will happen in Latin America in the next year.

The new economic and health indicators show that many Latin American countries are progressing, but some, mainly the ones torn by political strife, are stagnant or even declining. The political fate of

Haiti depends upon the new government. There is both hope and fear. Without political and economic justice, it is unlikely that stable and lasting development can take place. Nicaragua still needs to overcome its political problems and divisions in order to develop its economy. The war lingers on in El Salvador and affects all aspects of life.

Although there is cause for both consternation and hope on the national level, CRWRC still continues its work with the trust that God will bless its efforts. We continue to focus on the poorest of the poor and are continuing to phase out of the countries that are more prosperous. We hope that the overall Latin budget of CRWRC can decrease over the next few years as results continue to increase. The basis of our hope is increased reliance on local resources. CRWRC continues to work with partner groups that are rooted in the evangelical community of Latin America.

One high point of the work continues to be the competence and dedication of the CRWRC staff as they work with our national partners. Also notable is the competence and dedication of the national staff working on the projects. It is very satisfying to see growth in this staff. There has also been growth in several organizations. We are seeing boards being formed and starting to function. We are seeing villages being graduated. There has also been growth in the diaconal programs. Some of the diaconal programs, e.g., the projects in Honduras and Dominican Republic, are becoming quite cost effective.

There are still barriers. Aside from the political and economic barriers of the countries that CRWRC works in, there are some cultural barriers. Organizations do not function in the same manner in Latin America as they do in the United States or Canada. Our staff need to learn to manage these differences. We also need to work on effective ways to phase out of organizations. There is also the barrier of expatriate staff turnover. It is not overly high, but it does cause a disruption when it happens.

d. West Africa

The overall goal of the West Africa region is to see 12,500 families function more effectively as demonstrated by their consistent ability to provide themselves with their basic needs—food and clothing, good health, reading and writing skills, and shelter.

This must be done in such a way as to (1) witness to Christ's love and kingdom purpose, (2) be sustainable without continued CRWRC aid, (3) restore or improve the environment, and (4) promote justice.

(1) Barriers to the realization of these goals:

(a) CRWRC barriers

- [1] It is difficult to maintain high morale and motivation of regional director from a distance.
 - [a] Information on progress and problems is slow, not uniform, and not very useful.
 - [b] Communication methods, on which everything the regional director does depends, are irregular and unreliable.

- [2] The information feedback system at all levels has problems of relevance (usefulness), timeliness, and quality in terms of presenting reality.
 - [3] CRWRC staff experience and capabilities are low in the following areas: health expertise, agriculture, and skills for implementing change.
 - [4] CRWRC lacks staff consensus on sustainability issues.
 - [5] CRWRC is experiencing serious budget constraints.
- (b) Area barriers
- [1] War in Liberia and other regional conflicts likely to develop in the next five years will exacerbate the refugee problem. We will face increasing difficulties in all bureaucratic areas such as meaningful long-range plans, budgets, and results that endure.
 - [2] The sheer weight of the problems and apparent dearth of solutions make programming in West Africa daunting. The dimensions of the needs mock our efforts. Investment, aid, and educational contacts with the West are all being reduced.
- (2) General actions to breach barriers
- (a) Improving staff supervision and training.
 - (b) Improving the monitoring and evaluation system.
 - (c) Developing consensus (or not) that refugee and relief events in the region should take priority over all other programming.
 - (d) Increasing networks and collaboration at all levels.

D. Financial matters

1. Budgets

CRWRC income for 1989-1990 was \$8,276,813. Expenditures exceeded income by \$99,837. U.S. income was \$4,912,565, and expenses exceeded income by \$208,011. Of U.S. income, \$1,104,479 was used for disaster, which reduced the amount of funds for planned programs. Between August and November, the U.S. office had to borrow \$750,000 from a local bank and \$100,000 from Calvin College to meet cash needs.

Income for the program fund continues to decline. Therefore, CRWRC reduced budgets for 1990-1991 by 10 percent, and further cuts may be necessary. The budget for 1991-1992 is based on the reduced budget for this year. That budget is as follows:

International programs	\$4,724,836
U.S. Administration	459,300
Can. Administration	266,917
Can. Communication	207,167
Can. Int'l Administration	91,353
U.S. Diaconal	1,017,628
Can. Diaconal	126,666
Can. Foodgrains bank	208,333
U.S. World Ministries	49,158
Can. World Ministries	33,333
U.S. Reserve	50,000
Can. Reserve	78,731
DRS Canada	8,333
TOTAL	\$7,321,755

E. Administration

The following were nominated by CRWRC-U.S. to serve on the Board of World Ministries from September 1, 1991, to August 31, 1992: Mr. Lou Haveman, Mr. Richard Kuiken, Mr. Martin Sterk, Rev. Harvey Baas (alternate).

Elected to the U.S. Officers Committee for 1991-1992 were Mr. Lou Haveman, president; Mr. Robert Naerebout, vice president; Dr. Shirley Roels, treasurer; Mr. Arthur Jackson, secretary; Rev. Harvey Baas, pastoral adviser.

F. CRWRC-Canada

1. Administration and international ministry

The following were nominated by CRWRC-Canada to serve on the Board of World Ministries from September 1, 1991, to August 31, 1992: Mr. Clarence Tuin, Mr. Co Zondag, Mr. Wybe Bylsma (alternate).

The greatest challenge facing CRWRC-Canada is contending with the significant cutbacks that the Canadian government (CIDA) has made to our funding base. It cut \$740,000 (Cdn.) from the programs that we were funding in Bangladesh; it has become necessary for us to work with \$1.15 million (Cdn.) rather than the \$1.5 million (Cdn.) that had been budgeted as coming from the Canadian government. Efforts are being made to have the church constituency become more familiar with CRWRC's ministry and to feel a greater sense of ownership and commitment to the work.

As one of nine partners in the Canadian Foodgrains Bank, CRWRC-Canada authorized the shipment of 1255 metric tons of wheat, 1000 metric tons of corn, 280 metric tons of beans, 40 metric tons of corn oil, and 10 metric tons of powdered eggs—a total value of \$1,364,000—to Ethiopia, Angola, Sudan, and Peru. Seventy-five percent of the costs were born by CIDA.

2. Diaconal ministries

Refugee resettlement remains an important and major program in Canada. This past year, 1293 applications for refugee sponsorship were processed. Eighty-five churches are involved in sponsorship activities. Five non-CRC groups or agencies are sponsoring refugees under the CRC Master Agreement with the Canadian government.

Our diaconal consultant continues to work with the twelve area and one regional diaconal conferences. Interaction, training, and networking were done with these conferences and with forty-one local diaconates in the last year. As the diaconal conferences mature and take on greater responsibilities, the role of CRWRC becomes more and more one of developing and providing resources and materials in leadership skills, in education and training, in planning and implementation, in evaluation techniques, and in effective networking.

V. Matters requiring synodical action

A. Representation at synod (see Section II, C, 11).

B. Reappointment of CRWRC-U.S. director, Mr. John De Haan (see Section II, C, 4).

- C. Determination concerning the future of the Board of World Ministries and the possible election of board members (see Section II, C, 6).
- D. Approval of the combined budget (see Section II, C, 7).
- E. 1992 offerings request for CRWRC of both the United States and Canada (see Section II, C, 8).
- F. 1992 quota and offerings request for World Missions of both the United States and Canada (see Section II, C, 9).
- G. Presentation of missionary personnel who are present at synod (see Section II, C, 10).
- H. Appointment of nominees from agency committees to the board (see Sections III, F; III, G; IV, E; IV, F, 1).

Christian Reformed Board of
World Ministries
Peter Borgdorff, executive director

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CHAPLAIN COMMITTEE

I. Pastoral care: a ministry on the boundaries

At the conclusion of 1990 the Christian Reformed Church had eighty-seven chaplains working in specialized ministries. Many of these chaplains were working and continue to work in largely secular settings. They address human needs in the name of the Great Physician, but they do so in arenas often far removed from the body of believers. They are the church's agents specifically trained to offer the hope of the gospel in crisis settings.

Although as ministers of the gospel they seek to lead others into an intimate relationship with Jesus Christ, in some instances they minister first to physical and emotional needs. Usually they are involved in building the church universal rather than a specific denomination.

Another dimension of the ministry of chaplains is their privilege of sharing in one of Jesus' motivations for ministry, namely, *compassion*, not only for sinners but also for "the sinned against," the victims of the sins of others and of society as a whole. Jesus saw individuals with particular needs, but he also saw the crowds, the marginalized and oppressed under unreliable leadership. He didn't look at the crowds with the eye of a statistician in demography or a church-growth strategist. He saw them as God's children and felt compassion for them.

It is often on the boundaries that chaplains carry out their ministries as representatives of Christ and the church, on the boundaries between the church and the institution, as they bring the love of Christ into dark mental wards, hot prison cells, and sterile operating rooms; between church and psyche, as pastoral counselors reclaim the heritage of the confessional; between now and tomorrow, as chaplains embark on pioneer ministries related to AIDS, organ transplant, and Hospice care.

One illustration of ministry on the boundaries is the work of three of our chaplains who have recently become chaplains for Hospice. Revs. Jerry Frens and Ronald W. DeYoung are both working for Hospice Care Chicagoland. Rev. Robert Koornneef is working for Hospice of Grand Rapids.

A. Persian Gulf crisis

Five of our nineteen active-duty military chaplains have been in the Persian Gulf region ministering to some of the 430,000 United States service men and women on land and sea. Air Force Chaplain (MAJ) Marinus (Ren) Vande Steeg was given two hours' notice prior to departure for an undisclosed location in the Persian Gulf area in late August. Army Chaplain (CPT) Gordon Terpstra and Army Chaplain (CPT) Timothy Kikkert are both deployed with Army battalions in Saudi Arabia, where they have become very familiar with the Saudi sun and sand, which have added to the stress and strain of their ministry. Navy Chaplain (CDR) Don Belanus was also sent to the gulf on two days' notice. Serving as the staff chaplain for the United States Naval Forces Central Command, he has responsibility for

more than seventy Navy chaplains in the western Pacific, Persian Gulf, Arabian Sea, and the Red Sea. Joining him in this area is Navy Chaplain (LT) Richard Silveira.

Our military chaplains have been counseling service men and women on a wide variety of issues. For many of the service people this is a time when they come to realize their own mortality. Since the possibility of dying is very real in wartime, service people on active duty often turn to faith, and a chaplain must listen, understand, and help them think through their relationship with God.

Making a chaplain's work more challenging than in previous wars is the number of women now serving in the armed forces. Mothers who have left their children behind experience separation anxiety that most of us cannot begin to comprehend.

B. Staff personnel

To facilitate the ministry of our chaplains, synod has established the Chaplain Committee, served administratively by two full-time directors: Rev. Harold Bode and Dr. Melvin Flikkema.

When Rev. Bode began serving in 1974, there were twenty-five chaplains. As the following chart indicates, the number of chaplains has increased dramatically over the past eighteen years.

Year	Military	Institutional	Industrial	Total	Added
1991	19	66	2	87	+2
1990	19	64	2	85	+4
1989	20	59	2	81	+8
1988	20	50	3	73	+1
1987	20	52	1	73	+7
1986	17	42	2	61	-2
1985	17	44	2	63	+1
1984	18	42	2	62	+3
1983	17	39	3	59	-1
1982	17	40	3	60	+6
1981	16	37	1	54	+2
1980	17	35	0	52	+7
1979	17	28	0	45	+8
1978	15	22	0	37	+3
1977	16	18	0	34	+5
1976	16	13	0	29	+1
1975	14	14	0	28	+3
1974	14	11	0	25	

In addition to facilitating the ministries of these eighty-seven chaplains by planning and conducting the annual Chaplains Conference, visiting chaplains and their families, granting endorsements to chaplains, and recruiting chaplains, the staff also represents the CRC in a number of pastoral-care organizations.

At their annual plenary session in December 1990, endorsing agents representing over 220 different faith groups elected Rev. Bode as the new chairperson of the National Conference on Ministry to the Armed Forces (NCMAF) for 1991. As one of its many functions, the conference strives to provide a means of dialogue among the various religious bodies of which it is com-

prised. It also relates directly to the Armed Forces Chaplain Board and, as appropriate, to the Chief of Chaplains of each military service.

Rev. Bode has been especially involved with the "Protestant Worship Identity Issue." In the early days of chaplaincy, after World War II, not more than forty religious bodies bothered to qualify themselves with the Armed Forces Chaplain Board to be authorized to send their clergy persons into the Army, Navy, and Air Force to serve as chaplains. Some skirmishing occurred among theological liberals and conservatives over how the Protestant program would be set up, but the issues were fairly simple, and most disagreements were worked out amicably, usually in favor of the senior chaplain's theological perspective. Today more than two hundred religious bodies are classified as Protestant by the Department of Defense, and more, almost weekly, are incorporating and petitioning the Armed Forces Chaplain Board to acquire the right to have chaplains.

Both chaplains and congregants have expressed concern about the theological and methodological spread among these Protestant bodies. How can chaplains from trinitarian faith groups serve alongside chaplains from nontrinitarian faith groups under the umbrella of "Protestant"?

The first amendment to our Constitution clearly protects the rights of military personnel to have their religious needs met, and chaplains have the right to minister in the military according to the practices of their sponsoring churches. No one's religious beliefs may be abridged or denied. In actual practice, however, the match-up of service persons and chaplains is not always ideal.

To address this issue, Rev. Bode has been serving on a NCMAF task force. Meeting four times a year, this task force is in the process of putting together a recommendation which the plenary session of NCMAF could accept and recommend to the Armed Forces Chaplain Board for implementation through the Department of Defense.

(It is interesting to note that our Canadian chaplains also confront the issue of individual religious need as opposed to a kind of homogenized religion. For example, Rev. Dirk Habermehl, Regional Coordinator of Pastoral Services in Cobourg, Ontario, has been given the opportunity to design a seven-month training program for chaplains of non-Christian faiths and also to write a multifaith information package regarding the basic beliefs and religious practices of fifteen different religions which are represented in Ontario's institutional population.)

In addition to his work with NCMAF, Rev. Bode continues as chairperson of the Congress on Ministry in Specialized Settings (COMISS). This organization is composed of representatives of pastoral-care and educational groups, pastoral-care provider institutions, and denominational representatives. Together these groups jointly address issues of endorsement, standards, and relationships between those persons involved in ministry in specialized settings and their denominations. During this past year, due to these wide-ranging contacts, Rev. Bode has addressed both the Michigan Chaplain's Conference and the Mennonite Chaplain's Conference. He also served as a consultant to the American Association of Retired Persons Ethics Task Force.

Dr. Flikkema is also involved with several pastoral-care organizations. He serves on the executive board of the Endorsers Conference for Veterans Affairs (ECVAC), an organization comprised of representatives from many

faith groups interested in spiritual care available to America's veterans. Among its most pressing issues has been the tenure of chaplains serving as director or deputy director of Chaplains' Services, Department of Veterans Affairs.

Dr. Flikkema also continues his work as convener of the denominational endorsing agents, and he is presently serving on an ethics task force that is studying the feasibility of developing a common ethics statement for all the pastoral-care groups in the United States.

These wide-ranging ecumenical contacts enable the Christian Reformed Church to have a wide-ranging influence in pastoral care. They also enable us to get CRC chaplains placed in crucial locations. For example, for 1991 we have been given an additional chaplain slot in the United States Air Force at a time when there is a drastic reduction in forces, even though we already have more slots than a denomination our size would normally be given.

C. Canadian consultant

In September 1990 Rev. Carl Tuyl retired from the parish ministry in Kingston, Ontario, and began to work part-time for the Chaplain Committee. Rev. Tuyl has been involved with chaplaincy in Canada for almost two decades. He is widely known in Ontario for his work toward getting pastoral care into the provincial institutions of Ontario.

His specific assignment is to promote awareness of chaplaincy among our churches and pastors in Canada and also to help establish CRC chaplains in institutions throughout Canada. We are grateful that already, as a result of Rev. Tuyl's networking, we have been able to have our first CRC chaplain in the province of British Columbia.

D. Promotion and publicity

In the past several years the Chaplain Committee has been sensing the need to devote more time and energy to the promotion and publicity of the work of our chaplains. Although most of the salaries of our chaplains are paid by the institutions for which they work, the Chaplain Committee is responsible for most of the pension premiums of our chaplains. In addition, the Chaplain Committee helps to finance some of the training of our chaplains through stipends. The committee is also providing seed money for Wedgwood Acres-Christian Youth Homes in Grand Rapids, Michigan, and Rehoboth McKinley Health Care Services in Gallup, New Mexico, to begin pastoral-care programs.

Consequently, in the coming year the Chaplain Committee, the staff, and our chaplains will be involved in approaching our churches and members for offerings and gifts above and beyond quotas. In 1991 we hope to raise at least \$50,000.

In brief, we are attempting to attain greater visibility in the Christian Reformed Church, and we are encouraging our chaplains to maintain vital relationships with their local churches and with the denomination.

II. The Canadian report

In his book *Habits of the Heart* sociologist Robert Bellah says that North America's spirituality is alive and well but living between the lines. It is not obvious, and it is not practiced with openness and devotion, but it is there in

quiet, equally effective ways at the critical junctures of average people's lives. Another writer, Ron Graham, in his recently published book *God's Dominion* even speaks of a religious revival in what he calls "the private side of religion."

Our chaplains testify to the validity of these statements. In their ministry performed at critical junctures of people's lives, they respond unceasingly to the spiritual hunger of their clients. A recent poll (November 18, 1990) indicated that one-third of Canadians claim to attend some place of worship, but that 90 percent of Canadians believe in a supreme being.

These numbers are indicative of an epidemic state of spiritual malnutrition in our country. The ministry of the chaplains might seem insignificant when one considers the quantitative need for spiritual counsel and comfort, yet we know that the "message of the cross is . . . to those who are being saved the power of God." And even though the work of our chaplains does not often result in increased membership of any of our congregations, we are convinced that this ministry is one in which our Lord co-labors to "gather, protect, and preserve for himself a community chosen for eternal life."

We are pleased to report that the corps of Canadian Christian Reformed chaplains was enlarged by the addition of two ordained ministers. It was particularly pleasing to see that we could enter into a contractual agreement with the government of British Columbia to provide one of its newly opened correctional institutions with a chaplain from our denomination. Not only is this the first Christian Reformed chaplaincy in that province; it is also the first time that we have entered into any contractual agreement concerning the delivery of pastoral ministry. Two Canadian ministers are in training for this specialized work.

Our committee continues to be represented at the federal decision-making level and in the Ontario Interfaith Provincial Committee on Chaplaincy. Three of our chaplains have significant and influential positions in Ontario's Ministry of Community and Social Affairs, which directs, funds, and supervises the delivery of pastoral care in provincial institutions. One of our goals is to be represented in governing bodies of other provinces as well. We also maintain membership in the Canadian Association for Pastoral Education (CAPE), the professional organization which sets standards for training and endorsement of chaplains.

The Canadian committee is currently staffed by Revs. Evert Gritter, Peter Hogeterp, Carl Tuyl, Siebert Van Houten, and Mrs. Irene Van Leeuwen. Its increasing workload calls for additional personnel, and the process of recruitment for added members is in an advanced stage. In this effort the committee will as much as possible follow the synodical urging to make use of the gifts and talents of our female members.

The committee has in the past year encouraged our chaplains in their demanding ministries; we have given endorsement where that was necessary, responded to inquiries, informed Canadian consistories and diaconates of synod's recommendation for one or more offerings; and we have generally been of assistance to our chaplains wherever and whenever such assistance was requested.

We consider ourselves privileged to be part of this crucial ministry, and we continue our work with the conviction that through the ministry of our

committee and our chaplains we are engaged in the coming of the Lord's kingdom and that his blessings accompany our efforts.

III. Chaplain personnel

The Christian Reformed Church currently has eighty-seven chaplains serving in specialized ministry.

Ecclesiastical endorsement has been given by the Chaplain Committee for ministry in specialized settings to the following chaplains:

Prisons

Rev. A. Gene Beerens, Cross Road Correctional Ministries, Grand Rapids, MI
Rev. Henry Bouma, Dixon Correctional Center, Dixon, IL
Rev. William Brander, Muskegon Temporary Correctional Facility, Muskegon, MI
Rev. John H. Lamsma, Federal Correctional Institution, Sheridan, OR
Rev. Henry Smidstra, Burnaby Prison for Women, Burnaby, BC
Rev. Raymond C. Swierenga, Dunes Correctional Facility, Holland, MI
Rev. Richard Vanden Berg, Ontario Correctional Institute, Brampton, ON
Rev. James Vander Schaaf, Criminal Justice Chaplaincy, Grand Rapids, MI

Acute Health Care

Rev. Robert Brummel, Ohio State Medical Center, Columbus, OH
Rev. Stanley J. Bultman, Hospital Chaplaincy Services, Grand Rapids, MI
Rev. Harold T. DeJong, St. Peter Hospital, Olympia, WA
Mrs. Sini Den Otter, Grey Nuns Hospital, Edmonton, AB
Rev. A. Dirk Evans, Toronto Hospitals, Toronto, ON
Rev. John K. Jansen, Alberta Hospital, Edmonton, AB
Rev. Philip J. Koster, Pontiac General Hospital, Pontiac, MI
Rev. Peter P. Kranenburg, Queen Elizabeth Hospital, Toronto, ON
Rev. Henry R. Post (in transition)
Rev. Fred D. Rietema, Veterans Administration Medical Center, Seattle, WA
Rev. Gerard Ringnalda, Toronto Hospital Chaplaincy, Toronto, ON
Rev. Curt G. Roelofs, Providence Hospital, Southfield, MI
Rev. Allen H. Schipper, Battle Creek Health Systems, Battle Creek, MI
Rev. Howard A. Sponholz, Cabrini Medical Center and St. Vincent Hospital, New York, NY
Rev. George Van Arragon, Oshawa General Hospital, Oshawa, ON
Rev. Larry Vande Creek, Ohio State Medical Center, Columbus, OH
Rev. Kenneth Vander Heide, St. Joseph West Mesa Hospital, Albuquerque, NM
Rev. Samuel Vander Jagt, Mercy Hospital, Davenport, IA
Rev. Denis D. Van der Wekken, Grey Nuns Hospital, Edmonton, AB
Rev. Kenneth R. Wezeman, St. Joseph Hospital, Mishawaka, IN

Pastoral Counselors

Rev. Arlo D. Compaan, Tolentine Personal Resource Center, Olympia Fields, IL
Rev. Sidney Draayer, Paraklesis Ministries, Inc., Grand Rapids, MI
Rev. Eric Evenhuis, Magnolia Counseling Center, Upland, CA
Rev. Jan Friend, Lutheran Social Services, Tacoma, WA

Rev. Robert K. Geelhoed, Counseling Center of Christ Church, Oak Brook, IL
Rev. Marvin Hoogland, Christian Counseling Center, Palos Heights, IL
Rev. Gordon Kieft, Samaritan Center for Counseling, Englewood, CO
Rev. Ronald J. Nydam, Pastoral Counseling for Denver, Inc., Denver, CO
Rev. Elton J. Piersma, Marriage and Family Center, Muskegon, MI
Rev. Melle Pool, Pastoral Institute of Edmonton, Edmonton, AB
Rev. William A. Stroo, The Samaritan Center, South Bend, IN
Rev. David W. Van Gelder, Bethesda Psychealth Systems, Denver, CO

Institutional

Rev. William A. Bierling, CARE Ministries, Sun Valley, CA
Rev. Donald E. Byker, Wedgwood Acres-Christian Youth Homes, Grand Rapids, MI
Rev. John de Vries, Jr., Regional Coordinator of Pastoral Services, London, ON
Rev. Ronald W. De Young, Hospice Care Chicagoland, Homewood, IL
Rev. Albert Dreise, Salem Mental Health Association, Mississauga, ON
Rev. W. Dean Dyk, Bethesda Psychealth Systems, Denver, CO
Rev. Gerald W. Frens, Hospice Care Chicagoland, Lombard, IL
Rev. Richard Grevengoed, Christian Care Center, Lansing, IL
Rev. Dirk N. Habermehl, Regional Coordinator of Pastoral Services, Cobourg, ON
Rev. Jacob P. Heerema, Pine Rest Hospital, Grand Rapids, MI
Rev. Orlin J. Hogan, Bethany Christian Services, Modesto, CA
Rev. Allen Hoogewind, Hope Rehabilitation Network, Grand Rapids, MI
Rev. Donald J. Klompeen, Rehoboth McKinley Christian Health Care, Gallup, NM
Rev. Robert Koornneef, Hospice of Grand Rapids, Grand Rapids, MI
Rev. Markus J. Lise, Whitby Psychiatric Hospital, Whitby, ON
Rev. Peter Mantel, Westover Treatment Center, Thamesville, ON
Rev. John L. Meppelink, Holland Home, Grand Rapids, MI
Rev. Robert H. Uken, Pine Rest Hospital, Grand Rapids, MI
Rev. Harry A. Van Dam, Calvary Rehabilitation Center, Phoenix, AZ
Rev. Nicholas Vander Kwaak, Pine Rest Hospital, Grand Rapids, MI
Rev. William D. Van Dyken, Hope Haven, Inc., Rock Valley, IA
Rev. Siebert A. Van Houten, Regional Coordinator of Pastoral Services, Ancaster, Ontario
Rev. Ryan W. Veeneman, Fremont Medical Center, Fremont, MI
Rev. Duane A. Visser, Pine Rest Hospital, Grand Rapids, MI
Rev. Ronald C. Vredeveld, Association for Interfaith Ministries, Mt. Pleasant, MI

Clinical Supervisors

Rev. James R. Kok, Crystal Cathedral, Garden Grove, CA

Industrial

Rev. Donald J. Steenhoek, Waste Management Inc., of Florida, Ft. Lauderdale, FL
Rev. Jack L. Vander Laan, Waste Management Inc., Ft. Lauderdale, FL

The six ministers who took new chaplaincy positions in the past year are Revs. W. Dean Dyk, Robert Geelhoed, Robert Koornneef, Melle Pool, Henry Smidstra, and George Van Arragon.

Rev. William J. Dykstra retired as of June 1, 1990, and Revs. Terry Hager, Arie Poot, and Peter L. Van Katwyk resigned from ministry in the Christian Reformed Church.

In 1990 four ministers were endorsed and granted stipends for training in specialized ministry: Revs. Raymond Hommes, Karl J. Van Harn, Steven J. Van Heest, and Case Vink. It is anticipated they will enter chaplaincy in 1991.

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. Two of our reserve chaplains, (CAPT) Esler L. Shuart and (COL) Donald P. Wisse, have retired after more than twenty years of service.

The following is a roster of active-duty chaplains, their assignments, and the year of their accession:

Air Force

Ch. (MAJ) Richard M. Hartwell, Jr., Ramstein AFB, Germany (1981)
Ch. (CPT) Thomas Klaasen, Elmendorf AFB, AK (1986)
Ch. (MAJ) Marinus Vande Steeg, Operation Desert Storm, U. S. Navy Support Facility (1982)
Ch. (CPT) Karl J. Wiersum, Lackland AFB, TX (1986)

Army

Ch. (MAJ) Dale D. Ellens, Kansas State University, Manhattan, KS (1983)
Ch. (COL) Herman Keizer, Jr., U.S. Army Chaplaincy Services, Washington, DC (1968)
Ch. (CPT) Timothy J. Kikkert, Operation Desert Storm, 4-66 AR BN, (1985)
Ch. (LTC) Marvin Konynenbelt, U.S. Army Engineer Center, Ft. Leonard Wood, MO (1965)
Ch. (CPT) Gordon A. Terpstra, Operation Desert Storm, 18th Airborne Corps (1988)
Ch. (MAJ) Philip R. Touw, 25th Infantry Division, Schofield Barracks, HI (1977)
Ch. (MAJ) Jack J. Van Dyken, 3rd Brigade, Ft. Ord, CA (1982)
Ch. (LTC) Karl K. Willoughby, U.S. Army Chaplain School, Ft. Monmouth, NJ (1975)

Navy

Ch. (LT) Bruce M. Anderson, CHC, USNR, Norfolk, VA (1987)
Ch. (CDR) Donald G. Belanus, CHC, USN, Operation Desert Storm, USS Blue Ridge (1979)
Ch. (CPT) Herbert L. Bergsma, USN, Marine Corps Combat Development Command, Quantico, VA (1966)
Ch. (LCDR) Norman F. Brown, CHC, USNR, Navy Chaplain School, Newport, RI (1983)
Ch. (CDR) George D. Cooper, CHC, CREDO, Norfolk, VA (1980)
Ch. (CPT) Albert J. Roon, CHC, NAVSUBASE, Kings Bay, GA (1966)
Ch. (LT) Richard J. Silveira, CHC, USNR, Operation Desert Storm, USS Jason (1985)

IV. Report on the executive staff

Rev. Harold Bode continues to lead and serve the Chaplain Committee very well in the capacity of executive director. His strong, caring pastoral abilities are a gift and skill that serve chaplaincy in many areas—in support to chaplains and their families, in various professional organizations, in a vision for the future of chaplaincy, and in commitment to the church as it serves the kingdom of God. Rev. Bode currently serves as chairperson of NCMAC, as chairperson of COMISS, and as a member of a task force of the American Association of Retired Persons. Rev. Bode has particularly led the committee in the future ministry and expanding vision of chaplaincy in Canada.

The committee is pleased with the work of Dr. Melvin Flikkema as assistant executive director. He has used his organizational gifts well, especially in planning the annual Chaplains Conference and in developing a liaison with Bethany Christian Services for the promotion of chaplaincy. Dr. Flikkema serves as chairperson for all religious endorsing agents who are a part of COMISS. In addition, Dr. Flikkema serves as a reserve chaplain in the Army. Our prayers and hearts are with him as he faces the uncertainty of being called into active duty.

In this past year we have welcomed Rev. Carl Tuyl to the position of Canadian consultant. Rev. Tuyl brings many gifts to the Chaplain Committee: his pastoral gifts, his sensitivity to the needs that chaplaincy ministry meets, his experience on the Ontario Interfaith Committee, and his knowledge of the particular chaplaincy positions available in Canada. We prayerfully and eagerly look forward to his influence on the growth of chaplaincy in Canada.

There continue to be many challenges for chaplaincy in North America. In the name of Christ, chaplains are meeting people at points of brokenness and pain, listening and bringing to them the hope of the gospel. We thank God for the commitment and gifts of the executive staff as they lead this ministry.

V. 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, 1993; 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. Peter Hogeterp, 1993, with Rev. Evert Gritter as alternate. 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. Peter Hogeterp, chairperson; Mrs. Irene Van Leeuwen; Rev. Evert Gritter; Rev. Carl Tuyl; and Rev. Siebert Van Houten.

Rev. Harold Bode has served the committee as executive director since 1974. Dr. Melvin J. 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.

VI. Requests and recommendations

A. Representation at synod

We request that our executive director, Rev. Harold Bode, and our assistant executive director, Dr. Melvin Flikkema, be permitted to speak at synod on matters affecting the Chaplain Committee.

B. Presentation of chaplains

For this year only our annual Chaplains Conference will be held at Trinity Christian College in Palos Heights, Illinois, during the week prior to synod. We realize there will be only a few chaplains at synod this year, but we request that the chaplains available while synod is in session be presented to synod and that two of them be allowed to speak briefly to synod. We request permission to present the chaplains immediately after the noon recess on June 14, 1991.

C. Committee personnel

1. Nancy Veldkamp-Brubaker has served the committee for two three-year terms and therefore is ineligible for reelection. Mrs. Brubaker possesses unusual skills for group process and has provided outstanding leadership to the committee, serving the last three years as its chairperson.

The committee desires more representation from Canada and therefore will replace Mrs. Brubaker with a Canadian. We submit the names of Nell de Boer and Gayle Postma. Mrs. de Boer is a member of Willowdale, Ontario, CRC and is active in various capacities in that congregation. Mrs. Postma is a member of Second CRC of Toronto and is the news correspondent of that area for *The Banner*.

2. Dr. Wayne Joosse has served the committee for one three-year term and requests for personal reasons not to be considered for reelection. Our sincere appreciation is extended to Dr. Joosse for his perceptive understanding and wise counsel.

The committee presents the following nominations to fill the membership position of Dr. Wayne Joosse:

- a. Dr. Daniel De Witt, a psychologist and member of Seymour CRC, Grand Rapids, Michigan.
 - b. Mr. Dirk Pegman, guidance counselor at Grand Rapids Christian High School and a member of Eastern Avenue CRC, Grand Rapids, Michigan.
3. We request that synod appoint Rev. Peter Hogeterp to a three-year term on the Chaplain Committee with Rev. Evert Gritter as his alternate. Both of these persons serve on important Canadian committees at the provincial and federal levels. They also serve as members of the Canadian Christian Reformed Church Chaplain Committee.
4. Harold Postma has served one three-year term with the committee and therefore is eligible for reelection. He has served as the vice chairperson and as the adviser on financial matters. The Chaplain Committee requests that synod reappoint Mr. Postma to another three-year term on the committee for the following reasons:

- a. There is the possibility of a 50 percent turnover in the membership of the committee this year. Such a turnover would affect the committee adversely.
 - b. Mr. Postma has not only the experience and expertise but also the time to give to committee work.
5. Mary Zwaanstra has served one three-year term with the committee and therefore is eligible for reelection. She has served well on the Personnel and Current Concerns Committees.
- The committee presents, along with Mary Zwaanstra, the name of Mrs. Jane Ellens, a clinical social worker. She and her husband served for three years as house parents at the servicemen's home in Hawaii.
6. Shirley Los has served one three-year term with the committee and therefore is eligible for reelection. She has served well on the Executive and Current Concerns Committees.

The committee presents, along with Shirley Los, the name of Arlene Wassink. Mrs. Wassink is a nurse and a member of Ridgewood CRC in Jenison, Michigan.

7. We request that synod select one of the not elected persons from 5 and 6 above and designate that person to serve as an alternate should one of the members be unable to complete his or her term.

VIII. Financial matters

A. Salary disclosure policy

Job level	Number of positions in job level	Compensation quartile (incl. housing allowance)
6	1	3rd quartile
4	1	2nd quartile

B. Financial materials

The financial statement, the auditor's report, the proposed budget, and the quota request will be published in the *Agenda for Synod 1991—Financial and Business Supplement*, which will be available at the time of synod.

The Chaplain Committee
Harold Bode, executive director

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CHRISTIAN REFORMED CHURCH LOAN FUND, INC., U.S.

The 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, 1990, amounted to \$547,861 U.S. and \$90,287 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 1990 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 will also authorize attorneys to file for registration in a few other states with CRC populations when the cost of registration is within reason.

B. As of December 31, 1990, a total of \$3,773,810 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. Two hundred and two requests for loan information have been received to date from various Christian Reformed churches in the United States. Forty-

six churches have completed loan applications, of which the board has approved forty-two and is processing two more. 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, 1990, interest-bearing notes-receivable balances from churches totaled \$3,885,538. It is expected that several more churches will request funds in 1991 and 1992.

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 consists of six members.

V. Board of directors

The terms of board members Henry De Wit, Daniel Pluim, and Gerald Van Wyke will expire September 1, 1991. 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 three-year term through August 31, 1994.

Mr. Henry De Wit has served the board three years and is eligible for a second term. He retired as vice president for business and finance of Calvin College after thirty-four years of service; he has served on the boards of Sylvan Christian School and the Holland Home. A certified C.P.A., he has an A.B. from Calvin College and an M.B.A. from the University of Michigan School of Business Administration. He is a member of Calvin CRC, Grand Rapids, Michigan.

Mr. Calvin Nagel has been off the board for one year after having previously served for seven years. He retired as senior vice president of the National Bank of Detroit, Grand Rapids (previously the Union Bank and Trust Co.) where he was employed for thirty-seven years. He attended Calvin College, the School of Banking in Madison, Wisconsin, and the School of Banking in Ann Arbor, Michigan. He is a member of Alger Park CRC, Grand Rapids, Michigan.

B. Position #2—select one for a three-year term through August 31, 1994.

Mr. Albert Brewton III is manager of distribution planning for the Steelcase Corporation, Grand Rapids, Michigan. He serves on the Calvin College Alumni Board, the YMCA Board, and as a conference planner for synodical multiethnic conferences. He has an A.B. from Calvin College and a master's in management from Aquinas College, Grand Rapids, Michigan. Mr. Brewton is a member of Eastern Avenue CRC, Grand Rapids, Michigan.

Mr. Gary Geenen has been off the board for one year after having previously served seven years. He has been president of Clinton Corporation, real estate developers, Grand Rapids, Michigan, since 1984. From 1973 to 1984 he was employed as a broker/salesman for Markland Development, realtors and land developers, located in Grand Rapids, Michigan. He holds a certificate of real estate from the University of Michigan. Mr. Geenen is a member of Oakdale Park Christian Reformed Church, Grand Rapids, Michigan.

C. Position #3—select one for a two-year term through August 31, 1993.

Mr. Jon Feikens is senior attorney of the firm Feikens, Foster, Vander Male, and De Mardia (Detroit, Michigan). He is chairman and director of the Detroit Metro Board and is a member of Detroit Area Big Brothers and Sisters, the Goodwill Board, and the board of United Community Service of Detroit. He has an A.B. from Calvin College and an L.L.B. from the University of Michigan Law School. Mr. Feikens is a member of the North Hills Christian Reformed Church, Troy, Michigan. He was a delegate to Synod 1979.

Mr. Henry Washington is a business-opportunity specialist with the Small Business Administration, U.S. Government. He was a small-loan officer with a bank for fourteen years. He has a business-management degree from Calumet College, Whiting, Indiana. Mr. Washington is a member of Pullman CRC, Chicago, Illinois. He has served on the SCORR board for six years and is a delegate to Synod 1991 (also was delegate in 1983).

The remaining members of the board of directors are Donald Molewyk and Merle J. Prins, whose terms expire August 31, 1992, and Rev. Herman Hoekstra, whose term expires August 31, 1993.

IV. Matters requiring synodical action

A. That Garrett C. Van de Riet, executive director, or any members 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 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.

C. That synod thank Henry De Wit, Daniel Pluim, and Gerald Van Wyke for their years of excellent service on the board of directors.

D. 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, 1990, appear in the *Agenda for Synod 1991—Financial and Business Supplement*.

Christian Reformed Church
Loan Fund Inc., U.S.
Gerald Van Wyke, secretary

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COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

In accordance with its mandate, the Committee for Educational Assistance to Churches Abroad (CEACA) continues to administer for the denomination 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 concretizes our commitment to help Reformed churches throughout the world, especially in developing countries, as they seek to advance the kingdom of God in their areas. CEACA gives priority to denominations whose resources are limited and whose needs are most urgent.

Most CEACA students follow programs at Calvin Theological Seminary, but in recent years the number of CEACA students studying at other institutions has increased because programs have been approved in various institutions. During the past academic year, for example, CEACA sponsored students at Institut Farel in Quebec (1); Justo Mwale Theological College in Lusaka, Zambia (2); and Daystar University in Nairobi, Kenya (1).

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 benefit most from our programs and that a specific ministry post will be available for the individual upon completion of studies. In addition, the home church is expected to provide a measure of support, no matter how minimal that support 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 our most important activity.

I. Student sponsorship

The following students have been or are being sponsored by CEACA during the 1990-1991 academic year:

Laban Chipwatanga (Zambia)
Adam Eyab (Nigeria)
Gabriella Farkas (Hungary)
Paul Hidayat (Indonesia)
Winnie Kottutt (Kenya)
Stephen Kundishora (Zimbabwe)
Moses Magombo (Malawi)
William Manda (Malawi)

Paul Moyo (Zambia)
Christopher Munikwa (Zimbabwe)
Rubens Muzio (Brazil)
Ricardo Orellana (Chile)
Seth Pierre-Louis (Haiti)
Kornelius Setiawan (Indonesia)
David Tumwesigye-Baguma (Uganda)

Partial support for nine of these students is provided 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

With great dismay, CEACA, for the first time in its history, borrowed funds to meet its financial commitments. We assure synod that the reason for our budget shortfall does not lie in our budgeting process, which we approach conservatively. Rather, both quota income and above-quota income have dropped sharply. This situation concerns us greatly. We sincerely hope that it does not reflect a lack of denominational zeal to remain involved in this extremely significant ministry. Through it, after all, we confess the universality of the church of Christ and enhance interchurch relations with Reformed sister denominations throughout the world. For further thoughts on this matter, please refer to Section E below.

At the same time, this financial concern is one reason why the committee spent a great deal of its time doing some soul-searching about its very existence. Our reflections also anticipate synodical directives, in the context of structure review (see Synodical Interim Committee report), that each agency consider whether or not its activities can properly be combined or merged with those of other agencies to increase the efficiency and effectiveness of its ministry. So far, we have discussed our operations with the administration of Calvin Theological Seminary, Christian Reformed World Missions, and the Reformed Ecumenical Council. We hope to present concrete recommendations, drastic or otherwise, to Synod 1992.

III. Committee membership

The present members are Mr. Chris Cok (1992), Mr. John De Jager (1992), Mrs. Marcia De Kock (1991), Dr. Henry De Moor (1992), Dr. Martin Essenburg (1992), Mrs. Lillian Grissen (1992), and Miss Geraldine Vanden Berg (1993).

Mr. Peter De Klerk and Mrs. Ethel Schierbeek have again assisted the committee in, respectively, library matters and administration. We are grateful for their invaluable contributions.

IV. Nominations

In August, Mrs. Marcia De Kock will have completed six years of service and is, therefore, not eligible for reelection. For the last two years she has functioned ably as chairperson of CEACA. The committee presents the following nominations for her replacement (in alphabetical order):

Mrs. Thelma Boonstra was a Christian-school teacher for several years and is currently a supportive-care nurse in Raybrook Manor, Grand Rapids, Michigan. She has lived in two countries abroad and has been involved in hospitality to international students for a number of years. She is a member of Neland Avenue CRC, Grand Rapids, Michigan.

Miss Karen Helder is presently director of professional services for Wedgwood Acres-Christian Youth Homes, Grand Rapids, Michigan, where teenagers are often placed after they get into trouble with the law. She is a member of Eastern Avenue CRC, Grand Rapids, Michigan.

V. Budget 1991-1992

The budget for the next fiscal year has been sent to the finance committee of the SIC. Reluctantly we are reducing total revenues by some \$15,000 and cutting our programs accordingly. Even then, CEACA will require a quota of \$1.25 per family, an increase of \$0.25 over last year's amount.

We remind the churches that CEACA quotas did not increase at all for the years 1985 through 1990, that the \$0.25 increase from \$0.75 to \$1.00 for 1991 made up for this in some way, but that inflation continues to raise costs of tuition, housing, books, personal expenses, and transportation.

Our request is especially urgent since income has once again dropped significantly during the past year. Even after a serious effort to promote our programs, both quota and nonquota contributions have decreased. It should be remembered that CEACA has virtually no overhead costs. Because *all* administrative and counseling work is done on a volunteer basis, 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 \$1.25 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

- A. That our secretary, Dr. Henry De Moor, be given the privilege of representing CEACA to the advisory committee of synod at the time that synod deals with matters relating to our ministry.
- B. That synod approve the work of the committee.
- C. That synod elect one person to serve on the committee from the nominations submitted.
- D. That synod adopt the proposed budget, including both the quota request of \$1.25 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

Geraldine Vanden Berg

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COMMITTEE ON DISABILITY CONCERNS

I. Introduction

An active member of one of our Christian Reformed congregations recently visited our office. She arrived in her wheelchair, a piece of equipment that has been vital to her since she contracted polio some thirty years ago. She came because she has a deep interest in what we are doing.

Her husband was with her. Together they related many of their experiences in those last thirty years. They noted how much the church has meant and still means to them. Many of their experiences with the church have been very positive, but some have not been. One of these stands out as an example of frustration.

They were traveling some distance from home, and, when Sunday came, they wanted to worship in a Christian Reformed Church. They looked up the nearest one in their *Yearbook* and then traveled close to thirty miles to get to it. Imagine their disappointment when they arrived and found that there was no way they could enter the building with a wheelchair.

We are thankful to say that the possibility of that type of situation occurring is gradually diminishing. More and more Christian Reformed churches in the United States and Canada are making efforts to make their buildings more accessible. Additionally, from the 1991 *Yearbook* of the Christian Reformed Church, it is now possible to determine beforehand whether or not a particular church building is accessible to wheelchairs.

The Committee on Disability Concerns (CDC) is happy to note these advances in the churches and in other institutions nationwide. During this past year the legislature of the United States adopted the Americans with Disabilities Act (ADA). This landmark legislation serves notice that persons with disabilities can no longer be viewed as second-class citizens. Although churches are specifically exempted from the provisions of the ADA, the CDC believes that the institutional church in both the United States and Canada can and should be a model for other institutions in our society by making church life accessible to persons with disabilities. This is our goal as we continue to "seek the full participation of people with disabilities in the life of the church."

Although there is still a long way to go, there are evidences of progress, and some of these we share with you in this report as we review with you our activities of the past year.

II. Review of activities

The CDC is fully aware that the ultimate measure of its efforts is the changes that are experienced in the lives of individuals and families who are directly experiencing disability. While much appreciation has been personally expressed for the work of the CDC, the full results of this work are very

difficult to assess. We can only bring to your attention the activities of the committee and some of the results of those activities which we have seen.

A. Even though we are fully aware that individuals and families directly affected by disabilities are our primary concern, we also realize that we cannot be in direct contact with everyone within the denomination or society as a whole who falls into this category. Nor can we directly address every such concern. There are, however, some activities in which we are engaged that do directly touch individuals and families.

1. The writing and publishing of *Christian Companions*, our quarterly newsletter, continues to be a major activity of the CDC. The purpose of this publication is to educate, to inspire, and to support. It is sent to office-bearers and others who indicate their interest. There are now approximately 9,000 names on our mailing list, and the number is growing. This year members of the CDC will conduct a thorough analysis of the name, content, and format of this magazine, seeking ways to improve its effectiveness.
2. We continue to provide resources, information, and advice to many who contact us regarding specific needs and situations. Requests for such assistance continue to increase as our existence becomes more broadly known. Many of these requests underscore some widespread and continuing specific needs, such as respite care, proper housing, programming, and employment. Others are looking for understanding, acceptance, and personal support. When possible we refer individuals to resources within their own geographical area. Too often, however, we have to acknowledge that we cannot supply them with immediate answers to their problems.
3. The three Christian support groups that have been initiated by the CDC for parents and other concerned persons continue to operate and are maturing. We have other areas which are in need of such groups and have requests for the establishment of groups for individuals who themselves have disabilities. In the next year we will be giving further attention to this area of ministry.

B. The local congregation is certainly the key to meaningful support for persons with disabilities and their families. A great deal of our effort and time is devoted to encouraging and assisting churches in their efforts to become more involved in this area of ministry. We are pleased to note the following:

1. An increasing number of churches are seeking to produce a "barrier free environment" for worship and church life. This is being effected by architectural changes as well as special hearing equipment, large-print orders of worship, and signing of worship services. For those with mental limitations, the number of churches with Friendship groups is increasing. But the most rewarding advance is the evidence of changes in attitudes. From what we observe and from what we are told, there is a growing acceptance of the existence and value of persons with disabilities.
2. The CDC continues to encourage churches to become more knowledgeable about and aware of those with disabilities through church education

programs and also "disability awareness services." Our director himself conducts such services in approximately twenty-five churches a year and makes presentations in several others. One emphasis of these educational efforts is to stress the abilities of individuals, not their disabilities, and to seek to use those abilities within the church and the broader community.

3. CDC has widely distributed its guidelines for establishing committees within churches to deal specifically with the needs of persons who have disabilities and their families. Seventeen CRC congregations have now established such committees, and several more are considering doing so. It is our long-term goal that every congregation have an individual or a committee appointed with this as its primary concern. (These guidelines are also being distributed by other denominations and by some parachurch organizations.)

C. The CDC firmly believes that if there is to be proper support for individuals and for churches and their committees this concern must be intentionally addressed at various levels of our denominational organizational structure. Therefore, a major focus of our attention has been diaconal conferences. Guidelines have been written for the establishment and operation of committees at the diaconal level to address disability concerns. We have been very pleased with the interest that has been shown and the cooperation which we have experienced.

1. The subject of disability ministries has become a regular and sizable part of the program of the annual Diaconal Leadership Forum sponsored by the CRWRC.
2. The All Ontario Diaconal Conference regularly includes one or more workshops on the church and disabilities at its annual meetings.
3. The director of CDC has been invited to make presentations to several individual diaconal conferences throughout the United States and Canada at their annual meetings.
4. Four diaconal conferences have established disability-concerns committees (three in the United States and one in Canada). Others are expected to have them in place before the end of this year.

D. The CDC regards cooperation and coordination with the other agencies of the denomination to be crucial in reflecting the concern of the CRC for persons with disabilities. We have been very pleased with the interest that has been shown and the support that has been given. Some demonstrations of this support are as follows:

1. Calvin Seminary has begun to introduce students to the concerns of persons with disabilities in both the departments of Pastoral Care and of Education.
2. The Interagency Advisory Council has adopted and forwarded to all denominational agencies a document urging them to commit themselves to the intentional hiring of persons with disabilities.
3. The CRWRC has progressively made disability concerns a part of its focus for deacons. It is also seeking to use the abilities of individuals with disabilities in the work of disaster relief.

4. The office of the general secretary has gathered information from every congregation regarding certain accommodations to the needs of persons with disabilities, e.g., building accessibility. This information is included in the 1991 *Yearbook*.
- E. Other agencies which are not part of the denominational structure of the CRC but are related to the denomination in various ways are also important to the work of the CDC. Here too we have experienced a progressive spirit of cooperation, as demonstrated in these examples:
 1. We continue to have a close relationship to and interest in the work of the Friendship Foundation in the United States and Friendship Groups Canada as they promote the establishment of activities for the spiritual development of persons with mental limitations. We commend them for their activities and seek to augment and promote their efforts whenever we can.
 2. The Young Calvinist Federation included a workshop on disabilities in its last convention. We are also joining with it in producing a manual for youth leaders which promotes awareness and understanding of people with disabilities.
 3. There are twenty-six agencies within the United States and Canada with various relationships to the CRC that are engaged in a variety of services for individuals with developmental disabilities. Some of these agencies are steadily expanding to meet the needs that exist in their communities. For this we are grateful, but, with them, we experience some frustration because there is still much to be done, especially with regard to housing and other programming. The CDC continues to sponsor an annual conference for these organizations to enable them to share their ideas and work cooperatively for a common cause. Much appreciation has been expressed for these conferences.
 4. Christian Schools International has commissioned a publication on inclusive education for the Christian schools and has asked our cooperation.

F. Your committee continues to be active in several national and international organizations involved with disabilities, both ecclesiastical and non-ecclesiastical. Our director serves on various boards and committees within these organizations. The advantages and opportunities produced by these associations are demonstrated by the following activities.

1. The International Congress on the Church and Disability was held on the campus of Calvin College this past year. This event was sponsored by JONI AND FRIENDS and cosponsored by the Christian Counsel on Persons with Disabilities, of which Rev. T. Verseput, director of CDC, is a board member. Over sixty members of the Christian Reformed Church from all areas of the United States and Canada were registered at this congress. In addition, many members of the denomination served as volunteers or as workshop leaders, and a large number of local residents attended the evening meetings.
2. Rev. Verseput is a member of the executive committee of the Social Action Commission of the National Association of Evangelicals. As a result of

this association he will be presenting a workshop on "The Church and Disabilities" at the annual National Association of Evangelicals convention in St. Louis, Missouri, this spring.

III. Observations

As we review the activities in which we have been engaged and the various indicators that we have noted above, the members of the CDC are indeed thankful to our God for the progress that is being made. However, as we compare the number of churches that are demonstrating a growing concern about persons with disabilities with the total number of churches in the denomination, we realize how much remains to be done. We also cannot help noting from our contacts and observations the large number of individuals who are frustrated by and concerned about the lack of needed services. This situation continues to call for the attention of the church.

A fact that has become very apparent to the members of the CDC is that the task which synod mandated this committee to perform can be carried out only with the help of pastors, officebearers, and every church member. Without such help, we sometimes have difficulty making our existence known to those whom we need to reach and who are in need of our services. We urgently need to reach all officebearers and, in turn, need their help in reaching out to those who experience disability. The CDC members and staff are also deeply in need of the prayers of the church as we seek to fulfill the mandate given to us by the denomination.

IV. Organizational matters

A. Committee staff

- Presently the work of the CDC is being directed by the Rev. Ted Verseput with the secretarial and administrative assistance of Mrs. Marcia Lagerwey.
- Synod 1990 authorized the CDC to hire an additional staff member in the position of program developer. Appointment to this position was delayed until the financial picture for FY 1991 became clear. At the writing of this report it appears that the position will be filled by April 1, 1991.

B. Present committee members

Name	City/State	Year retiring
Mr. Bert Zwiers, chairperson	Burlington, ON	1992
Dr. Collin A. Myers, secretary	Monroe Falls, OH	1991
Dr. Gerben DeJong	Bethesda, MD	1991
Mr. Jacob (Jake) Kuiken	Calgary, AB	1991
Mrs. Jane Manten	Rockwood, ON	1993
Mr. Robert Muller	Grand Rapids, MI	1993
Rev. Roger Timmerman	Middleville, MI	1993
Mrs. Carol Van Drunen	Grandville, MI	1993
Mrs. Elvinah Zwier, vice chair.	Jenison, MI	1991
Mrs. Barbara Heerspink, alternate	Grandville, MI	1993
Mrs. Cecilia Mereness, ex officio, director of Friendship Ministries, adviser		

C. Expansion of committee membership

The long-range plan developed by the CDC in 1989 and reported to Synod 1990 contains a plan for the restructuring and gradual expansion of the CDC to twelve members by 1995. Members are to be chosen to fill specific categories of representation so that in the future the committee may more adequately represent the geographical location of the members of the CRC and also receive input from more persons with a wider variety of knowledge and experience regarding disabilities. The plan is to be implemented by adding one additional member each year. Details of the plan were set forth in the *Agenda for Synod 1990* (p. 179).

Recommendation: That Synod 1991 approve the addition of one member to the CDC and that the selection of that member be in the category of *clergy*.

Grounds:

1. This is in keeping with the plans for the restructuring and expansion of the CDC as contained in the long-range plan adopted by the CDC.
2. This will be consistent with the action taken by Synod 1990.

D. Other membership considerations

1. The terms of Dr. Gerben DeJong, Mr. Jacob (Jake) Kuiken, Dr. Collin Myers, and Mrs. Elvinah Spoelstra Zwier expire in September 1991. Dr. Collin Myers is ineligible for re-election. The CDC gratefully acknowledges his eight years of valuable and faithful service during its busy formative period and extends to him its best wishes for the future.
2. Nominations for committee membership
 - a. Professional/Greater Grand Rapids
 - 1) *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) *Elvinah Spoelstra Zwier* (incumbent) is a member of Hillcrest CRC, Hudsonville, Michigan. She is a retired social worker and founder and past director of Mississippi Christian Family Services, an agency providing education, training, and other services to children and adults who are developmentally delayed and functionally disabled.
 - b. Family member/Western Canada
 - 1) *H. W. Riky Goebel* is a member of First CRC, Calgary, Alberta. She and her husband have two sons with Down's syndrome. She has a social service careers diploma and has worked extensively with people with disabilities, both professionally and as a volunteer.
 - 2) *Jacob (Jake) Kuiken* (incumbent) is a member of Emmanuel CRC, Calgary, Alberta. He has an MSW degree and works with the Social Services Department of the city of Calgary. He has a daughter with a hearing impairment.
 - c. Professional/Eastern United States
 - 1) *Gerben DeJong* (incumbent) is a member of Washington, D.C., CRC. He is director of research at the National Rehabilitation Hospital in Washington, D.C., and professor at Georgetown University School of Medicine.

2) *Sharon Postma* is a member of Hope CRC, Framingham, Massachusetts. She is a teacher of severe special needs in Wellesley, Massachusetts, and has had extensive experience working with persons with disabilities and also within the church. She has a sibling with a handicap.

d. Person with a disability

- 1) *James L. Decker* is a member of Faith CRC, Elmhurst, Illinois, and lives in West Chicago, Illinois. Injured in a diving accident in 1976, he uses a wheelchair and has been active in organizations dealing with spinal cord injuries and has done volunteer chaplaincy work. He works as a controller and serves as a member of Timothy Christian School Board.
- 2) *Bryan Jansen* is a member of Des Moines, Iowa, CRC. He received a serious neck injury in an auto accident in 1980 and consequently is paralyzed from the chest down and uses a wheelchair. He has extensive computer experience and works as a systems analyst with a financial organization in Des Moines.

e. Clergy (if position is approved by synod)

- 1) *Rev. William A. Bierling* of Sun Valley, California, has served as a pastor in the CRC and is now a chaplain/administrator with Care Ministry, an organization serving over five hundred persons with developmental disabilities in southern California.
- 2) *Rev. Thomas J. Vos* is pastor of First CRC, Wellsburg, Iowa. He has a progressive sight impairment which limits his vision and will probably lead to total blindness in the future. Rev. Vos is a delegate to the World Missions Committee from Classis Northcentral Iowa.

V. Financial matters

A. Salary disclosure

The committee reports one executive staff position at the fourth quartile of level five on the Hay scale.

B. Financial materials

A financial report of the past year, together with our proposed budget, will be published in the *Agenda for Synod 1991—Financial and Business Supplement*.

C. Financial requests

1. We request synod to approve the quota for the work of the Committee on Disability Concerns in the fiscal year 1991-92 at \$2.00 per family.

Grounds:

- a. Synod 1990 approved quota in this amount in view of the additional staff. Since the CDC is just beginning to receive this amount and the additional staff has just been added, we believe this amount should be continued as is.
- b. Our 1991-92 budget will still require us to raise approximately \$84,000 through gifts and offerings.

2. We request synod again to 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 much of its funding.

VI. Matters for action

The Committee on Disability Concerns recommends the following:

- A. That Mr. Bert Zwiers (chairman) and/or any other member of the CDC who is present at synod and Rev. Ted Verseput (director) be given the privilege of the floor when matters pertaining to the work of the CDC are being considered.
- B. That synod establish the FY 1991-1992 quota for the CDC at \$2.00 per family.
- C. That synod place the CDC on the list of causes recommended for one or more offerings.
- D. That synod acknowledge with thanks the eight years of service performed by Dr. Collin Myers, who is now retiring from the committee.
- E. 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 *clergy*.
- F. That synod elect one committee member from the nominations presented in each of the following categories:
 1. Professional/Greater Grand Rapids
 - a. Tim Hibma
 - b. Elvinah Spoelstra Zwier (incumbent)
 2. Family member/Western Canada
 - a. H. W. Riky Goebel
 - b. Jacob (Jake) Kuiken (incumbent)
 3. Professional/Eastern United States
 - a. Gerben DeJong (incumbent)
 - b. Sharon Postma
 4. Person with a disability
 - a. James L. Decker
 - b. Bryan Jansen
 5. Clergy (if position is approved by synod)
 - a. Rev. William A. Bierling
 - b. Rev. Thomas J. Vos

Committee on Disability Concerns
Rev. Ted Verseput, director

FUND FOR SMALLER CHURCHES COMMITTEE

I. Organization

The Fund for Smaller Churches Committee (FSC) is composed of three laypersons and two ministers, in keeping with previous synodical decisions. The present membership is as follows: president, Mr. Richard Knol (1993); secretary, Dr. Calvin L. Bremer (1992); treasurer, Mr. Gerrit Bos (1992); Rev. Gary Hutt (1993); Mr. Louis Van Dyk (1991).

II. Work of the committee

Statistics for 1991

Applications processed	104
Assistance granted	101
Children's allowance granted	194
Years of service credited	1,230
Average size of congregation	33.3 families

III. Matters requiring synodical action

A. Representation at synod

We request that our secretary and treasurer be consulted when matters pertaining to FSC are considered either by synod or by 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 \$24,100 for 1992 (\$23,100 for 1991; \$22,200 for 1990; \$21,350 for 1989).
2. That a service increment of \$100 per year up to thirty (30) years of service continue to be granted.
3. That a child allowance of \$500 continue to be granted for every unmarried child up to twenty-three (23) years of age, excluding those who have reached the age of nineteen (19) and are no longer enrolled full-time at an educational institution in an undergraduate program.
4. That automobile allowance of \$2,400 be granted by congregations to their pastors.
5. That FSC churches be assisted in paying the automobile allowance according to the following formula:

Churches shall receive assistance at the rate of .10 of the approved salary subsidy allowance for 1992.

6. That an allowance of up to 16 percent of the salary subsidy 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 \$280 per week for 1992 (\$270 for 1991; \$260 for 1990; \$250 for 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 \$405 for 1992 (\$390 for 1991; \$375 for 1990; \$360 for 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 \$2,340 for the year 1992 (\$2,250 for 1991; \$2,120 for 1990; \$2,000 for 1989).
10. That FSC churches in the United States be assisted in the Social Security offset according to the following formula:

Churches shall receive assistance in the amount of .10 of the approved salary subsidy for 1992.

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. Canadian congregations shall also be expected to contribute at a rate of 110 percent of the per-family contribution rate established for 1992.
 - a. The present disparity between the dollars it costs to live in the United States and the dollars it costs to live in Canada makes some adjustment necessary.
 - 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 \$350 for 1992.
- Note:* Synod 1991 specifically requested the FSC committee to increase the continuing-education allowance. This recommendation reflects that instruction. The amount was \$175 for 1991.
13. That synod approve a 1992 Christian-education allowance of \$500 per child for each child attending a Christian school (grades 1-12).
 14. That the 1992 quota for the Fund for Smaller Churches be set at \$10.00 per family (\$17.00 per family in 1991; \$19.00 per family in 1990; \$20.50 in 1989).

C. Recommendations re committee membership

Lay Member

Mr. Louis Van Dyke has served one term as a member of the committee and does not wish to be renominated. We thank Lou for his work these last three years. We present the following nominations for lay member:

Mr. James A. Evenhouse, a member of Elmhurst, Illinois, CRC, has served as a deacon and on the board of Timothy Christian School. He is a partner in an accounting firm.

Mr. Al Heerema, a member of Faith CRC of Elmhurst, Illinois, has served as a deacon and is presently serving as a young people's leader and on the board of Humboldt ministries. He was formerly the owner of a garbage business, which he recently sold.

Fund for Smaller Churches
Calvin L. Bremer, secretary

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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, which are kept in Heritage Hall at Calvin College. Dr. Herbert Brinks, curator of the archives, supervises the work of several assistants: Rev. Marinus Goote, who is primarily responsible for historical materials received from classes; Miss Marci Berkompas, a Calvin student, who types and files; and Dr. Henry Ippel and Mr. Nick Huizenga, who collect and process historical materials received from individual congregations.

During this past year the inventory of archival holdings of CR churches was updated, and in November 1990 a copy of the inventory was sent to the stated clerk of each classis and to the regional representatives (local contact persons for the archives). This inventory indicates the dates of the microfilmed minutes stored in the vault as well as other materials on file from individual churches, such as anniversary materials and lists of charter members. The inventory also includes a list of churches in each classis which have passed a significant anniversary date but from which the archives have not received an anniversary booklet or historical sketch. Some stated clerks and regional representatives use this updated inventory as a reminder to churches.

Another task and service performed by the archives is that of microfilm-ing and storing important records, especially consistorial, congregational, and classical minutes, as well as Christian school and related society minutes. Most of our congregations have availed themselves of this service. Only eight congregations organized before 1950 have not had their council or consistory minutes microfilmed and preserved in the archives. Of course, a larger number of more recently organized churches have not yet done so. Your committee strongly encourages this practice, primarily as a means to protect valuable historical records. No one is given access to microfilmed minutes without the consent of the local consistory.

The staff in the archives also stands ready to assist churches who are anticipating anniversaries. Such congregations are sent letters encouraging celebration, suggesting historical sketches, and reminding them to send materials to the archives. Congregations which have celebrated an anniversary in the past year are sent letters requesting information about their celebrations and requesting a historical sketch, anniversary booklet, etc., if these have not been received. In 1990, anniversary materials were received from thirty-three churches. The collection of anniversary booklets is quite sizable, many of them impressive productions.

Other materials processed during 1990 were the personal papers of seventeen deceased ministers and professors, the materials from three disbanded churches, and numerous synodical-committee materials. Rev. Goote also completed an inventory of all the sermonic material in Heritage Hall.

Your committee is very pleased with the ongoing work and development of the archives. The people on the staff are not only diligent in the task of collecting historical records but also eager to serve congregations and individuals with helpful advice and materials. The committee and the staff are grateful for the generally good level of interest, cooperation, and goodwill of the churches. According to the year-end report, only eight of our forty-six classes have not appointed a representative as a contact person for historical materials. We ask synod to encourage all classes to appoint a person to facilitate the gathering and sending of materials. As a committee, we also continue to discuss ways in which the wealth of archival materials may be put to more widespread use.

We present one matter for synodical action. Dr. Lubbertus Oostendorp has been a member of the Historical Committee for many years, and for much of that time he has served as chairman. He has now reached the end of his last term, and the committee thanks him for his faithful service. Another member, Dr. Lyle Bierma, has completed his first three-year term. We present to synod the following slate of nominations:

For Rev. Oostendorp's position:

Dr. John Kromminga, a member of Neland Avenue CRC, Grand Rapids, Michigan, is president emeritus of Calvin Theological Seminary.

Dr. Henry Zwaanstra, a member of Woodlawn CRC, Grand Rapids, Michigan, is professor of historical theology at Calvin Theological Seminary.

For Dr. Lyle Bierma's position:

Dr. Lyle Bierma (incumbent), a member of Neland Avenue CRC, Grand Rapids, Michigan, is professor of theology at Reformed Bible College.

Rev. Tymen Hofman, a member of Neland Avenue CRC, Grand Rapids, Michigan, is a retired minister, having last served Faith CRC, Tinley Park, Illinois.

Historical Committee

Lyle Bierma

Hero Bratt

Lubbertus Oostendorp, chairman

John Primus, secretary

INTERCHURCH RELATIONS COMMITTEE

I. Membership and organization

The members of the Interchurch Relations Committee (with the year in which their terms expire) are Dr. Fred H. Klooster (1991), president; Ms. Eunice Vanderlaan (1991), vice president; Dr. Herbert J. Brinks (1993); Dr. John B. Hulst (1993); Dr. Carl G. Kromminga (1992); Rev. Alfred S. Luke (1993); Ms. Wilma Meyer (1992); Rev. Norman Shepherd (1992); Dr. George Vandervelde (1992); and the general secretary, Rev. Leonard J. Hofman (ex officio). Rev. Clarence Boomsma serves as administrative secretary of the committee. Nominations for members whose terms expire this year are presented below.

The Interchurch Relations Committee (IRC) meets several times a year according to the needs of its agenda. The work of the committee is distributed among three subcommittees, who present recommendations to the full committee. A list of these committees will provide the 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: the 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 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. *Definition of churches in ecclesiastical fellowship*

The relationship of churches in ecclesiastical fellowship, established in 1974, includes the following elements:

1. Exchange of fraternal delegates to major assemblies.
2. Occasional pulpit fellowship.
3. Fellowship at the table of the Lord.
4. Joint action in areas of common responsibility.
5. Communication on major issues of joint concern.
6. Exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

These provisions ordinarily apply to all churches with whom the Christian Reformed Church maintains fellowship, but degrees of ecclesiastical fellowship may involve fewer than all six elements. At present we are in full fellowship with all churches listed below except for the restrictions of pulpit and table fellowship which Synod 1983 placed on our relationship with the Reformed Churches in the Netherlands (GKN) and the suspension of our relations with the Reformed Churches in South Africa, as enacted by Synod 1989.

B. Churches in ecclesiastical fellowship with the CRC and dates when such fellowship began

Africa

1. Christian Reformed Church of Nigeria (1974)
2. Church of Christ in the Sudan among the TIV (1974)
3. Dutch Reformed Church in Africa (1983)
4. Dutch Reformed Mission Church (1982)
5. Reformed Church in Africa (1982)
6. Reformed Churches in South Africa (1974)
(Gereformeerde Kerke in Suid Afrika)
7. Reformed Churches in South Africa (Synod Soutpansberg) (1989)

Asia, Australia, Indonesia, and New Zealand

8. Christian Church of Sumba (Indonesia) (1974)
9. Dutch Reformed Church in Sri Lanka (1974)
10. Reformed Church in Japan (1974)
11. Reformed Churches in Australia (1974)
12. Reformed Churches in New Zealand (1974)

Europe

13. Christian Reformed Churches in the Netherlands (1980)
(Christelijke Gereformeerde Kerken in Nederland)
14. Netherlands Reformed Churches (1982)
(Nederlands Gereformeerde Kerken)
15. Reformed Churches in the Netherlands (1974)
(Gereformeerde Kerken in Nederland)

North America

16. Associate Reformed Presbyterian Church (1977)
17. Evangelical Presbyterian Church (1986)
18. Korean American Presbyterian Church (1979)
19. Orthodox Presbyterian Church (1975)
20. Presbyterian Church in America (1975)
21. Reformed Church in America (1976)
22. Reformed Presbyterian Church in North America (1974)

South America

23. Evangelical Reformed Church of Brazil (1974)
24. Reformed Church in Argentina (1974)

Each of these churches is invited to send two fraternal delegates to our synod, and the IRC is responsible for sending fraternal delegates to the

general assemblies/synods of these churches as opportunity and funds permit. Each church is responsible for the traveling expenses of its delegates, but, as guests of the synod, these delegates are provided with lodging and meals. The same holds true for the delegates we send to other churches.

C. Churches with which we maintain correspondence, with a view to possible fellowship in the future

1. Church of Christ the Lord (Gereja Kristus Tuhan) (Indonesia)
2. Dutch Reformed Church of South Africa (Nederduitse Gereformeerde Kerk)
3. Evangelical Reformed Church of France (Union Nationale des Eglises Reformees Evangeliques Independentes de France)
4. Midlands Reformed Churches in South Africa

D. Fraternal delegates and observers

In order to reduce expenses and save the time of its members, the IRC, whenever 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 1990 the committee appointed the following as fraternal delegates:

1. To the general assembly of the Evangelical Presbyterian Church, meeting in Washington, D.C., from June 25-27, 1990, Rev. William D. Ribbens.
2. To the general assembly of the Korean American Presbyterian Church, meeting in Washington, D.C., from June 19-22, 1989, Rev. Alvin A. Mulder.
3. To the general assembly of the Orthodox Presbyterian Church, meeting in San Diego, California, from June 11-16, 1990, Rev. David G. Zandstra.
4. To the general assembly of the Presbyterian Church in America, meeting in Atlanta, Georgia, from June 11-15, 1990, Rev. John Nash.
5. To the general synod of the Reformed Church in America, meeting in Orange City, Iowa, from June 9-15, 1990, Rev. Bernard J. Haan.
6. To the general assembly of the Reformed Church in Japan, meeting in Kobe City, from October 16-19, 1990, Rev. George R. Young.
7. To the general assembly of the Reformed Presbyterian Church in North America, meeting in Lawrence, Kansas, from June 14-20, 1990, Rev. Larry D. Baar.
8. A letter of greeting was sent to the synod of the Reformed Churches of the Netherlands (GKN), meeting in October 1990, because the IRC received the letter of invitation too late to make arrangements to send a fraternal delegate.
9. The IRC administrative secretary, Rev. Clarence Boomsma, representing both the CRC and the Interim Committee of the Reformed Ecumenical Council, thereby reducing the considerable travel expense for both the REC and the CRC, attended three assemblies in South Africa. He attended the synods of the Dutch Reformed Church in Africa (DRCA) (October 1-5) and the Dutch Reformed Mission Church (DRMC) (September 20-October 5), both held in Capetown. In addition he attended as an observer the general synod of the Dutch Reformed Church (of South Africa), meeting in Bloemfontein from October 16-26.

In keeping with the mandate of the Ecumenical Charter, the IRC continues to appoint representatives and observers to various ecumenical organizations in order to keep abreast of developments within these bodies. These appointees regularly submit reports to the IRC.

10. Rev. Leonard J. Hofman, general secretary, is our representative on the board of administration of the National Association of Evangelicals.
11. Dr. Fred H. Klooster serves on the Theology Committee of the National Association of Evangelicals.
12. Dr. George Vandervelde is our observer on the Faith and Order Commission of the National Council of Churches of Christ (NCCC).
13. Dr. John Bolt is our observer on the Theological Commission of the Caribbean and North American Area Council (CANAAC) of the WARC.

III. Ecumenical organizations

A. The North American Presbyterian and Reformed Council (NAPARC)

The sixteenth annual meeting of NAPARC was held in Atlanta, Georgia, November 7-8, 1990, hosted by the Presbyterian Church in America. The member churches of NAPARC were all represented. They are, in addition to the CRC, the Associate Reformed Presbyterian Church (ARPC), Korean American Presbyterian Church (KAPC), Orthodox Presbyterian Church (OPC), Presbyterian Church in America (PCA), and the Reformed Presbyterian Church in North America (RPCNA). There were observers from the American Presbyterian Church, Evangelical Presbyterian Church, Presbyterian Reformed Church, Protestant Reformed Churches in North America, and Reformed Presbyterian Church of the Americas (formerly the Reformed Presbyterian in the United States).

Our delegation consisted of Rev. Leonard J. Hofman, general secretary of our denomination; Rev. John Rozeboom, executive director of Christian Reformed Home Missions; Rev. Christopher J. De Vos of Atlanta, Georgia; and our IRC secretary. Rev. L. Hofman was reappointed to the Interim Committee of NAPARC.

The Evangelical Presbyterian Church's application for membership was once again postponed. The Interim Committee was instructed "to continue discussions with the Fraternal Relations Committee of the EPC over the next year in pursuance of their application for membership in NAPARC" (*Minutes, VII, A.*).

NAPARC adopted unanimously a communication from the Commission on Ecumenicity and Interchurch Relations of the Orthodox Presbyterian Church calling upon the Christian Reformed Church "to reverse the action of the 1990 Synod leading to the opening of the offices of minister and ruling elder to women." The full text of this communication has been forwarded directly to synod. The CRC delegates informed the assembly of the twenty years of study that preceded the decision of synod and urged NAPARC carefully to review the study reports and the decision of synod and its grounds before adopting the communication. It seemed in order for our delegates to abstain from voting on a matter that involved their church.

The next meeting of NAPARC is scheduled for November 6-7, 1991, to be hosted by the RPCNA in the Pittsburgh area.

B. The Reformed Ecumenical Council (REC)

1. Twelfth assembly of the REC

The next quadrennial assembly of the Reformed Ecumenical Council is scheduled to meet from May 25 to June 6, 1992, in Athens, Greece. The CRC is entitled to four voting and four nonvoting delegates. In presenting nominations for voting delegates the IRC has been guided by two considerations: (1) some continuity with previous assemblies in the delegation for more effective participation and (2) representatives from three designated categories: a professor of theology, a minister, and a present or past elder. The CRC is also entitled to appoint two advisers to the assembly.

The IRC presents three nominees for each of the categories, together with some personal data, for synod's consideration and suggests that, after the delegate in each category is chosen, synod choose the alternate from the remaining nominees.

a. Voting theologian

Dr. John B. Hulst is president of Dordt College and was a delegate to RES Harare 1988. He is a member of First CRC, Sioux Center, Iowa.

Dr. Fred H. Klooster is a retired professor of systematic theology at Calvin Seminary; he served as a delegate to the RES in 1963, 1968, and 1976. He is a member of Neland Avenue CRC, Grand Rapids, Michigan.

Dr. George Vandervelde teaches theology at the Institute for Christian Studies in Toronto and is the IRC observer on the Faith and Order Commission of the National Council of Churches. He is a member of Willowdale CRC, Toronto, Ontario.

b. Voting minister

Rev. Jake Binnema is pastor of Dresden, Ontario, CRC and is a member of the Interchurch Relations Committee of the Canadian Council of Christian Reformed Churches. Before entering the ministry, he was a high-school teacher for nine years.

Rev. Jason Chen is campus minister at Iowa State University, a position he has held for twenty-one years, and is the vice chairperson of the Human Rights Commission of Iowa City. He is a member of Trinity CRC, Iowa City, Iowa.

Rev. Arie Van Eek is executive secretary of the Council of Christian Reformed Churches in Canada, which he has served since 1978. He is a member of Bethel CRC, Watertown, Ontario.

c. Voting elder

Mr. George Fernhout is director of the child-protection services of Family and Social Services of Alberta and is on the CCRCC national committee for ministry among the Indians of Canada. He has served for six years as a member of SCORR and is a member of Trinity CRC, Edmonton, Alberta, where he has served as an elder.

Mr. Charles Spoelhof is a retired engineer in optics, having served as vice president of the Eastman Kodak Company. He formerly served on the Board of World Missions and is a member of First CRC, Rochester, New York.

Mr. Glenn Vander Sluis is an architect in private practice in Menlo Park, California. He served on the Board of Trustees of Calvin College and Seminary and the Synodical Interim Committee. He is a member of Palo Alto, California, CRC, where he serves as elder.

d. Fourth delegate

Rev. Clarence Boomsma is the administrative secretary of IRC and is president of the REC Interim Committee. He was a delegate to the REC in 1984 and 1988 and is a member of Calvin CRC, Grand Rapids, Michigan.

Rev. Bassam M. Madany is the Arabic-language minister for the Back to God Hour, where he has served for thirty-two years. He was a delegate to the RES Nimes in 1980 and was chairman of the study committee on Pentecostalism. He is a member of First CRC, South Holland, Illinois.

Rev. Derk Pierik is campus minister at the University of Toronto, where he works cooperatively with various Christian campus groups and is involved in interfaith dialogue. He is a member of First CRC, Toronto, Ontario.

The IRC recommends that in order to save additional expense synod authorize the committee to choose the four nonvoting delegates and two advisers from among those who it learns may be present at the assembly.

2. The issue of GKN membership in the REC

In 1990 the IRC reported that after RES Harare 1988 three churches withdrew from the REC—the Christian Reformed Church in the Netherlands (CGKN), the Orthodox Presbyterian Church (OPC), and the Reformed Churches in New Zealand (RCNZ)—and the Reformed Churches in South Africa (RCSA/GKSA) suspended their relations with the REC because the REC decided not to terminate the membership of the Reformed Churches in the Netherlands (Gereformeerde Kerken in Nederland—GKN). The ground for their withdrawal was the GKN's position on Scripture as set forth in "God with Us" and primarily 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 decision of the REC was to urge "the GKN to rescind the official designation accorded 'God with Us' as a 'clear and confessionally responsible exposition of the way in which the Scripture wants to be understood'" and to request "the GKN to review its position on homosexual practice and the method of interpretation of the Bible which lies behind it, with input from the REC." 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 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 concurred with these decisions of the REC and supports the REC in its endeavors with the GKN.

In October 1990 the IRC received "Report on Hermeneutics and Ethics" by the study committee which the REC had appointed "to formulate a position on the authority and interpretation of Scripture, including hermeneutical questions relating to the use of biblical data in Christian ethics." In 1990 synod urged the GKN to "give careful and responsible attention to the work and report of the REC committee." The IRC submitted the report to several theologians to elicit their evaluation. The IRC is forwarding these critiques to the Interim Committee of the REC. Copies of both the REC study-committee report and the responses can be made available for synod if it so desires.

C. *The National Association of Evangelicals (NAE)*

The forty-eighth annual convention of the National Association of Evangelicals was held March 5-9, 1990, in Phoenix, Arizona. The convention theme was "Stewardship: All for God's Glory." The board of administration was attended by Rev. Leonard J. Hofman, denominational general secretary, and Rev. Clarence Boomsma, IRC secretary. An additional dozen or more CRC members attended the convention in one capacity or another. Dr. Joel Nederhood of the Back to God Hour led two convention-opening Bible-study sessions.

The increasing involvement of the CRC in the life and operation of the NAE is evident. As noted above, Rev. Hofman serves on the board of administration, is a member of the executive committee of the board, which meets four times a year, and functions as the chairman of the membership committee; and Dr. Fred H. Klooster serves on the Theology Committee. CRC members serve as members of the following commissions: Chaplain: Rev. Harold Bode; Christian Higher Education: Mr. Thomas Ozinga; Churchmen: Rev. Harold Bode; Evangelism and Home Missions Association: Rev. Dirk Hart; Hispanic: Mr. Gary Teja; National Christian Education Association: Dr. Harvey Smit; and Social Action: Rev. Ted Verseput. Representatives of the Back to God Hour and Christian Reformed World Missions have been involved in National Religious Broadcasters and the Evangelical Foreign Missions Association. The IRC continues to explore ways in which the CRC can participate in the life and programs of the NAE.

The forty-ninth annual convention of the NAE will be held March 5-7, 1991, in St. Louis, Missouri. The theme will be "Proclaiming Jesus Christ Together." Rev. Leonard J. Hofman, Rev. Norman Shepherd, and Rev. Clarence Boomsma have been delegated to attend the convention as representatives of the IRC.

D. *The World Alliance of Reformed Churches (WARC) Caribbean and North American Area Council (CANAAC)*

1. Dr. John Bolt, who serves as our observer on the Theological Committee of CANAAC, attended the meetings in March and November 1990. He expressed some initial disappointment with the work of the committee but deems it important for us to maintain a presence in the committee.

2. Dr. Bolt also served as our observer at the CANAAC plenary meeting, held in Stoney Point, New York, March 8-11, 1990. The next meeting of CANAAC will be held March 15-18, 1991, in Baltimore, Maryland.

E. Commission on Faith and Order of the National Council of Churches of Christ (NCCC)

Dr. George Vandervelde continues to serve as our observer and an active participant on the Faith and Order Commission of the National Council of Churches of Christ (NCCC). The work of the commission is divided among several subgroups. One group deals with the unity of the church and the renewal of the human community. It is oriented to sociopolitical problems as they affect the church. Another group studies the reception of ecumenical advances among the churches, including reception on the local level. A third group, in which Dr. Vandervelde participates, is working toward the common expression of the apostolic faith today (see reference in next paragraph). Dr. Vandervelde finds the discussions are generally of a high caliber and usually very stimulating.

F. World Council of Churches

1. In October 1988 Dr. George Vandervelde advised the IRC to consider preparing a response to the first major product of the Apostolic Faith Project by the Faith and Order Commission of the WCC, entitled "Towards the Ecumenical Explication of the Apostolic Faith as Expressed in the Nicene-Constantinopolitan Creed (381)." After receiving copies of the study, the IRC assigned Dr. Fred H. Klooster and Dr. Carl G. Kromminga to prepare a critique of the document. In August 1990 they submitted to the IRC an overall positive and appreciative report on the document along with several comments for improvements. The IRC forwarded the critique to the WCC Faith and Order Commission in Geneva, Switzerland. Dr. Gunther Gassman, director of the commission, responded as follows:

I am very impressed with the positive and constructive nature of the comments and suggestions of the Committee which all refer to fundamental issues. We have already prepared a revised version which has considerably strengthened the part of the second article, which is also requested by your Committee.

2. The IRC decided to appoint Rev. Edward A. Van Baak, field director of overseas Chinese ministries for CRWM, stationed in Hong Kong, as our observer to the seventh assembly of the World Council of Churches, which is being held in Canberra, Australia, from February 7-20, 1991. Among considerations for Rev. Van Baak's appointment was his proximity to Australia, which will minimize the cost of transportation.

IV. Churches in ecclesiastical fellowship in Australia, Indonesia, and New Zealand

A. Reformed Churches in Australia

In April 1990 the Reformed Churches in Australia forwarded to us a critical, in-depth study of the GKN sequel to "God met Ons" which they had also forwarded to the GKN. They await a reply from the GKN. Meanwhile they invited churches with whom they have close relations to send them any

comments on their study document. The IRC invited several theologians—Dr. John Bolt, Dr. Simon Kistemaker, Dr. Fred Klooster, and Prof. John Stek—to evaluate the RC Australia study. They recommended that we send copies of what the CRC has done thus far in response to the GKN documents.

B. Christian Church in Sumba (*Gereja Kristen Sumba*)

The Christian Church in Sumba and the CRC have been in ecclesiastical relations for many years. It is the only Reformed church in Indonesia with which we have maintained interchurch fellowship apart from common membership with others in the Reformed Ecumenical Council. The Christian Church in Sumba consists of some sixty churches and more than two hundred unorganized churches, with a total membership of 127,000. It has sixty-one ministers and sixty-five unordained evangelists. They are eager to maintain and enliven their relationship with the CRC.

This church has been growing rapidly through the influx of many converts to Christianity. It is part of a fast-changing society as Indonesia moves into a new era of modernization and industrialization. All this is creating huge problems for the churches. They need Bibles and hymnals, educational materials and teacher training, theological education and training of lay leaders. They are receiving assistance from the churches in the Netherlands but are requesting that the CRC also help them.

The IRC has conveyed to CRWM the appeal of the Sumba church for its consideration.

C. Reformed Churches in New Zealand

In September 1990 the IRC received from the Reformed Churches of New Zealand "a letter of pastoral concern" about developments in the CRCNA that are causing much agitation amongst your own churches and great concern amongst us. . . . On these matters we urge you to take forthright, decisive action to maintain the teaching of Scripture as we confess it in the doctrinal standards of our churches."

The letter then lists four areas of concern: (1) the issue of women in office (the letter was written before Synod 1990's decisions on women in office), (2) the issue of the interpretation of Scripture, with special reference of the creation/evolution debate, (3) relations with churches allowing unscriptural teachings, and (4) unorthodoxy in BIBLE WAY curriculum.

The IRC has sent a letter of response, enclosing a copy of *Women in Office: A Report to the Christian Reformed Churches*, a copy of the *Agenda for Synod 1990* report by the Committee to Study Creation and Science, the reply of the editorial staff of CRC Publications re BIBLE WAY, and a copy of our ecumenical charter. Copies of the RCNZ letter and the IRC response will be available for synod upon request.

V. Churches in ecclesiastical fellowship in the Netherlands

A. Christian Reformed Churches in the Netherlands (CGKN)

The origins of the CGKN go back to the Secession of 1834, in which our roots are also grounded. They are the section of the church that did not unite to form the GKN in 1892. The CRC and the CGKN have been in ecclesiastical fellowship only since 1980. Canadian and U.S. extensions of the CGKN are known as the Free Reformed Churches, with which we have no ecclesiastical

ties. In October the administrative secretary met with several members of the interchurch committee of the CGKN.

Their relationship with the CRC has been an uneasy one for some leaders in the CGKN from the beginning because of suspicions regarding the orthodoxy of the CRC. They summarized their concerns about the CRC orally to the secretary in four areas: (1) CRC suspension of relations with the Reformed Churches in South Africa, (2) disappointment with the tolerant way in which the CRC has handled the issue of Genesis and evolution, which in their minds calls into question our commitment to Scripture, (3) the decision of Synod 1990 on women in office, which they consider so serious it may jeopardize our ecclesiastical fellowship, and (4) our continuing support of the GKN in the Reformed Ecumenical Council, which further heightens their concern about CRC loyalty to Scripture and the Reformed faith.

They stated that their churches are not without their own difficulties and problems, such as growing secularization and decreasing attendance at worship services. Differences within the clergy have resulted in several ministers' leaving the denomination for other churches.

They request that sometime after our Synod 1991 and before their synod in 1992 members of their interchurch relations committee meet with members of our IRC to discuss in depth our relationship.

B. Netherlands Reformed Churches (Nederlandsche Gereformeerde Kerken—GKN)

The roots of the Netherlands Reformed Churches go back to the division within the GKN during World War II with the formation of the so-called Liberated Churches and a subsequent division within the Liberated Churches that resulted in the NGK. Our fellowship with this church began in 1982.

The secretary met with the interchurch relations committee of the NGK in October 1990. Developments within the CRC were freely discussed, especially our relations with the Reformed Churches in South Africa, the issue of women in office, and the interpretation of Genesis. They are sympathetic to the problems these issues raise and recognize them as issues also for them. Negotiations for possible union between the NGK and the CGKN have been discontinued. The NGK is sending two delegates to our synod this year.

C. Reformed Churches in the Netherlands (GKN)

1. We have received no response to date to the communication Synod 1990 sent to the GKN urging them to give serious consideration to the issues between the REC and the GKN and to the coming REC report on hermeneutics and ethics (cf. *Acts of Synod 1990*, pp. 624-25).
2. In November 1989 the GKN Synod of Emmen decided to revise two paragraphs in the church order pertaining to the church's mission to the Jews. These revisions have been submitted to the churches and are to be ratified at a forthcoming synod of the GKN. In the judgment of the IRC, these changes create an ambiguity regarding the relationship of the Jews to the gospel.

A comparison of the proposed text and the present text makes clear the nature of the revision being recommended to the GKN churches.

Present Text

Article 9

1. The task of the minister of the word is the ministry of the word to the church, and likewise as opportunity affords, the proclamation of the gospel to those who are estranged from the gospel, *to the Jews*, and to non-Christianized people; the ministry of the sacraments; etc.

Article 93

1. The churches shall direct themselves to the Jews within and far as possible also outside the Netherlands in order to *testify to them that Jesus is the Christ*.

2. This work shall be undertaken by the churches designated for this task, and who perform it with the support of the other churches and in consultation with the synodical deputies charged with the overseeing the proclamation of the gospel to Israel and in accordance with synodically established regulations.

Your committee is aware that the movement within the GKN for a revised attitude regarding its mission to the Jews must be seen in the light of the relationship which developed because of the terrible sufferings experienced by the Jewish people in the Holocaust and World War II.

The concern of the IRC is the ambiguity in the meaning of the church-order changes. Does the "indissoluble tie" between the church of Christ and the people of Israel that calls upon the churches to seek out opportunity for Jews and Christians to "bear mutual witness" to each other allow for two ways to God, thereby affirming that Jews are not required to accept Christ as their Savior and Lord? Or is the call to the churches to "bear mutual witness" a call for the churches to communicate the gospel of Christ to the Jews by the strategy of dialogue?

Our concern about the ambiguity is that it raises the serious question about the indispensability of Jesus Christ for salvation for the Jews. The IRC therefore has addressed its concern and asked for clarification from the Ecumenical Relations Committee of the GKN. We are hoping for a reply before synod meets.

Proposed Text

Article 9

1. The task of the minister of the word is the ministry of the word to the church, and likewise as the opportunity affords, the proclamation of the gospel to those who do not know the gospel; the ministry of the sacraments; etc.

Article 93

1. The churches are called upon to give shape to the *indissoluble tie* that the church of Christ has with the people of Israel and to *seek out opportunity for Jews and Christians to bear mutual witness*.

2. To assist in this work the General Synod appoints deputies for Church and Israel with the mandate to serve the churches with advice and at the same time on behalf of the churches to take part in the consultation between Jews and Christians.

VI. Churches in ecclesiastical fellowship in North America

A. Orthodox Presbyterian Church (OPC)

At the NAPARC meeting in November, the Interchurch Church and Ecumenicity Committee of the OPC informed the CRC delegates that it is asking that sometime this year our two interchurch relations committees meet to discuss the relationship of our two churches. To date we have received no written request.

B. Reformed Church in America (RCA)

On November 26, 1990, the annual meeting of the RCA/CRC Joint Committee was held in our denominational building. Present were Revs. David Bast, Neva Evenhouse, Vern Hoffman, Fritz Kruithof, and Howard Schipper of the RCA and Drs. Fred Klooster and Carl Kromminga, Ms. Thelma Meyer, Rev. Carl Tuyl, and the IRC secretary for the CRC. In keeping with our mandate, we reviewed developments in both churches and the areas of our cooperation.

VII. Churches in ecclesiastical fellowship in South Africa

A. Dutch Reformed Church in Africa (DRCA/NGKA) and Dutch Reformed Mission Church (DRMC/NGSK)

In 1982 the CRC established ecclesiastical fellowship with both the Dutch Reformed Mission Church (colored) and the Dutch Reformed Church in Africa (black), daughter churches of the large and influential Dutch Reformed Church in South Africa. Since then the IRC has kept contact with these churches through the REC and by the exchange of fraternal delegates.

For several years leaders in both churches were promoting the union of their two churches with a view toward the ultimate union of the entire family of the Dutch Reformed Church in southern Africa. The REC-sponsored Consultation in Vereeningen in March of 1989 gave added impetus to the movement. In July 1990 the IRC received an invitation to send an official delegation to attend the synods of these churches that were planning to unite in October. In view of the secretary's assignment to attend on behalf of the REC Interim Committee, he was appointed to be the CRC fraternal delegate to both synods, thereby reducing the expense.

Both churches resolved to form the Uniting Reformed Church in Southern Africa, and a convent celebrating the event was held on October 4, 1990. The IRC secretary was able to bring the greetings of the CRC to both synods before the formation of the new church and to congratulate the new denomination on behalf of the CRC on the evening of the convent.

The union now requires considerable work on the part of the united moderatorates of both churches to effect complete union. We expect that our ecclesiastical relations with the two churches will be recognized by the Uniting Church. What is uncertain at this time is the membership of the Uniting Church in the REC.

B. Reformed Churches in South Africa (GKSA/RCSA)

In 1990 we reported to synod that the IRC had informed the Deputies for Correspondence with Foreign Churches of the RCSA that Synod 1989 had suspended our ecclesiastical fellowship with the RCSA because of the apartheid issue. We stressed that "suspension" did not mean "severance" or termination of our ecclesial ties and stated that the deputies and our committee

should "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 received the short response 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 again urged them to continue the dialogue, but to date we have received no reply.

In view of the secretary's planned visit to South Africa the IRC instructed him to meet with the deputies of the RCSA to ascertain what exchange between our two churches might be possible. The deputies were so informed by letter, but they refused to meet with the secretary on the ground that, as a result of our suspending relations, they had no mandate from their synod to participate in any talks on the issue. The letter concluded, "we can see no sense in having a meeting with you at this stage, as you requested," particularly because there have been no new developments.

In personal contacts the secretary had with various leaders in the RCSA it was very evident that they were deeply hurt and offended by the action of our synod. We sincerely hope that with the changes that are taking place in South Africa a new attitude will permeate the RCSA so that full ecclesiastical fellowship may be restored.

The synod of the RCSA met in January 1991, and the IRC is waiting for official information.

C. Midlands Reformed Churches in South Africa

In 1988 the CRC recognized the Midlands Reformed Churches in South Africa as a church in ecclesiastical fellowship in view of its membership in the General Synod of the Reformed Churches in South Africa. At the same time, we offered to sponsor a delegate from the Midlands church to our synod in 1989. We never received a reply from them.

This black church is the largest of the "daughter churches" of the GKSA. It numbers one hundred organized and twenty-one unorganized churches, with a total membership of 33,000. It is located primarily in the central part of South Africa.

In October 1990 the secretary made contact with Rev. O. T. Serobatse, the stated clerk, and learned that despite the irregularities in their church administration, he was under the impression that our churches were in fellowship and suggested we assume so. He further stated that, if we would issue an invitation to have his church send a delegate to our Synod 1992, he believed they would do so, but the invitation must be sent early enough for their next synod to act upon it in September 1991.

Our committee recommends that synod confirm our ecclesiastical fellowship with the Midlands Reformed Churches in South Africa. The committee's recommendation on inviting a representative from the Midlands church to our synod in 1992 will be reported later.

D. Reformed Churches in South Africa (Synod Soutpansberg)

The CRC entered into ecclesiastical fellowship in 1989 with the Reformed Churches in South Africa (Synod Soutpansberg), another of the black churches in the family of the Reformed Churches in South Africa (*Acts of Synod 1989*, pp. 488-89). This church is located in Venda, a northern homeland in South Africa, adjoining the border of Zimbabwe. The church is composed of only ten

churches but maintains some 150 preaching stations. Though it numbers nearly eight thousand members, it is served by only a few ministers and thirty unordained evangelists. Elders, school teachers, and others lead the services in the many preaching stations. The ministers prepare sermons to be read and provide the more capable laypersons with sermon outlines from which they can develop their own messages. It is a young church with vision and a sense of mission, dedicated to expanding the kingdom of Christ in its rather primitive but rapidly changing society. In October 1990 it held a youth conference for several days which was attended by more than five hundred young people.

In December 1989 the IRC received an appeal for aid in providing lecturers and financial assistance in the founding of the proposed Heidelberg Seminary. Knowing that Synod Soutpansberg is the mission field of the Christelijke Gereformeerde Kerken in the Netherlands, the IRC felt it must have the cooperation of the CGKN before taking any action. Letters to both churches were sent regarding the request, but we received no reply from either. When synod received this information in 1990, it encouraged the IRC "to continue to pursue possible avenues of helping Synod Soutpansberg in accordance with its request" (*Acts of Synod* 1990, p. 624).

The IRC requested the secretary while in South Africa to visit Venda to learn more about this church and its needs. He met with the deputies of the Soutpansberg Synod who represent ecumenicity, theological education, and missions. They had prepared a three-point agenda for the meeting, in which they discussed their relations with the RCSA, their theological needs, and their mission goals.

In January 1990 Synod Soutpansberg suspended its membership in the general synod of the RCSA in order to have talks with other synods about the unity of all their churches. The issues with the RCSA arise basically from Synod Soutpansberg's frustration with apartheid, which is supported by the white church. Since the decision to suspend membership, there have been two discussions including representatives of the entire RCSA family of churches, but little has been achieved.

In February 1990 Heidelberg Theological Seminary officially opened with six students and two full-time faculty members. The reasons for starting this seminary are threefold: (1) the present seminary for blacks in Hammanskraal is too far away from the life of Soutpansberg churches, (2) students refuse to be trained in Hammanskraal because it perpetuates apartheid by its separation from the white Potchefstroom Seminary, and (3) students resent the fact that the white church maintains sole control of Hammanskraal administration and faculty. As a result, Synod Soutpansberg has a severe shortage of ministers, and with the retirement of a few of the older pastors, the situation will become even more critical. The new seminary is in desperate need of lecturers and library books. It appeals to the CRC for help in both of these areas.

The mission goal of Synod Soutpansberg is to reach key areas of its region in which no Reformed churches exist. The white churches which supported its efforts in the past are not able to do more than they are now doing and are themselves battling to survive with their own internal problems. Changes in the South African society as well as strained relations among and within churches are factors which make many white churches unable to do mission work across the color lines today.

The IRC learned from the secretary's discussion with the deputies of the Christelijke Gereformeerde Kerken in the Netherlands and from a recent letter that the reason we hadn't received an earlier reply was that the GKN wished to learn what impact the new seminary and outside participation in its existence would have on the growing tension and alienation among the synods of the RCSA. The GKN sent two delegations to Venda and concluded that for the present the establishment of a new seminary is justified, and therefore we have been encouraged to support it, provided we do so without supporting further disruption within the family of Reformed Churches in South Africa.

Based on the information it received, the IRC requested CRWM to consider how it may be able to assist in the teaching needs of the seminary.

Presently the seminary has virtually no library, and without an adequate basic library the seminary cannot succeed. Therefore, the IRC presented the need to the REC Library Fund and to the Committee for Educational Assistance to Churches Abroad. Both of these sources of support have contacted Heidelberg Seminary to learn how they may be able to provide necessary books.

VIII. Churches with which the IRC has contacts

A. Dutch Reformed Church (DRC) (in South Africa) (*Nederduitsche Gereformeerde Kerk (NGK)*)

In 1982 our synod decided not to enter into ecclesiastical fellowship with the Dutch Reformed Church because of its racial position as defined in its 1974 statement. In October 1986 it adopted a revised testimony on race relations entitled "Church and Society." Because of the delay in receiving an English translation and its numerous other demands, the IRC postponed a study of the 1986 document at the time. In 1989 and 1990 the IRC did study the statement and sent its critique to the DRC Doctrine and Current Affairs Committee, which was already preparing a completely revised edition of "Church and Society" to be presented to the DRC general synod in October 1990.

The newly revised "Church and Society," adopted by the 1990 general synod of the DRC, is reported to be a substantial advance in the position of this large and influential church. When the English edition is available, the IRC will study it with a view to communicating to synod its significance for our future relations with the DRC.

XI. Representation at synod

Dr. John B. Hulst and the administrative secretary, Rev. Clarence Boomsma, have been appointed to represent the IRC at synod.

XII. Hospitality committee

The IRC is grateful to the Dordt College Committee on Arrangements for serving as the hospitality committee for our fraternal delegates and observers from other churches.

XIII. Nominations for committee members

The three-year terms of Dr. Fred H. Klooster, Rev. Norman Shepherd, and Ms. Eunice Vanderlaan expire in September. All three are eligible for reelection. The IRC presents the following nominations:

To replace Dr. Fred H. Klooster:

Dr. Fred H. Klooster (incumbent) taught systematic theology at Calvin Seminary until his retirement in 1988. He serves as the president of the IRC and is a member of Neland Avenue CRC, Grand Rapids, Michigan.

Rev. Arie C. Leder is professor of Old Testament at Calvin Seminary and formerly served in Puerto Rico for eight years with Christian Reformed World Missions. He is a member of Plymouth Heights CRC, Grand Rapids, Michigan.

To replace Rev. Norman Shepherd:

Rev. Norman Shepherd (incumbent) is pastor of Cottage Grove CRC, South Holland, Illinois. He formerly taught theology at Westminster Seminary.

Dr. Gloria Stronks is a professor of education at Calvin College. She formerly taught at Dordt College and has been involved with education at the Roseland Christian Ministries. She is a member of Woodlawn CRC, Grand Rapids, Michigan.

To replace Ms. Eunice Vanderlaan:

Ms. Eunice Vanderlaan (incumbent) served on the synod-appointed Committee to Study Conscientious Objection and Tax Resistance. She is a member of Parchment CRC, Kalamazoo, Michigan.

Ms. Thea Van Halsma served as dean of students and associate professor of social work at the Reformed Bible College for seventeen years and has served on several denominational study committees. She is a member of Calvin CRC, Grand Rapids, Michigan.

XIV. Matters requiring synodical action

- A. IRC representation at synod (see Section XI).
- B. Communication from NAPARC (see Section III, A).
- C. Election of delegates to REC Athens 1992 (see Section III, B, 1).
- D. Recommendation re Midlands Reformed Churches in South Africa (see Section VII, C).
- E. Election of committee members (see Section XIII).

Interchurch Relations Committee

Fred H. Klooster, president

Eunice Vanderlaan, vice president

Herbert J. Brinks

John B. Hulst

Carl G. Kromminga

Alfred S. Luke

Wilma Meyer

Norman Shepherd

George Vandervelde

Leonard J. Hofman (ex officio)

Clarence Boomsma,

administrative secretary

MINISTERS' PENSION FUNDS

I. Introduction

Effective January 1, 1983, two ministers' pension funds were established, each administered by its own committee:

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 three, who also administer the life-, dental-, and health-insurance plans for the Christian Reformed Church Consolidated Group Insurance Committee.

Overhead expenses are allocated to the two pension committees and the insurance group and are thus held to a minimum for each organization.

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 pension 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 *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 *per-family 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 adequate 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. Quotas for pensions are comparable to payments for salaries and benefits

Synod has declared repeatedly that the pension obligation is a legal obligation or assessment because it is a payment for deferred compensation. Specifically, Synod 1990 adopted this statement:

That synod urge the churches to treat the pension-fund quota in the same manner 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.

(*Acts of Synod 1990*, p. 667)

Churches that pay quotas under the provisions of the Fund for Smaller Churches should keep pension quotas separate from regular quota payments, which are allowed to be reduced because of "smaller church" status. Pension quota should be paid in full even by "smaller churches" because these payments are deemed to be like compensation.

G. Quota goes down in real terms

Quota for 1992 has been set at \$45.00, subject to synodical approval. In 1970, it was \$16.00. While the quota has gone up (in nominal terms) by 181 percent, inflation is up approximately 236 percent. Thus, quotas expressed in 1970 dollars have declined by 16 percent.

Furthermore, ministers' pension quota as a percent of all quotas has been declining ever since 1970. In 1970, the pension quota was \$16.00 out of \$129.00, or 12 percent. In 1991, the pension quota is \$45.00 out of \$496.00, or only 9 percent. In both instances, therefore, pension costs to families have actually declined.

Costs are calculated by licensed actuaries who consider plan assets, liabilities, normal costs, and past service costs.

VII. Census

A. Participants

As of December 31, 1990, there were 1,502 participants in the ministers' pension plans. The office also maintains files on 138 ministers who have withdrawn from the plan, most of whom retain some vested interest.

1,216	United States ministers, shared ministers, widows, and orphans
<u>286</u>	Canadian ministers and widows
<u>1,502</u>	Total

Another classification follows:

851	Active United States and shared ministers
<u>238</u>	Active Canadian ministers
<u>1,089</u>	Total active ministers
259	Retired United States and shared ministers
<u>32</u>	Retired Canadian ministers
<u>291</u>	Total retired ministers
106	United States widows and orphans
<u>16</u>	Canadian widows
<u>122</u>	Total widows and orphans
<u>1,502</u>	TOTAL

B. Deaths in 1990

Name	Date of Death	Age
Rev. Louis Voskuil	January 23	83
Rev. Donald Negen	January 24	62
Rev. John Bergsma	January 27	59
Rev. Arnold Brink	February 28	77
Mrs. Nellie Smith	March 17	88
Mrs. Jessie Bouma	April 7	88
Rev. Guy Corvers	April 14	57
Rev. Edward Cooke	May 18	60
Rev. John Hannenburg	May 23	93
Mrs. Cornelia Breuker	May 27	93
Rev. Clarence Nyenhuis	June 7	58
Rev. Fred Bakker	July 10	61
Mrs. Grace De Haan	July 18	92
Rev. Clarence De Haan	August 3	74

Mrs. Gertrude Haan	September 2	93
Mrs. Evelyn Stob	September 29	97
Mrs. Jessie Dusseljee	October 14	95
Rev. Harold Botts	October 29	67
Rev. Henry Petersen	October 24	75
Rev. William Van Rees	December 25	83
Rev. Rolf Veenstra	December 28	77
Mrs. Susie Schooland	December 30	93

C. Retirements in 1990

Under the United States plan:

Name	Reason	Classis	Date
Rev. Bastiaan Van Elderen	age	Grand Rapids East	December 31
Rev. Bartel Huizinga	age	Lake Erie	January 1
Rev. Leonard Van Drunen	age	Grandville	January 7
Rev. John M. Hofman	age	Grand Rapids South	January 31
Rev. Henry Guikema	age	Grand Rapids East	February 4
Rev. Marion Groenendyk	age	Zeeland	February 7
Rev. Charles Terpstra	age	Kalamazoo	February 25
Rev. Louis M. Baker	age	Minnesota South	May 31
Rev. Ray Opperwall	age	Lake Erie	June 6
Rev. Gerald Vanden Berg	age	Wisconsin	June 30
Rev. Paul L. Vermaire	age	Kalamazoo	July 1
Rev. Albert J. Veltkamp	age	Red Mesa	July 10
Rev. Rits Tadema	age	Pacific Northwest	August 16
Rev. Paul H. Redhouse	age	Red Mesa	August 31
Rev. Carl G. Kromminga	age	Grand Rapids East	September 1
Rev. Gerard Terpstra	age	Thornapple Valley	September 24

Under the Canadian plan:

Rev. Eelco Vander Woude	disability	B.C.S.E.	January 1
Rev. Albert Vanden Pol	age	B.C.S.E.	May 17
Rev. Carl Tuyl	age	Quinte	September 1
Rev. Martin D. Geleynse	age	Huron	September 15
Dr. Henry Boekhoven	age	Chatham	October 14

VIII. Auditors

Both the United States Pension Committee and the Canadian Pension Trustees appointed the public-accounting firm Deloitte & Touche 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, 1990. Financial statements appear in the *Agenda for Synod 1991—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.

Deloitte & Touche will prepare an actuarial report for the United States and shared ministers' pension plan. Murray, LeHouillier, Hartog, actuaries, will prepare a similar report for the Canadian ministers' pension plan. This firm also prepares and files required governmental reports.

The reports will use the census data as of January 1, 1991, to determine the required quotas and contributions for 1992-1994.

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 used to determine the required amounts to fund the plan.
- B. For new-plan retirees with service in Canada, the annual benefit is 1.1 percent of the final average salary paid to CRC ministers in Canada; for new-plan retirees with service in the U.S., the annual benefit is 1.1 percent of the final average salary paid to CRC ministers in the United States. (The final average salary is the average of cash salaries of CRC ministers in the three years prior to a particular year of retirement. For 1991 the U.S. salary used is \$25,196; for Canada it is \$27,333.) This final average salary is then multiplied by the member's years of pensionable service and 1.1 percent.
- C. Final average salaries are assumed to increase by 5 percent each year, but with a maximum ceiling (used for actuarial purposes) of \$41,000 in the United States and \$45,000 in Canada.
- 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 those of January 1, 1991.
- 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. Investment yield of 8 percent is assumed. Unrealized gains and losses are spread over five years.
- I. Unfunded actuarial accrued liabilities are amortized over twenty years in the United States and, by law, over fifteen years in Canada.

XI. Investments as of August 31, 1990

Investments at market value held in trust by financial institutions for the United States and shared ministers pension plan as of August 31, 1990, and August 31, 1989, are as follows (in thousands):

	1990	1989
Accrued interest and dividends	<u>\$97,332</u>	<u>\$114,147</u>
Investments		
<i>Ambs Investment Counsel, Inc.</i>		
Short-term obligations	1,828,426	1,309,489
U.S. Treasury obligations	3,419,740	3,096,567
Corporate bonds	3,061,629	2,749,196
Common stocks	<u>5,222,891</u>	<u>5,548,641</u>
	<u>\$13,532,686</u>	<u>\$12,703,893</u>
<i>Loomis Sayles & Company, Inc.</i>		
Short-term obligations	\$215,450	\$605,559
U.S. Treasury obligations	6,953,860	6,308,774
Corporate bonds	1,071,158	1,515,504
Common stocks	<u>4,103,909</u>	<u>3,811,970</u>
	<u>\$12,344,377</u>	<u>\$12,241,807</u>
<i>National Bank of Detroit</i>		
Short-term obligations	\$300,829	\$439,884
Corporate bonds	6,415,035	6,012,165
NBD collective funds	1,177,892	1,133,591
Common stocks	<u>3,390,447</u>	<u>3,842,689</u>
	<u>\$11,284,203</u>	<u>\$11,428,329</u>
Total for the United States	<u>\$37,258,598</u>	<u>\$36,488,176</u>
<i>Mu-Cana Investment Counselling, Ltd.</i>		
Cash	58,548	59,114
Accrued interest and dividends receivable	194,737	152,986
Canadian short-term investments	385,981	682,578
Canadian bonds	5,281,663	5,020,836
Canadian equity investments	2,590,916	2,472,636
United States equity investments	<u>807,650</u>	<u>1,054,864</u>
Total for Canada	<u>\$9,319,495</u>	<u>\$9,443,014</u>

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. The primary goal is to provide an above-average return while at the same time preserving principal.

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. Performance of other pension funds.

- B. Total returns we should expect as a result of our asset mix and risk objectives.
- C. Consumer price indexes.
- D. Specific benchmarks in each country.
 - 1. In the United States:
 - a. Standard and Poor's 500 Index for equity returns.
 - b. Shearson Lehman Government/Corporate Bond Index for fixed income returns.
 - 2. In Canada:
 - a. Toronto Stock Exchange 300.
 - b. Standard and Poor's 500 Index in Canadian dollars for equity returns.
 - c. Scotia McLeod Long-term and Mid-term Bond Index for fixed income returns.

Our funds continue to perform better than the market and most other pension funds that share our risk objectives. Returns in both the United States and Canada have exceeded 10 percent per year compounded over the past five years.

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 the unfunded accrued liabilities are to be funded annually, the amount set by the licensed actuary. In summary, however, we are making good progress in reducing the unfunded accrued actuarial liability. When we are fully funded, we still need to pay for the annual normal costs, but we will have paid off the unfunded liability for past service costs.

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 accrued liability. Greater returns mean higher risks, however.

B. *Benefit increases*

Whenever benefits are added or improved (e.g., indexing), the normal costs must also be added to all active participant vested amounts and must be credited to all past service years as well.

C. *Percentage of quota collected*

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 \$.58 per-family quota decrease. Another way to view the lack of 100 percent collection is that pension-fund quotas could be reduced by nearly \$8.00 per family if all churches paid their full pension quotas.

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 has been rewritten, and our Canadian Plan must be amended to correspond with legislative change. The United States plan should be amended also to be sure that the two plans provide similar benefits. None of these changes is expected to cost the plan any money. The following changes are recommended:

A. Early-retirement benefit at age 55

While early retirement is currently allowed at age 62, we recommend that this age be changed to age 55. An early retirement pension is first calculated as though the early retiree is age 65. Then it is reduced by .6 percent for each month of early retirement. This method would not change if we adopt 55 as an early retirement age. Thus, a minister who retires at age 55 in 1991 with 30 years of service would have his pension calculated as follows: $1.1\% \times \text{final average salary} \times \text{years of service}$. Thus, $1.1\% \times \$25,196 (\text{U.S. amount}) \times 30 = \$8,315$ if he were 65. However, age 55 is 120 months before age 65, so his pension is reduced to $(100\% - 72\%) \times \$8,315$, or \$2,328 per year. This amount does not seem like a large pension, but \$2,328 invested for the ten years of early retirement at 7.2 percent each year would give a minister the same pension amount he would receive if he were to retire at age 65.

Recommendation:

That synod amend Section 14.03 of the U.S. Plan and 13.03 of the Canadian Plan to read *age 55* where *age 62* now appears.

B. Lump-sum withdrawal of benefits prior to age 55

Ministers who currently leave our pension plan have their pensions frozen until they are 65. They then collect a monthly pension. For example, a minister who, at age 50, withdraws from the plan in 1991 would have his pension calculated as follows: $1.1\% \times \text{years of service} \times \$25,196$. (Assume 25 years of U.S. service and a 1991 withdrawal.) His pension is thus \$6,929 per year. This is the amount he would receive fifteen years later at age 65. We recommend that we allow a withdrawn minister to withdraw his vested amount in a lump sum if he is under age 55. If he withdraws his benefits early, he and his spouse (if any) forfeit any rights to future pensions. The actuary will determine the present value of the benefit, and thus there is no cost to the plan because the amounts so determined are discounted at an 8 percent rate. If approved, this provision would apply to all who are currently withdrawn from the plan.

Recommendation:

That synod approve the following changes in Section 14.05 of the U.S. plan and 13.05 of the Canadian plan:

- a. Prior to his attainment of age 55, a member who becomes entitled to a deferred pension benefit pursuant to this Article XIV of the plan may require the board to pay an amount equal to the present value of such deferred pension benefit:
 1. To the retirement fund related to another qualified plan if the administrator of the other pension plan agrees to accept the payment, or
 2. Into an IRA under the provisions of IRA Rollovers under IRS Code and Regulations (RRSP for Canada under Canada Pension Law), or

3. For the purchase for the member of a deferred life annuity, or for the purchase of a deferred joint and survivor annuity for the member and the member's spouse, or
 4. To the member as a lump sum.
- b. Prior to his attainment of age 55, and before any such payment will be made, the member shall furnish the pension committee with a release of all claims against the committee and pension plan for monthly benefits under this plan. Such release shall be executed by the member and his spouse. The release shall be in such form as prescribed by the committee. Upon payment under any option permitted under 14.05(a) 1-4, (13.05(a) 1.4), the rights of the member, his spouse, children, and beneficiaries shall terminate.
- c. Prior to his attainment of age 55, the present value of the member's deferred pension benefit will be computed by the actuary then serving the committee. In making such computation, the actuary shall start with the benefit to which the member would be entitled commencing on the first month following his 65th birthday. The actuary shall determine the probable benefits, based on life expectancies of the member and his spouse, if any, under Section 14.02 U.S. and 13.02 Canada. The amounts so computed shall be reduced by reasonable anticipated pension deductions, if any, as described in Section 7.02 of Article VII U.S. and Section 6.02 of Article VI of the Canada plan.
- d. Before any payment is made under Section 14.05 (13.05), the member shall furnish to the committee all relevant information relating to anticipated pension deductions, and the committee shall determine, in consultation with its actuary, what amount of pension deduction should be figured in the computation. If the member is not satisfied with the determination of the pension amount, the member may withdraw the request for payment of the present value of such deferred pension benefit. The flow of payments so determined shall be discounted to present value.

C. Name change from committee to board

The Synodical Interim Committee is currently reviewing the structure of the agencies. One of the recommended changes may be that we change the name of the U.S. Pension Committee to U.S. Board of Pensions and Insurance and the name of the Canadian Pension Committee to Canadian Board of Pensions and Insurance. Because both plans use the word *committee*, we need authorization of synod to change the name to *board* from *committee*.

Recommendation:

That synod allow the name *board* to be used in all places in the plan documents where currently the name *committee* is used.

D. Change re disability determination in U.S. plan

Synod 1989 requested the pension committee in the United States 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 which asked for an exception to the policy. The U.S. committee and synod had consistently made eligibility for disability benefits dependent upon a minister's qualifying for Social Security disability. This rule has been in effect since 1970, and the U.S. committee made its report to Synod 1990. (See *Agenda for Synod 1990*, Report 13, for a complete analysis of the issue.)

The committee recommended that no changes be made to the plan. However, Synod 1990 did not accept this recommendation and instead withheld action on it until 1991. Synod adopted these recommendations:

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.
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.
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.

(*Acts of Synod 1990*, p. 668)

Recommendation:

That synod approve the addition of proposed Section 9.02 to the U.S. plan.

Proposed Section 9.02

- a. With the exception described below, a member shall be deemed to be disabled for the purpose of this plan only when he is entitled to receive a disability pension under the provisions of the Social Security laws of the United States or under the provisions of the Canada pension plan.
- b. An exception is created for those members who have opted out of Social Security prior to August 31, 1991. Those in this class of exceptions must have
 - (1) filed with the Pension Office a signed, approved IRS Form 4361, "Application for Exemption From Self-Employment Tax for Use by Ministers, Members of Religious Orders and Christian Science Practitioners" (see Appendix for a copy of the form) or a comparable form satisfactory to the board; and
 - (2) notified their respective councils or employing agencies that they are seeking to be within the exception as to how disability is determined.
- c. For members described in subsection "b" above, disability shall be determined in the following manner:
 - (1) The standards for determining disability and the waiting period for benefits will be the same as those used under the provisions of the Social Security laws to determine disability.
 - (2) A member requesting a disability pension shall submit medical and other evidence relating to the question of disability. In addition, the member shall provide the board with an authorization to receive all relevant records relating to the question of disability. If the board is satisfied from the evidence that the member is disabled, the board shall so determine and notify the member. If the board is not satisfied from the evidence that the member is disabled, it shall so determine and give written notice of such determination to such member.
 - (3) If a member so desires, he may demand that the board proceed with an alternative determination, the costs of which the member must agree to

- pay before the alternate determination procedure is commenced. The member shall provide the board immediately with any new information he may receive after he receives notice that his disability has been denied until the hearing before the Determinant.
- (4) *Alternative determination.* The board shall appoint a disinterested, qualified person or entity to make a decision on disability who hereafter shall be referred to as *Determinant*. Once appointed, the Determinant shall schedule a date to meet with the member and the board and allow presentation of the following:
- The member or his personal representative may appear in person or by telephone and present relevant evidence which may consist of his testimony, records, or opinions that concern his disability.
 - The board will then be given opportunity to present relevant evidence, reasons, or opinions for the denial of disability.
 - The Determinant will decide if any additional information shall be required. If the Determinant decides that the additional information will require some time, the Determinant will schedule a date when such information shall be submitted at the conclusion of the hearing. This may include additional information, tests, exams, results, or any other information that may assist the Determinant in making a decision.
 - The Determinant will submit a decision to the board and the member within thirty (30) days of the final submission of all of the evidence or information.
- (5) The Determinant will make the determination as to disability of the member and such determination will be final and binding on the board and on the member except as provided below.
- (6) If the member appeals such determination to synod, synod may take one of two actions:
- It may accept the finding of the Determinant; or
 - It may direct the board to appoint a different Determinant and proceed to a new determination of the question of disability. The costs of such second determination will be borne by the member. The determination of such second Determinant will be final and binding on the board and the member, and no further appeal shall be permitted.
- d. For a member within the "exception" provided in Section 9.02 of this plan, it shall be assumed for purposes of Section 9.11(b)(3), Section 10.01(b), and Section 11.01(b)(2) that the member receives the maximum amount of Social Security disability pension that any person could receive.

XVI. Adequacy of pensions and indexing

Synod 1990 responded to two overtures dealing with the adequacy of pensions and the subject of indexing by adopting these recommendations:

- 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:

- Inflation has eroded the purchasing power of pensions.
- Canada pension laws may require indexing in 1991.
- The committees must evaluate the costs of paying higher pensions as a fiduciary responsibility.
- The committees need to balance the advantages and disadvantages of paying for higher pensions with higher quotas or higher contributions.

—*Adopted*

- That the committee present its recommendations to Synod 1991 with an analysis of costs and quotas required.

—*Adopted*

(Acts of Synod 1990, p. 697)

The study requested above is currently being developed. Because the Canadian and U.S. actuaries need census data as of January 1, 1991, to calculate relevant costs for quota purposes, those results are not available at this time.

Therefore, the committees are preparing a special communication to synod including the findings of this study and its recommendations, if any, for changes in pension amounts. This report will be available in May. In the meantime, our recommendations for quota for the pension fund are \$45 per family, the same as has been approved for 1991.

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 1991 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, 1991, two members for three-year terms. One is to replace Mr. Lloyd Bierma, who has served for six years and is not eligible for reelection. The second is to replace Mr. Garrett C. Van de Riet, who has served for six years and is not eligible for reelection.

1. One member for a three-year term from the following nominees:

- a. *Mr. Stuart Geelhood*, Grand Rapids, Michigan, is currently retired, having served as vice president of finance for several companies in his career. He is a member of Calvin Christian Reformed Church, where he has served several terms on council. He has been a member of the Synodical Interim Committee, serving on both the finance and administration committees, and has also served on the Denominational Ministry Funding Committee. He has an A.B. degree from Calvin College and an M.B.A. from the University of Michigan.
- b. *Mr. Mel Vander Brug*, Birmingham, Michigan, is currently president of Vancraft Manufacturing Company, Detroit, Michigan. He is a member of North Hills Christian Reformed Church, where he served on council. He attended Wayne State University, where he received his B.A. degree.

2. One member for a three-year term from the following nominees:

- a. *Mr. Gordon Buter*, Grand Rapids, Michigan, is currently retired after serving as business manager for Calvin College and as president of Associated Truck Lines. He has served on the church council at LaGrave Avenue CRC, 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. *Mr. Thomas Verhage*, Brookfield, Wisconsin, is currently a partner with a large national accounting firm, Arthur Andersen & Co., in Milwaukee. He is a certified public accountant with a B.B.A. from the University of Wisconsin—Oshkosh and an M.B.A. from the University of Wisconsin—Madison.

D. Election of Canadian Pension Trustees members

The Canadian Pension Trustees request synod to elect, effective September 1, 1991, one trustee for a three-year term from the following nominations:

- a. *Rev. Jerry Hoytema* (incumbent), Guelph, Ontario, is pastor of First CRC of Guelph. He has also served Grace CRC, Cobourg; Mountainview CRC, Grimsby; Second CRC, Sarnia; and Burlington CRC, Burlington. He has been a delegate to synod five times, has served on the Calvin College Board of Trustees, and on the Judicial Code study committee. He has also served on numerous classical committees and currently serves as member/secretary of the Canadian Pension Trustees.
- b. *Rev. Henry Eshuis*, pastor of Bethany CRC, Fenwick, Ontario, has also served Athens CRC; Westmount CRC, Strathroy; First CRC, Barrie; Maranatha CRC, Woodstock; and First CRC, Guelph. He has been a delegate to synod twice, has served on the Calvin College Board of Trustees, on the Board of Home Missions, and on numerous classical committees.

E. Recommendations re benefits, quotas, and contributions

The United States Pension Committee and the Canadian Pension Trustees jointly recommend:

1. That synod establish a quota or assessment of \$45.00 for 1992. This amount is based on preliminary data provided by our actuaries to comply with governmental and actuarial requirements to fund future benefits. There is no increase recommended over the 1991 amount.
2. That synod establish a per-family quota of \$2.75 for the Special Assistance Fund. It was \$2.60 in 1990. This fund is used to meet day-to-day needs in cases of special financial emergency of retired ministers and/or their spouses or widows and to pay for the retirement moving expense for retired ministers.
3. That synod establish a contribution for 1992 of \$2,700 in the United States and Canada. This is up from \$2,600 in 1991, or an increase of 3.8 percent. Contributions, or assessments, are paid for or on behalf of shared ministers, second or third pastors, and ministers employed by agencies. These ministers are not paid for by quotas.
4. That synod establish the contribution rate for 1993 and subsequent years at 10 percent of final average salary of ministers in the United States and Canada during the preceding year. Example for 1993:

	United States	Canada
Final average salary	\$26,456	\$28,700
10 percent is	\$ 2,626	\$ 2,870
Raised to next \$100	\$ 2,700	\$ 2,900

Grounds:

- a. If the contribution amount is pegged to the final average salary, the assessment becomes automatically determined each year.
- b. The contribution or assessment is cost based, so that when salaries increase by a certain percent, the actuarial liability increases by the same percent.
- c. This method presents a more objective approach to determining the proper assessment.
- d. This method is likely to be better understood because the contribution is similar in nature to that of a defined contribution plan.
- e. The pension-plan requirements for funding approximates a 10 percent amount.

F. Recommendation for approval of plan changes

The committees recommend that synod approve the new pension-plan language in four areas, as discussed in Section XV and summarized below.

- 1. Early retirement benefit at age 55 (see XV, A).
- 2. Lump-sum withdrawal of pension benefits prior to age 55 (see XV, B).
- 3. Name change from *committee* to *board* (see XV, C).
- 4. Change re disability determination in U.S. plan (see XV, D).

G. Recommendation re action on special communication dealing with adequacy of pensions

The committees recommend that synod act on the special communication dealing with the adequacy of pensions and indexing.

H. Recommendation of thanks

The pension committees recommend that synod express its appreciation to the following members for their services:

- 1. Canadian Pension Trustee Rev. Jerry Hoytema, who has served for three years and is eligible for reelection.
- 2. United States Pension Committee members Lloyd Bierma and Garrett C. Van de Riet, both of whom have served six years and are not eligible for reelection.

Canadian Pension Trustees

Nicolaas Van Duyvendyk, chairman
 Durk De Jong
 Jerry Hoytema
 Donald E. Nelson
 Simon Kouwenhoven

United States Pension Committee

Julius F. Mellema, chairman
 Lloyd Bierma
 Louis Dykstra
 John Vanden Berg
 Garrett C. Van de Riet

Ray Vander Weele, administrator

APPENDIX

APPENDIX

4361
 Form (Rev. Aug. 1989)
 Department of the Treasury
 Internal Revenue Service

Application for Exemption From Self-Employment Tax for Use by Ministers, Members of Religious Orders and Christian Science Practitioners

OMB No. 1545-0168

Expires 10-31-91

File In
Triplicate

File in triplicate and attach supporting items. This exemption is granted only if IRS returns a copy to you marked "approved."	
1 Name of taxpayer shown on Form 1040	Social security number [] [] []
Address	Telephone number (optional) () [] []
City or town, state, and ZIP code	
2 Check ONE box: <input type="checkbox"/> Christian Science practitioner <input type="checkbox"/> Ordained minister, priest, rabbi <input type="checkbox"/> Member of religious order not under a vow of poverty <input type="checkbox"/> Commissioned or licensed minister (see line 6)	3 Date ordained, licensed, etc. (Attach supporting items. See instructions.) [] / [] / []
4 Legal name of ordaining, licensing, or commissioning body or religious order	Employer identification number [] / [] / []
Address	
City or town, state, and ZIP code	

5 Enter the first 2 years, after the date shown on line 3, that you had net self-employment earnings of \$400 or more, any of which came from services as a: minister, priest, rabbi, etc.; member of a religious order; or Christian Science practitioner. ► 19 19

6 If you apply for the exemption as a licensed or commissioned minister, and your denomination also ordains ministers, please indicate to what extent your ecclesiastical powers differ from those of an ordained minister of your denomination. Attach a copy of your denomination's by-laws relating to the powers of ordained, and commissioned or licensed ministers.

7 I certify that I am conscientiously opposed to, or because of my religious principles I am opposed to, the acceptance (for services I performed as a minister, member of a religious order not under a vow of poverty, or a Christian Science practitioner) of any public insurance that makes payments in the event of death, disability, old age, or retirement; or that makes payments toward the cost of, or provides services for, medical care. (Public insurance includes insurance systems established by the Social Security Act.)

I certify that as a duly ordained, commissioned, or licensed minister of a church or a member of a religious order not under a vow of poverty, I have informed the ordaining, commissioning, or licensing body of my church or order that I am conscientiously opposed to, or because of religious principles, I am opposed to the acceptance (with respect to services I perform as a minister, or as a member of a religious order) of any public insurance that makes payments in the event of death, disability, old age, or retirement, or that makes payments toward the cost of, or provides services for, medical care, including the effects of any insurance system established by the Social Security Act.

I certify that I did not file an effective waiver certificate (Form 2031) electing social security coverage on earnings as a minister, member of a religious order not under a vow of poverty, or a Christian Science practitioner.

I request to be exempted from paying self-employment tax on my earnings from services as a minister, member of a religious order not under a vow of poverty, or a Christian Science practitioner, under section 1402(e) of the Internal Revenue Code. I understand that the exemption, if granted, will apply only to these earnings. Under penalties of perjury, I declare that I have examined this application and to the best of my knowledge and belief, it is true and correct.

Signature ►

Date ►

Caution: Form 4361 is not proof of: the right to an exemption from Federal income tax withholding or social security tax; the right to a parsonage allowance exclusion (section 107); assignment by your religious superiors to a particular job; or the exemption or church status of the ordaining, licensing, commissioning body, or religious order.

For Internal Revenue Service Use

- Approved for exemption from self-employment tax on ministerial earnings (see Caution above)
 Disapproved for exemption from self-employment tax on ministerial earnings

By _____ (Director's signature) (Date)

General Instructions

(Section references are to the Internal Revenue Code unless otherwise noted.)

Paperwork Reduction Act Notice. —We ask for this information to carry out the Internal Revenue laws of the United States. We need it to ensure that taxpayers are complying with these laws and to allow us to figure and collect the right amount of tax. You are required to give us this information.

The time needed to complete and file this form will vary depending on individual circumstances. The estimated average time is:

Recordkeeping, 7 minutes; **Learning about the law or the form,** 9 minutes; **Preparing the form,** 11 minutes; **Copying, assembling, and sending the form to IRS,** 17 minutes.

If you have comments concerning the accuracy of these time estimates or suggestions for making this form more simple,

we would be happy to hear from you. You can write to the Internal Revenue Service, Washington, DC 20224, Attention: IRS Reports Clearance Officer, T:FP; or the Office of Management and Budget, Paperwork Reduction Project (1545-0168), Washington, DC 20503.

Purpose of Form. —File Form 4361 if you are a minister, member of a religious order not under a vow of poverty, or Christian Science practitioner, and want an exemption from self-employment tax on certain earnings. If your application is approved, a copy will be returned to you marked "approved".

Who May Not Apply. —Do not file Form 4361 if:

- you ever filed a waiver certificate, Form 2031; or
- you belong to a religious order and took a vow of poverty. You are automatically exempt from self-employment tax on earnings for

services you perform for your church or an integral agency of it.

Approval of Application. —Before your application can be approved, IRS must verify that you are aware of the grounds for exemption and that you want the exemption on that basis. When your completed Form 4361 is received, IRS will mail you a statement that describes the grounds for receiving an exemption under section 1402(e). You must certify that you have read the statement and seek exemption on the grounds listed on the statement. The certification must be made by signing a copy of the statement under penalties of perjury and mailing it to the Service Center that issued it, not later than 90 days after the date the statement was mailed to you. If it is not mailed by that time, your exemption will not be effective until the date the signed copy is received by the Service Center. Once the exemption is approved, you cannot revoke it.

Form 4361 (Rev. 8-89)

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PASTOR-CHURCH RELATIONS COMMITTEE

I. Ministry in times like these

As this report is being written, armed conflict has erupted in the Persian Gulf area. Across the world people are bewildered by the sheer complexity of international events. The gulf confrontation has momentarily diverted attention away from other pressing problems. The investment of resources into military provisions, both human and material, staggers the imagination.

The enormity of world problems continues to affect us all. Secularism and materialism are now the hallmarks of society in North America, Europe, and the Pacific rim. Drug abuse is a worldwide plague. AIDS is spreading exponentially. The gap between rich and poor is widening. Famine stalks more and more nations. Children, the old, and the handicapped are the defenseless victims of poverty. The fragile ecosystems of the world are no match for the demands of global consumerism and urban sprawl. Governments and industries depend on highly sophisticated technology, phasing out jobs for large segments of the population. Child slavery and "bonded labor" are assuming alarming dimensions in South America and Asia. Many nations have become nearly ungovernable. The dumping of waste—including nuclear—is now a national disgrace. The pollution of the earth continues unabated.

As Christ's church we know that behind the distress of the nineties is the battle between his kingdom and the regime of Satan. How do we take our place in that battle? How do we bring ministry to a world facing such massive hopelessness?

None of us escapes the sufferings of our society. We experience the pain in our own church communities. In our circles, too, the gap between poor and rich is widening. Our members have become more mobile. They expect more from churches and pastors. They transfer more readily to other denominations. Marriages are less stable. Young people are less in tune with the traditions dear to their parents. Our membership is aging. There is among us a growing resistance to change. Many church communities are slow in welcoming new members who express the faith in new, fresh ways. Disunity is widespread in the CRC. We hear rumblings about splits.

Whereas congregations can normally absorb the problems that daily life brings, the prevalence of doctrinal polarization makes this much harder. Polarization causes members to withhold trust from fellow members, even to disown them. Pastors report that members who once were blessed by the sermons being preached now listen to them with suspicion because of perceived theological differences. The parish ministry is now very difficult for pastors and church councils.

At the same time we should not lose sight of the fact that the Lord has richly blessed our denomination. We have substantial resources, a gifted membership, and a rich tradition of serving God in his world. From those

who have received much, much will be required, and so CRC leaders must provide visionary leadership. We must inspire a new generation for Christ. We must show our members how to introduce our neighbors to Christ as Savior. We must teach our people how to minister to the poor, the abused, and the disadvantaged; how to be good stewards of the air, the soil, and the water; and how to be champions for justice and mercy. This is the backdrop of the combined ministries of some 930 CRC worship communities. These are the realities pastors and councils face in the nineties.

II. Pastor-church relations

Within the broad variety of CRC ministries, the ministry of the Pastor-Church Relations Committee (PCRC) assumes a modest place. Launched by Synod 1982 following five years of planning and preparation, PCRC was mandated to serve pastors and other officebearers and leaders, especially in the area of mutual relationships. Subsequently, under the name Pastor-Church Relations Services (PCRS), it established a number of specific ministry programs that have become both remedial and preventive. PCRS soon found that relationships normally will flourish when the gospel is preached prophetically and relevantly and when congregations have a well-appointed ministry program. Hence those connected with the PCRS program provide both pastoral and professional help to officebearers and churches.

Since 1983 Rev. Louis Tamminga has been the director of the PCRS ministry. He is ably assisted by Mrs. Irene Wiersma and Mrs. Alice Apol. Rev. Tamminga is in regular contact with the regional pastors, who minister to the officebearers and congregations in their classical areas. It has also become something of a tradition for pastors and others to stop by his office in Grand Rapids for a heart-to-heart talk. During the 1990-1991 season he has visited many churches, met with many church councils, consulted with many pastors, and conducted retreats and workshops for pastor-couples, elders, and deacons.

The main provisions of the PCRS program are outlined in the following sections.

A. *Regional pastors*

Synod 1982 decided that each classis should have a *regional pastor*, whose duty it would be to bring pastoral care to colleagues and assist church councils in their ministry to their congregations. Since some classes have two regional pastors because of size and distances, there are now some fifty regional pastors. The regional pastors, often accompanied by their wives, call regularly on the pastor-couples in their classical districts, encouraging and guiding them in their work. Where church councils and pastors struggle with persistent problems, the regional pastor and the director make themselves available as a team for consultation. Councils have also invited them to assist in making already good ministries still better. In addition, regional pastors have organized educational events for their colleagues with a view to enhancing the effectiveness of their work. The work of the regional pastors has steadily grown in volume. We take this opportunity to thank them for a very demanding ministry well done.

The following regional pastors presently serve in their respective classes:

<i>Classis</i>	<i>Regional Pastor</i>
Alberta North	Nicholas B. Knoppers
Alberta South	
Arizona	
Atlantic Northeast	
Eastern Section	Peter Vander Weide
Western Section	Paul W. Brink
British Columbia Northwest	Allen E. Likkel
British Columbia Southeast	Robert De Moor
Cadillac	James E. Versluys
California South	John F. Hollebeek
Chatham	
Eastern Section	Peter C. Hogeterp
Western Section	B. Bernard Bakker
Chicago South	John M. Ouwinga
Columbia	Calvin J. Aardsma
Eastern Canada	
Maritimes	Carel A. Geleyne
Western Section	John Kerssies
Florida	Harvey A. Ouwinga
Georgetown	Edward J. Tamminga
Grand Rapids East	Charles Terpstra
Grand Rapids North	
Grand Rapids South	
Grandville	
Greater Los Angeles	John M. Hofman
Hackensack	Thomas C. Vanden Heuvel
Northern Section	Roger D. Kramer
Southern Section	
Hamilton	
Holland	William D. Ribbens
Hudson	Jacob A. Quartel
Huron	Arthur J. Schoonveld
Iakota	Donald P. Wisse
Illiana	Jacob Kuntz
Kalamazoo	Thomas Vanden Bosch
Lake Erie	Lugene A. Bazuin
Michigan Section	Alian H. Jongsma
Ohio Section	
Minnesota North	
Canadian Section	Wilbur L. DeJong
U.S. Section	Edson T. Lewis, Jr.
Minnesota South	
Muskegon	Gerrit Haagsma
Niagara	Wendell L. Meyer
Northcentral Iowa	Peter W. Brouwer
Northern Illinois	G. Bernard Dokter
Orange City	John De Jong
Pacific Northwest	Robert B. Vermeer
Pella	Vernon Vander Zee
Quinte	Aldon L. Kuiper
Red Mesa	Kenneth D. Koeman
Rocky Mountain	Jacob P. Boonstra
Thornapple Valley	Charles T. Fennema
Toronto	Albert J. Veltkamp
Wisconsin	Jay C. Vander Ark
Yellowstone	Benjamin Becksvoort
Zeeland	Gerard Ringnalda
	John Kroon
	Jerrien Gunnink
	Kenneth E. Van Wyk

B. The mentor program

The mentor program was designed for newly ordained pastors and those who enter the CRC ministry by way of Church Order Articles 7, 8, and 14-c. These pastors are assigned a seasoned colleague as a mentor, with whom they establish a one-to-one (or couple-to-couple) trust relationship. Synod agreed that this relationship should remain intact for the first five years of the mentoree's ministry. We have found that some mentors and mentorees continue their relationship for a much longer time as special partners in the gospel ministry.

When the participants in the mentor program visit regularly, they realize abundant benefits. They become, in a spirit of growing mutuality, each other's encouragers, confidants, and prayer partners.

C. Pastoral-relations committees

Synod 1982 mandated PCRC to assist local churches in providing a specific form of personal support for their pastors (and wives, if they wish to participate) by appointing a *pastoral-relations committee* composed of a small group of mature, loyal, and discreet church members.

PCRS has produced a manual that these support groups have found helpful in ministering to their pastors. Thus a setting is provided in which a pastor can relate to fellow believers in trust and confidence and thereby find spiritual refreshment. The committee members also afford the pastor an accurate reading of how the congregation responds to his work and how he can best prioritize his duties.

The pastoral-relations committees do not have decision-making or policy-setting power, and they do not in any way detract from the responsibilities or authority of the church council. The elders and deacons have a prior responsibility to seek the pastor's personal and professional well-being.

D. Ministerial Information Service

Through its Ministerial Information Service (MIS), PCRS offers its assistance to churches searching for another pastor. The MIS helps in procedural matters and provides profiles filled out by CRC pastors. The work of the MIS has steadily grown these last few years. It is now an exception if a "vacant" church does not contact the PCRS office for some form of assistance.

The calling system of the CRC is by no means problem free, but by providing a uniform body of information quickly and accurately, the MIS helps to overcome some of the limitations of an imperfect system.

III. Continuing education

Synod 1990 mandated the PCRC to promote the challenge of continuing education for CRC pastors.

In response, PCRS drafted a model policy statement on continuing education, which was mailed to all councils and pastors in the denomination together with an appeal to the former to make such education possible for the latter. Copies of this policy statement are available to synodical delegates upon request.

At the time of this writing it is too early to monitor the response.

IV. Personnel needs

The demands on PCRS have steadily grown through the years. Trust has been established in these services as pastors and church councils have become more acquainted with the PCRS and MIS ministries and ministry-related problems have increased in number.

PCRC has deliberated periodically whether the time has come for the ministerial staff to be expanded by the appointment of another ordained pastor. But the committee has decided against such a step, at least for the time being, feeling that the climate in the denomination is such that resources for additional personnel will not readily become available.

PCRS has been able to keep up with the increased requests for services by delegating more work to the regional pastors and by engaging the services of emeritus pastors and other resource people on an ad hoc basis. This practice has entailed some additional expense, but far less than the cost of adding another pastor to the staff payroll.

During 1990, income from synodical quotas for PCRC stood at about 74 percent. Unless this trend is reversed, the PCRS program—already as lean as possible—must be significantly curtailed, a possibility which would not be in the churches' best interest in view of the growing problems with which they struggle.

The committee now suggests the following solution. Rather than seeking a higher quota for its work, PCRC requests synod to place PCRC on synod's list of agencies recommended for one or more offerings. Then, if quotas come in at an insufficient rate, PCRC can approach the churches, and they, on a voluntary basis, can decide whether to lend additional support to PCRC by means of offerings.

V. Resources

PCRS has prepared the following resource materials for the use of churches and pastors. Copies will be available for the delegates of synod.

1. *A New Pastor for Greenville: A Manual for Calling a Pastor in the Christian Reformed Church*
2. *When Pastors Accept a Call*
3. *A Pastoral Mentor Program*
4. *A Pastoral Performance Evaluation*
5. *A Church Council's Performance Evaluation*
6. *The Council's Evaluation of Congregational Life*
7. *Church Profile form*
8. *Ministerial Profile form*
9. Tamminga, Louis M. *Conflict in the Church*. In His Service Series, no. 12. Grand Rapids, MI: CRC Publications, 1988.
10. *Questions Elders Sometimes Ask*
11. *Questions about Team/Staff Ministry*
12. *The Pastoral Relations Committee Revisited*
13. De Vries, Robert C. *How to Assist Young Pastors in the Transition from Seminary to Parsonage*
14. *A Commentary on the Mandate and Practice of the Pastor-Church Relations Services*

VI. Salary disclosure

Job level	No. of positions in job level	Compensation quartile (in- cludes housing allowance)
5	1	4th

VII. Committee

Mrs. Nancy Knol	1991
Dr. Wayne Brouwer	1991
Mrs. Anita Schoonveld	1992
Rev. Richard E. Williams	1992
Rev. Edward J. Blankepoor	1992
Mr. William K. Van Dyke	1992
Mrs. Mary Vander Vennen	1992
Mr. John Vander Lugt	1993
Rev. Charles Terpstra	1993
Rev. Rolf T. Bouma	1993

Dr. Wayne Brouwer and Mrs. Nancy Knol are eligible for another three-year term. The committee is very appreciative of their services and would like to nominate them again. Dr. Brouwer has consented to be nominated for another term; Mrs. Knol, however, has declined because of the press of other duties. Therefore we present the following sets of duos:

1. *Dr. Wayne Brouwer* (incumbent), pastor, First CRC, London, Ontario
2. *Rev. Kornelis de Koning*, pastor, Redeemer CRC, Sarnia, Ontario
1. *Mrs. Janet Borgdorff*, independent financial planner, Grand Rapids, Michigan, member of Shawnee Park CRC, Grand Rapids, Michigan
2. *Mrs. Mary Ratliff*, director of nursing, Blodgett Memorial Hospital, Grand Rapids, Michigan, member of Highland Hills CRC, Grand Rapids, Michigan

VIII. Matters requiring synodical action

The 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: Rev. Charles Terpstra, vice chairman, and Rev. Louis Tamminga, director.
- B. That synod elect two committee members from the nominations proposed above for three-year terms.
- C. That synod place PCRC on the list of causes recommended for one or more offerings.
- D. That synod grant Rev. Louis 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).

SERMONS FOR READING SERVICES COMMITTEE

"Your word is a lamp to my feet and a light for my path." (Ps. 119:105)

I. Introduction

Since 1939, synod has appointed committees to provide published sermons for reading services in the Christian Reformed Church. A relatively low number of vacant churches and an increasing number of ministers in staff or other positions have reduced the demand for this service in recent years. The present committee continues, however, to serve an important need as attested to by our subscription list of 190 churches and individuals in Canada, the United States, and abroad.

The committee is pleased to be able to serve the denomination in this way, and we solicit the prayers of Synod 1991 that God may bless this ministry of providing for the proclamation of his Word and the edification of his people.

For 1990-91 our committee consists of Rev. Ralph Koops, chairman, who is retiring this year; Rev. Dirk Miedema (1992); Rev. Rudy W. Ouwehand (1993); Rev. Homer Samplonius (1993); and Rev. W.C. Veenstra (1992), alternate. Since Rev. Koops has served two terms, he is not eligible for nomination, and we will be presenting a dual nomination to synod for the election of one regular member.

II. The work of the committee

Rev. Ouwehand serves as secretary-treasurer of the committee, keeping track of all subscriptions, financial matters, and correspondence. The other three regular members solicit and edit manuscripts for inclusion in the publication *The Living Word*. In 1990 four issues were published, containing a total of twenty-eight sermons. For that year our committee decided to make all twenty-eight "general topic" sermons. In 1991 we hope to produce three issues, containing a total of twenty-seven sermons; they will be mailed early in March, June, and October. This year we will again include special sermons for Easter, Pentecost, Christmas, and New Year's.

Some time was spent at our last annual meeting discussing the soliciting of manuscripts. Sometimes submitted sermons do not meet standards of style, length, or biblical/theological content. Such sermons will be returned to their writers, since our committee can attend to only minor editorial changes and not major revisions.

Last year we expressed our concern regarding the Reformed perspective and biblical, Christological focus of some of the sermons we were receiving. As a result of this concern, we consulted the professor of homiletics at Calvin Theological Seminary and asked him to help us set up guidelines for the biblical/theological content of sermons. His response was very helpful to us,

and each of the editors will include his suggested guidelines in letters requesting sermons from ministers.

III. Finances

The years 1988 and 1989 were marked by deficits which eroded our previous reserves. After an increase in the subscription rate in 1990, we were able to balance our budget. For 1991 we plan to reduce the number of issues from four to three and the total number of sermons from twenty-eight to twenty-seven. This change will effect a saving sufficient to cover our increased expenses due to inflation and the new Goods and Services Tax in Canada and at the same time to maintain our subscription rate at \$55 for our Canadian subscribers and \$50 in United States funds for others.

Our financial records are checked annually by a chartered accountant, and this statement is then submitted to the denominational financial coordinator. We continue to receive excellent cooperation from Mr. Stan DeJong and the staff at Calvinist Contact Publishing Ltd., which sees to the printing and mailing of *The Living Word*.

IV. Recommendations

- A. That synod approve publication of *The Living Word* for 1992 to provide sermons for reading services to our churches.
- B. That synod urge our churches and ministers to subscribe to this service for the benefit of individuals and churches.
- C. That synod elect one regular member to serve on our committee from the following nominations:
 1. Rev. Leonard H. Batterink, pastor of Shalom CRC, Brantford, Ontario
 2. Rev. Frederick Heslinga, pastor of First CRC, Hamilton, Ontario

Sermons for Reading Service Committee

Ralph Koops, chairman

Rudy W. Ouwehand, secretary-treasurer

Dirk Miedema

Homer Samplonius

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*
Dr. Peter Dieleman (vice chm.)	Caucasian	Kalamazoo, MI	1992
Ms. Mary Szto (secy)	Asian	Jamaica, NY	1992
Mr. Jose Tagle	Hispanic	Miami, FL	1991*
Rev. Pedro Aviles	Hispanic	Chicago, IL	1993
Ms. Cindy Bell	Afro-Amer.	Los Angeles, CA	1992
Mr. Gerry Bosma	Caucasian	Winnipeg, MB	1993
Ms. Charlotte Bradley	Nat.-Amer.	Zuni, NM	1993
Mr. Don Edwards	Nat.-Amer.	Farmington, NM	1992
Mr. Hyung Kim	Asian	Fullerton, CA	1992
Mr. Ted Taylor	Afro-Amer.	Washington, DC	1992
Ms. Doris Tuinstra	Caucasian	Grand Rapids, MI	1991*
Mr. Henry Washington	Afro-Amer.	Hammond, IN	1992
Rev. Harold Bode (Interagency Advisory Council representative)			

*not eligible for reappointment

II. Introduction

"Praise the Lord, all nations! Extol him, all peoples! For great is his steadfast love toward us; and the faithfulness of the Lord endures forever. Praise the Lord!"

Psalm 117

Our report this year is one that truly reflects the words of Psalm 117—a report which gives praise to the Lord for the blessings given to the ministry and through the ministry of SCORR.

As we rejoice in God's grace, we also acknowledge that we continue to live in a sinful and broken world—a world where racism continues to be a barrier which prevents God's Word from being heard. As a member of the Christian Reformed Church who is part of an ethnic minority in the CRC, I am deeply grateful for our denomination's commitment to breaking down the walls of injustice. I am grateful for a denomination that is recognizing the value and richness of ethnic-minority leadership. I am grateful for a denomination that recognizes the ministry of racial reconciliation as a biblical issue, not just a social issue, and I am most grateful in knowing that SCORR's ministry will continue to be blessed because of the love and faithfulness of our Lord and Savior, Jesus Christ.

III. Program

A. Leadership development

God continues to bless the denomination-wide effort to identify and develop multiracial leadership. SCORR is committed to assisting and enabling 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 1996.

Category	1983	1990	1996
Multiracial pastors/evangelists	41	87	127
Multiracial undordained church staff	32	88	100
Multiracial Christian-school staff	25	44	72
Multiracial agency staff	50	23	72
Multiracial membership on boards and committees	10	30	34
Congregations with 100 or more multiracial adult worshipers	11	16	26
Congregations with 10 percent or more multiracial worshipers	62	94	122

1. SCORR scholarship program

In 1971, synod approved the following:

Recommendation: That 25 - \$1,000 scholarships be provided each year as funds are available beginning in 1972 for financially needy students of minority groups in the United States and Canada within our ecclesiastical fellowship to attend colleges related to the Christian Reformed Church.

Ground: The \$1,000 figure would cover most of the unmet needs of such students by providing a needed complement to what is already provided by the schools.

—Adopted
(Acts of Synod 1971, p. 115)

We recognize and appreciate the wisdom of synod when in 1971 it set a limit of \$1,000 per scholarship, to be used toward Calvin College tuition, which in 1971 was \$1,500. Today the cost of higher education is substantially more than \$1,500 a year; therefore, SCORR has for the past two years considered the need to request synod to give SCORR permission to grant \$2,000 scholarships to students with great need.

This request does not mean that every scholarship recipient will receive a \$2,000 scholarship, but it does mean that SCORR will be able to grant \$2,000 scholarships to students who are in the latter half of their college education or are in seminary and who will be entering careers that are important for the future of ethnic-minority leadership in the Christian Reformed Church.

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-four of our future leaders receive a college or graduate education. The names of the 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 1990-1991

	Ethnic origin	Career goal	School	Home
Denise D. Akpem	Afro-Amer.	Journalist	Calvin College	Nigeria
Sara J. Brink	Afro-Amer.	Counselor	Calvin College	New York
Deborah Caro	Hispanic	Social work	Calvin College	Michigan
Moses Chung	Asian	Minister	Calvin College	California
Brian K. Davis	Afro-Amer.	Undecided	Calvin College	Michigan
Frank J. Florida	Hispanic	Psychologist	Calvin College	Michigan
Jackie L. Frens	Asian	Law	Calvin College	New Jersey
Crystal L. Gamble	Afro-Amer.	Music teacher	Calvin College	Michigan
David B. Gray	Afro-Amer.	Pastor	Calvin College	Michigan
Bradley J. Hale	Nat.-Amer.	Physician	Calvin College	N. Carolina
Byong K. Kang	Asian	Medicine	Calvin College	Michigan
Moon B. Kim	Asian	Pastor	Calvin College	Illinois
Jacki L. Mast	Afro-Amer.	Undecided	Calvin College	Michigan
Bradford K. Mitchell	Afro-Amer.	Accountant	Calvin College	Illinois
David Rhee	Asian	Music	Calvin College	Illinois
Carmen M. Rodriguez	Hispanic	Law	Calvin College	Florida
Debora E. Romero	Hispanic	Social work	Calvin College	Michigan
Rhonda M. Roorda	Afro-Amer.	Telecom.	Calvin College	Maryland
Belinda M. Sanders	Afro-Amer.	Teacher	Calvin College	Michigan
Julia E. Scrivens	Afro-Amer.	Teacher	Calvin College	Michigan
Mardi Seng	Asian	Missionary	Calvin College	Michigan
Sina Seng	Asian	Mech. engineer	Calvin College	California
Sally J. Smit	Asian	Social work	Calvin College	Michigan
Kelly S. Stapert	Asian	Undecided	Calvin College	Michigan
Kimberly J. Stapert	Afro-Amer.	Social work	Calvin College	Michigan
Joanna C. Tong	Asian	Counselor	Calvin College	Taiwan-ROC
Linda J. Tong	Asian	Undecided	Calvin College	Taiwan-ROC
Peter W. Tong	Asian	Computers	Calvin College	Taiwan-ROC
Madelynn J. Walker	Afro-Amer.	Lawyer	Calvin College	New Jersey
Timothy S. Won	Asian	Pastor	Calvin College	California
Ki C. Yu	Asian	Pastor	Calvin College	Iowa
Boheon Ahn	Asian	Teacher	Calvin Seminary	Michigan
In Soo Cho	Asian	Pastor	Calvin Seminary	Michigan
Gregory L. Cumberland	Afro-Amer.	Minister	Calvin Seminary	Michigan
Daniel M. Devadatta	Asian	Ministry	Calvin Seminary	Illinois
Kyusik H. Hong	Asian	Church planter	Calvin Seminary	Illinois
Shin Jae Hwang	Asian	Missionary	Calvin Seminary	California
Charles Y. Jeon	Asian	Minster	Calvin Seminary	Michigan
Chae Hung Kim	Asian	Minister	Calvin Seminary	California
Jae S. Kim	Asian	Minister	Calvin Seminary	Michigan
Mi Kyung Kim	Asian	Church ed.	Calvin Seminary	California
Samuel J. Kim	Asian	Ministry	Calvin Seminary	Michigan
Solomon J. Kim	Asian	Pastor	Calvin Seminary	Ontario
David Leung	Asian	Minister	Calvin Seminary	Ontario
Henry H. Perez	Hispanic	Ministry	Calvin Seminary	Michigan
Ho-Young Ryou	Asian	Minister	Calvin Seminary	Michigan
Jai-Sung Shim	Asian	Minister	Calvin Seminary	Michigan
Carlos G. Tapanes	Hispanic	Pastor	Calvin Seminary	Michigan
Viet H. Tran	Asian	Ministry	Calvin Seminary	California
Chanhom Baccam	Asian	Undecided	Dordt College	Iowa

Khamko Baccam	Asian	Education	Dordt College	Iowa
My Uyen T. Cao	Asian	Social work	Dordt College	Michigan
Tam M. Cao	Asian	Engineering	Dordt College	Michigan
Karen C. Henken	Asian	Teaching	Dordt College	Washington
Long Ho	Asian	Elec. engineer	Dordt College	California
Lea R. Homkes	Asian	Education	Dordt College	California
Dan Nhat Huynh	Asian	Undecided	Dordt College	Iowa
Loc B. Le	Asian	Corn. science	Dordt College	California
Anh Nguyen	Asian	Undecided	Dordt College	Iowa
Khanh Duy Nguyen	Asian	Undecided	Dordt College	California
Phuong-Hong T. Nguyen	Asian	Nursing	Dordt College	California
Thai D. Nguyen	Asian	Com. programmer	Dordt College	California
Tien V. Nguyen	Asian	Medicine	Dordt College	Iowa
Phouang T. Nonginthirath	Asian	Counselor	Dordt College	Minnesota
Diem Anh T. Thai	Asian	Undecided	Dordt College	California
Dat T. Tram	Asian	Engineering	Dordt College	Michigan
Scott J. Veenstra	Asian	Missions	Dordt College	Washington
Bich Ngoc Vo	Asian	Medicine	Dordt College	Iowa
Sam Sup Choi	Asian	Missionary	Internat'l Seminary	California
Hyun Chong Kil	Asian	Minister	Internat'l Seminary	California
Richard L. Augburn	Afro-Amer.	Undecided	RBC	Michigan
Tammy L. Holt	Afro-Amer.	Missions	RBC	Michigan
Grace S. Hu	Asian	Teaching	RBC	California
Stanley A. Jim	Nat.-Amer.	Minister	RBC	New Mexico
Socheth Na	Asian	Minister	RBC	Michigan
John L. Peshlakai	Nat.-Amer.	Ministry	RBC	New Mexico
Gilbert J. Scott	Afro-Amer.	Gospel music	RBC	Michigan
Stacia L. Vong	Asian	Social worker	RBC	Ontario
In-Soon Gho	Asian	Medicine	Trinity Chr. College	Illinois
Rachel R. Nicholes	Afro-Amer.	Marketing	Trinity Chr. College	Illinois
Nathan Niewiek	Afro-Amer.	Therapist	Trinity Chr. College	Michigan
Phoung-Lan L. On	Asian	Nursing	Trinity Chr. College	Iowa
Rachel Romero	Hispanic	Education	Trinity Chr. College	Michigan
Stephanie A. Basner	Afro-Amer.	Journalism	De Paul University	Illinois
Teresa Y. McCaskill	Afro-Amer.	Law	G.R. Jr. College	Michigan
Mary Diane Stamps	Afro-Amer.	Telecom.	G.R. Jr. College	Michigan
<i>Extension Students</i>				
Dorothy Daniels	Afro-Amer.	Ministry	TASUM	Illinois
Juanita Foreman	Afro-Amer.	Ministry	TASUM	Illinois
Dorothy Gougis	Afro-Amer.	Ministry	TASUM	Illinois
Ralph Gougis	Afro-Amer.	Ministry	TASUM	Illinois
John Matias	Hispanic	Ministry	TASUM	Illinois
Wendi Waller	Afro-Amer.	Ministry	TASUM	Illinois
Wayne Williams	Afro-Amer.	Ministry	TASUM	Illinois
Catherine Wright	Afro-Amer.	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 ever-increasing cost of tuition, we at SCORR will need to allocate more of our time to fund-raising if we are to continue our commitment to multiracial leadership development.

In our report to Synod 1989, we shared our concern about the small number of African-American students attending the learning institutions related to the CRC. In our study of the situation, we have found that many African-American students who attend Christian day schools through eighth grade do not continue their high-school education at a

Christian high school. Two of the reasons for this pattern are the cost of tuition and the small number of minority students in the Christian high schools.

To increase minority populations in Christian high schools, the All Nations Heritage Foundation has agreed to fund a pilot program in Chicago which will make available tuition grants for African-American students who would ordinarily not be able to meet the financial demands of attending a Christian high school. The All Nations Heritage Foundation has given scholarships to three African-American students to attend Chicago Christian High School for the 1990-1991 school year.

3. SCORR leadership grants

The SCORR Leadership Grant Program promotes the development of programs in ministry and education that will bring racial reconciliation and understanding. Many requests have come to SCORR for professional help and financial support for programs to develop ethnic-minority leadership.

God enabled SCORR to increase its financial support from \$23,000 in 1986 to over \$55,000 in 1990-1991. We are thankful for the generosity of our members, which has enabled SCORR to support the following churches, institutions, and agencies:

- All Nations Christian Fellowship, Toronto, Ontario—to support various programs and education.
- Chinese Christian Reformed Church, Toronto, Ontario—to support the continuation and acceleration of its ministry of reconciliation.
- Classis Northern Illinois, Home Missions Committee—to develop Hispanic leaders.
- Daybreak Ranch, Rockford, Michigan—to hire a multiethnic staff person.
- Dearborn Christian Reformed Church, Dearborn, Michigan—to support Stephen J. Kelley with church planting in an Arabic community.
- Graafschap Christian Reformed Church, Holland, Michigan—to help develop Cambodian leadership in the Christian Reformed Church.
- Grace Christian Reformed Church, Indian Harbour Beach, Florida—to help fund its pastor-elect's seminary education.
- Jubilee Employment Service, Paterson, New Jersey—to support multi-ethnic staff.
- Jubilee Jobs, Grand Rapids, Michigan—to support the hiring of multi-ethnic staff.
- SEAMS, Grand Rapids, Michigan—to support Calvin Seminary student Reginald Smith.
- Sol del Valle Community Center, Sun Valley, California—to support their Hispanic job-service program.
- Southwest Campus Christian Fellowship, Albuquerque, New Mexico—to meet campus program costs to Native American students.
- Young Calvinist Federation, Grand Rapids, Michigan—to hire a multi-ethnic staff person.

B. Congregational development

SCORR provides resources to CRC agencies, CRC-related agencies, and CRC 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.

C. Education in racial understanding

Several years ago SCORR anticipated the need for more emphasis on cross-cultural understanding. It continued to pursue this goal during the past year, especially in two of its endeavors.

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 nine hundred congregations, nearly one hundred of which have 10 percent or more multiracial adult worshipers.

Annual observances of All Nations Heritage Week (ANHW) help knit us together in harmonious multiracial diversity. By focusing upon one ethnic group each year, we are able to inform and educate the denomination about particular cultural heritages. In 1990 we celebrated the musical and liturgical gifts of our African-American brothers and sisters in Christ. SCORR's materials helped 530 churches to celebrate ANHW. This year we look forward to learning about the gifts of worship and music expressed in the Hispanic tradition.

Increasing numbers of churches are taking offerings during 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.

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 that the Potchefstroom representatives have shown no interest in our proposal for continuing dialogue.

D. SCORR's regional offices

In 1987 the board of SCORR adopted a strategy of regional ministry centers, believing that through regional offices SCORR can do its work more effectively. The goals for SCORR's regional offices are as follows:

- To develop better communications with the local urban and suburban churches.
- To organize volunteer groups to help meet the needs of SCORR's ministry.
- To maintain contact with our scholarship students and grant recipients to encourage them in their work.
- To find and recruit potential multiethnic leaders for positions in the CRC.

- To be a resource for churches facing the challenge of a multiethnic ministry.
- To maintain contact with present donors and to work at broadening SCORR's above-quota support base.

We currently have two regional offices in operation, one in Chicago, Illinois, and the other in southern California.

1. Chicago, Illinois, regional office

Since 1988, SCORR has maintained an office on the campus of Trinity Christian College. Under the direction of Mrs. Yvonne Rayburn, SCORR has been able to support the local Christian Reformed churches as they are challenged by a growing multicultural community. We thank God and give him glory for the talents of Yvonne Rayburn.

2. Southern California, regional office

We are happy to report that Rev. Norberto Wolf has accepted the call to serve as the race-relations director for Classis California South, Classis Greater Los Angeles, and SCORR. Rev. Wolf, who began his ministry in March 1990, was chosen from a list of seventeen applicants. A graduate of Calvin College and Calvin Theological Seminary, he served as a pastor in the Reformed Church of Argentina until 1990. Rev. Wolf speaks both English and Spanish.

SCORR is investigating the value of opening SCORR regional office in or near Toronto, Ontario, in cooperation with the Council of Christian Reformed Churches in Canada and other agency representatives in Canada.

We are firmly convinced that SCORR must form partnerships with churches in regions where the racial makeup of the population is changing dramatically. The CRC's commitment to become an "all nations church" requires us to move now.

IV. Salary disclosure

Job level	Number of positions in job level	Compensation quartile (includes housing allowance)
6	1	2nd quartile

V. Expressions of thanks

SCORR expresses its thanks to Rev. Alfred S. Luke, Mr. Jose Tagle, and Miss Doris Tuinstra for their faithful service as members of the board of SCORR. These members have finished serving their second term and are, therefore, not eligible for reappointment.

VI. Recommendations

- That SCORR's executive director, Mr. Bing Goei, and board member Mr. Henry Washington be granted the right of the floor when matters pertaining to SCORR are discussed.
- That SCORR again be placed on the list of causes recommended for one or more offerings.

Grounds:

1. The growing numbers of racial and cultural groups becoming a part of the CRC are placing greater demands on SCORR.
 2. In its efforts to meet new challenges and at the same time limit quota increases, SCORR must appeal to the churches through requests for offerings.
- C. That synod encourage the churches to celebrate All Nations Heritage Week from September 28 through October 4, 1992.

Grounds:

1. The enthusiastic participation in past All Nations Heritage celebrations affirms the value of such a week as an expression of denominational praise to God and commitment to the ministry of racial reconciliation.
 2. Congregations who participate almost uniformly report it to be a blessing.
 3. 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.
 4. It testifies to our denomination's commitment to increasing racial diversity.
- D. That synod raise the limit of SCORR scholarships to \$2,000 per recipient per school year.

Grounds:

1. Tuition costs have increased by over 400 percent since 1971.
 2. Such an increase will enable the CRC to encourage ethnic-minority students who are in the latter half of their college education to enter careers that are important for the future of ethnic-minority leadership in the CRC and related institutions.
- E. That synod select three new board members from the slate below.

To replace Alfred S. Luke:

1. *Rev. Patrick Paas* is pastor of All Nations Christian Fellowship in Toronto, Ontario. He is a graduate of Calvin Seminary and attended Reformed Bible College for one year.
2. *Rev. Simon Wolfert* has been the pastor of Grace CRC in Scarborough, Ontario, for six years; he is also a representative for the Canadian Council of Christian Reformed Churches and serves on the Interchurch Committee on Human Rights in Latin America.

To replace Jose Tagle:

1. *Mr. Jose Argueta*, a member of Good Shepherd CRC in Prospect Park, New Jersey, is an employee of the United States Postal Service.
2. *Mrs. Becky Negrete*, a member of Sun Valley CRC in Denver, Colorado, is presently serving an internship as a legislative aide in Denver. She has served as treasurer of Habitat for Humanity and as a tutor for GED and ESL students.

To replace Doris Tuinstra:

1. *Mrs. Joanne Boer*, a member of Calvin CRC in Grand Rapids, Michigan, is currently serving as a part-time consultant to the Holland Home and as a member of the Grand Rapids Christian School Association Challenge Campaign cabinet. She is a member of the Holland Home board of directors and chairs the Holland Home Foundation. She has served on the board of directors of the Zondervan Corporation and as president of PTA at Oakdale Christian school.
2. *Mrs. Hilda Ozinga*, a member of Christ Church of Oak Brook, Illinois, is currently serving on the Bethany Christian Services board. She has served as president of the Calvinettes executive board and on the YCF board.

F. That synod thank Rev. Alfred S. Luke, Mr. Jose Tagle, and Miss Doris Tuinstra for serving the church so faithfully.

G. That synod set the quota for SCORR at \$6.80 per family for 1992.

Synodical Committee on Race Relations
Bing Goei, director

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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 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 1990 and Synod 1991.

I. Organization

The following synodically elected persons have served as corporate trustees and members of the SIC during the present church year:

Dr. Eugene Vander Wall, Dr. John Van Schepen (Far West U.S.); Rev. John Joldersma, Mr. Harry G. Vermeer (Mississippi River to Rocky Mountain U.S.); Dr. Kenneth B. Bootsma, Dr. Herman C. Eldersveld, Rev. Allan H. Jongsma, Mr. Donald H. Molewyk, Mr. Martin Ozinga, Rev. Wilmer R. Witte (Central U.S.); Rev. Vernon Geurkink (Eastern Coast U.S.); Rev. Bastiaan Nederlof (Western Canada); Mr. Klaas Terpstra, Rev. Jack B. Vos, Mr. Don S. Wiersma (Eastern Canada). The denominational general secretary, 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 subcommittees to serve for the current year:

A. *SIC officers*: president, Rev. A. H. Jongsma; vice president, Rev. J. B. Vos.

B. *Corporation officers*: president, Rev. A. H. Jongsma; vice president, Rev. J. B. Vos; secretary, Rev. L. J. Hofman; treasurer, Mr. H. J. Vander Meer.

C. *Alternate general secretary for 1990 to 1991*: Rev. W. R. Witte.

D. *Church Polity and Program Committee*: Dr. K. B. Bootsma, Rev. William Dykstra, Dr. H. C. Eldersveld, Rev. J. Joldersma, Rev. A. H. Jongsma, Rev. J. B. Vos, Rev. W. R. Witte, and ex officio members Rev. L. J. Hofman and Mr. H. J. Vander Meer.

E. *Finance Committee*: Dr. Robert De Bruin, Mr. Stewart S. Geelhood, Mr. James Hertel, Mr. Milton Kuyers, Mr. D. H. Molewyk, Mr. M. Ozinga, Mr. K. Terpstra, and ex officio members Rev. L. J. Hofman and Mr. H. J. Vander Meer.

F. Administrative Committee: Rev. A. H. Jongsma, Rev. J. B. Vos, Mr. D. H. Molewyk, and Mr. S. Geelhood.

The Synodical Interim Committee ordinarily meets three times each year, and its subcommittees meet several times each year.

II. Nominations for Synodical Interim Committee membership

A. Members and trustees whose terms expire in 1991

District	Member	Alternate
Central U.S.	*Rev. Allan H. Jongsma Mr. Donald H. Molewyk Mr. Martin Ozinga	**Rev. William G. Brouwers Mr. Stewart S. Geelhood Mr. James Hertel
Western Canada	*Rev. Bastiaan Nederlof	**Rev. Henry Numana

B. Nominations for election at the forthcoming synod

Nominations are being gathered from the classes in the various regions represented by the SIC. These will be published in the SIC Supplementary Report.

III. Interim appointments

A. Appointments to SIC

1. Rev. William Dykstra, alternate to Rev. Jack B. Vos, was appointed to the Church Polity and Program Committee.
2. A letter of resignation from Mr. Daniel J. Van Beilen, alternate to SIC member Mr. D. Wiersma, was accepted.
3. A letter of resignation from Mr. Stan De Jong, alternate to SIC member Mr. K. Terpstra, was accepted.
4. Rev. Bert De Jong was appointed as alternate to Rev. W. Witte.
5. Dr. John R. Sittema was appointed as alternate to Rev. J. Joldersma.

B. Board appointments

Board	Classis	Member	Alternate	Term
Synodical Deputies	Chatham	Rev. C. A. Persenaire		1993
	Columbia		Rev. J. Hofman, Jr.	
	Iakota		Rev. R. J. Holwerda	
	Muskegon	Rev. J. Terpstra	Rev. L. P. Troast	1993
	Northern			
	Illinois		Rev. R. Vander Roest	
Calvin College Board of Trustees	Yellowstone		Rev. W. D. Vis	
	Atlantic NE		Mr. P. Kermel	
	Chatham		Rev. J. Kuipers	
	Hudson		Mr. P. Steensma	
	Muskegon	Mr. E. Walcott	Mr. C. Arkema	1993
	Red Mesa	Mr. D. Van Kooten	Mr. D. Van Andel	1993
CRC Publications Home Missions	Zeeland		Rev. R. B. Lanning	
	Atlantic NE		Mrs. M. Laagerwey	
	Chatham		Rev. J. W. Jongsma	
	Muskegon		Rev. K. A. Mannes	
	Arizona		Mr. B. Lambuth	
	Cadillac	Rev. L. M. Korf	Rev. K. J. Nydam	1993

* indicates members eligible for reelection

** indicates alternate members eligible for reelection

	California So.	Mr. J. De Young
	Huron	Mr. W. De Ruiter
	Northcentral	
	Iowa	Rev. T. L. Koster
	Yellowstone	Mr. J. A. Boggio
World Missions	Atlantic NE	Dr. W. Scott
	Chatham	Rev. H. P. Bruinsma
	Huron	Rev. P. Weaver
	Illiana	Rev. H. De Groot
	Toronto	Rev. H. D. Praamsma
CRWRC	Atlantic NE	Ms. A. Sutton
	Chatham	Mr. M. De Vries
	Hudson	Mr. D. Landau
	Minnesota So.	Mr. A. Vis

C. Committee appointment

Rev. Peter C. Hogeterp was appointed member, and Rev. Evert Gritter was appointed alternate member of the Chaplain Committee.

IV. Matters committed to SIC by synodical directive

A. Committee to study matters relating to the candidacy process and the appeals 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 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).

Synod 1990 approved the request of the SIC to grant the committee an extension for one year on the condition that the report would be distributed to the churches by the December 1, 1990, deadline. The report, as distributed, appears as an appendix to this report.

B. Appointment of study committees

1. Committee to Study Regional Synods

The Committee to Study Regional Synods was constituted with the following membership: Dr. Henry De Moor, Jr. (chairman), Rev. Leonard H. Batterink, Rev. John J. Hoogland, Mr. Martin Ozinga, Rev. John W. Postman, Rev. H. David Schuringa, Miss Marian Van Til, and Rev. Leonard J. Hofman (adviser).

2. Committee to Study Gambling

The Committee to Study Gambling was constituted with the following

membership: Mr. William W. Dieleman (chairman), Dr. Sidney Draayer, Rev. Henry G. Entingh, Mr. Reinder Klein, and Dr. Theodore Minnema.

C. Request of Committee to Study Youth and Young-Adult Ministries

Although the committee is presenting its report on youth ministries to Synod 1991, it has reported to the SIC that the study on young-adult ministries has not been completed. In keeping with the committee's request, the SIC granted a one-year extension to the study committee to complete the young-adult ministries phase of its mandate.

D. Nominations for the Judicial Code Committee (*Acts of Synod 1991*, p. 633)

Following consultation with the present members of the Judicial Code Committee, nominations will be presented to synod via the SIC supplementary report.

E. Appointment of director of finance for Home Missions (*Acts of Synod 1990*, pp. 608-09)

Having reviewed the materials relating to his appointment, the SIC concurred with the decision of Christian Reformed Home Missions to appoint Mr. Jack Heinen as director of finance.

V. Agency coordination

A. Interagency Advisory Council (IAC)

1. Meetings and officers

The IAC, comprised of the heads of staff of all the major denominational agencies and committees and called together by the general secretary, met on March 22, May 23, September 12, and November 28, 1990. Two half-day workshops were held on April 18 and 19, 1990. The IAC is scheduled to meet on March 27, 1991. Rev. Leonard Hofman served as chairman, Rev. John Rozeboom as secretary, and Rev. Harold Bode as vicar.

2. Areas of cooperation

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 descriptions and salaries by an ad hoc committee.

3. Long-range planning

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 missions 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 was approved for agencies to report to the IAC on their implementation of the plan.

4. Vision statement

The following vision statement was formulated by the agencies:

As servants of God and his church, we, the denominational ministries of the Christian Reformed Church in North America, commit ourselves

to encourage and equip the church to witness to the world boldly, as Reformed Christians, concerning the love and grace of God in Jesus Christ, so that every aspect of the church's life supports its witness to the world and so that God receives the glory due him. In the pursuit of this vision, we will work cooperatively.

5. Statement of overall goals

The following statement of overall goals was formulated by the agencies:

We will encourage the churches in this vision by assisting them to

- witness by word and deed to God's transforming grace.
- gather in growing numbers his people from all nations.
- educate God's people in the ways of his kingdom.
- nurture and renew their faith in him.
- deepen their commitment to love, justice, and holiness.
- develop leaders for God's people.
- better understand a Christian world and life view.

6. Desired results

We prayerfully desire these results from the vision and goals:

- That the overseas ministries of the CRCNA realizes a harvest of 50,000 new baptized members by 2000 and that 76,000 people reach economic self-sufficiency by 2000.
- That the Christian Reformed Church grows to at least 400,000 members by 2000.
- That a reasonable goal is set for the percentage of baptisms resulting in professions of faith.
- That there is a 10 percent annual decrease in the number of CRC members who leave for other denominations.
- That by the year 2000 there is a significant increase in the human and financial resources of the CRC committed to denominational outreach.

7. Problems in realization of the vision

In the formulation of the vision statement, a number of problems were cited as needing to be resolved in order that the stated vision might be realized. The problems listed were a lack of a total, biblical vision of the church, a lack of leadership and vision, a lack of a structure adequate to accomplish an integrated ministry, and a feeling of debility or lack of spiritual health resulting in failure to experience a deep spiritual faith and to give evidence of its implications.

The agencies drew up goals and strategies for accomplishment of each goal. The agencies agreed to develop and report back to IAC a complete tactical plan showing how they will accomplish the strategic plan.

VI. Structure review

Synod 1990 adopted the alternative structure proposed by its advisory committee (*Acts of Synod 1990*, pp. 671-76, 680), directing the SIC to implement the plan and report to Synod 1991.

In keeping with the intent of Synod 1990 that restructuring be implemented in close cooperation with the agencies, the SIC scheduled a working conference to prepare appropriate responses to the decisions of synod con-

cerning structure issues. On December 4 and 5, 1990, the members of SIC gathered with representatives of the denominational agencies—staff members and board/committee representatives selected by the agencies—for a two-day working conference. In September 1990 the SIC was introduced to Mr. Thys Van Hout, president of Oak Brook Associates, Inc., Oak Brook, Illinois, who volunteered his services as process facilitator.

At the close of the conference, the SIC named an ad hoc Work Group on Structure, which was asked to prepare a proposal based on the steps of implementation given to SIC by Synod 1990 and to bear in mind the conclusions and findings of the working conference. The Work Group on Structure met on January 11 and 24, 1991, and brought a progress report to the SIC at its January 29-30, 1991, meeting. Drs. Henry De Moor and Craig Van Gelder, members of the Work Group, prepared the report and presented it to the SIC. On February 4 the Work Group presented its progress report to representatives of the agencies and local representatives of agency boards. Benefiting from the joint review, Drs. De Moor and Van Gelder prepared a revised document to be reviewed by the Work Group on February 28. On March 21-22, 1991, the SIC will meet to finalize the work of the preceding months for presentation to Synod 1991. The supplementary report of the SIC will contain its report on structure.

Meanwhile, a subcommittee was appointed by SIC to begin the search for a director of ministries.

VII. "Management and Accountability in Church Administration"

Synod 1990 referred to the SIC for disposition 1990 Report 28-A, Section II, and 1990 Advisory Committee Report 6-B, Section II, "Management and Accountability in Church Administration." The SIC has decided to address this matter at an appropriate time during the implementation of its mandate relating to structure.

VIII. Multiethnic Conference

The 1990 Multiethnic Conference carried forward the 1988 theme, "Toward the New Family of God," a theme originally selected to express the general directions of the CRC according to the *Acts of Synod 1986*, page 717. Some of the main objectives of synod in sponsoring such a conference are these:

It provides minority churches with a greater understanding of the process of affiliation with the CRC.

It provides minority churches with a greater understanding of the various functions and organizational structures of the CRC.

It serves as a catalyst for positive change within the CRC while maintaining structural continuity and shared values.

One hundred sixty-one conferees were registered for the 1990 conference, which began at mid-week, rather than at the beginning of synod. This schedule allowed participants to view synod at work and to visit advisory committees addressing issues. Two tracks were created for the conferees, one which focused on strengthening the local church and another which was designed for those who required the fundamentals of church structure and

dure at a local hospital, he suffered a major stroke. He has experienced a remarkable recovery, for which we thank God. However, his vision and writing ability are impaired. For this reason the general secretary has written the historical sketch.

We pay tribute to Mrs. Charlene Ezinga and Mrs. Judy Flier for gathering the *Yearbook* information, computerizing it, and carefully attending to the myriad of details involved in publishing such a book.

B. Agenda for Synod and Acts of Synod

The *Acts of Synod 1990* was edited and prepared by the general secretary 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, 1990. The study-committee reports received for the *Agenda for Synod 1991* were distributed to the churches by December 1, 1990. This year, in preparation for Synod 1992, the deadline for study-committee reports is September 15. They will be distributed to the churches by November 1.

C. Church Order and Rules for Synodical Procedure

An updated *Church Order and Rules for Synodical Procedure 1990* 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. 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 1991 survey will be presented to Synod 1991 for approval and mailed for inclusion in the CRC handbook. It is intended to be a helpful guide in the setting of salaries and other position-related reimbursements. The survey is also used by our pension committees, which prompted Synod 1988 to take the following action: "That synod remind the churches that Synod 1982 adopted a recommendation to 'require that all ministers complete the salary questionnaire annually to enable the pension committees to accurately calculate the average cash salary as a base for computing ministers' pensions'" (*Acts of Synod 1982*, p. 51; *Acts of Synod 1988*, p. 574).
5. "Sight-Sound Programs"—Every congregation should avail itself, when looking for interesting program materials or information, of the wealth of artistic and effective presentations of the work of our Lord being carried on by our denomination through its agencies. The handbook contains a complete directory of sight-sound programs available from our denominational agencies for showing in our congregations. Among the materials listed is the 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, and CRC Publications.
6. "Doctrinal and Ethical Decisions"—This section is indispensable for all who wish to know the position of the CRC on various matters of doctrine and ethics.

From time to time the synodical office receives requests for multiple copies of the "Doctrinal and Ethical Decisions" section. It should be noted that there is no objection to churches' making copies of this material. If copies are to be supplied by this office, a charge will be made.

E. Certificate of ordination for an evangelist

In response to many requests, a trifold wallet-size certificate of ordination for an evangelist is in the process of printing.

F. Women in Office: A Report to the Christian Reformed Churches

The SIC approved the cost of publishing 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, along with a brief summary of the biblical interpretations which accompanied those actions and were included in the study reports. Sales have exceeded expectations. CRC Publications has published the booklet under the title *Women in Office: A Report to the Christian Reformed Churches*.

G. The Christian Reformed Church and You

The SIC and Home Missions shared in the funding of the first printing of a booklet designed to introduce the CRC to all new members who come from outside the denomination. It should be especially helpful for members of ethnic-minority communities. It is scheduled to be available in May 1991. CRC Publications is publishing the booklet under the title *The Christian Reformed Church and You*.

XV. General secretary

The general secretary 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 general secretary. His office has also processed all correspondence, 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 general secretary 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.

The general secretary receives representatives of our boards and agencies for consultation or information. He is available to boards and committees for advice and consultation. He serves as the chairman of the Interagency Advisory Council. The general secretary provides advice to our classes, church councils, committees, and all members of our denomination requesting his assistance.

Reports and minutes of our classes are sent to the office of the general secretary by the stated clerks of the classes. These are then surveyed by the general secretary, who keeps the SIC abreast of various decisions, activities, and problems in the denomination suggested by the reports and minutes.

The general secretary 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 general secretary serves on the Interim Committee of the North American Presbyterian and Reformed Council and has served as its president. He also represents the CRCNA on the Board of Administration of the National Association of Evangelicals (NAE), as a member of its Executive Committee, as the chairman of its Membership Committee, and as a member of various ad hoc committees of the NAE.

Contacts with national, state, and local government leaders and agencies are maintained by the general secretary 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 general secretary 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.

XVI. 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 the 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 adviser 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 (Information Systems, Human Resources, and Facilities Management) 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 are these:

Consolidated Group Insurance—a self-funded denominational plan which offers life, health, and dental coverage in the United States and Canada to our agencies, ministers, and employees of congregations.

High medical costs continue to be of greatest concern to the CGI Committee. Deductibles for the United States plan were increased by \$50.00 per person—from \$200 to \$250—and by \$100 per family—from \$400 to \$500. The copay amounts were not increased. The overall premium increase for 1991 for the United States was 17.5 percent; for Canada it was 6.5 percent. Similar increases are expected for the United States plan in 1992.

The Flexible Spending Account program continues to be popular. This program allows members in the U.S. to use pre-tax dollars to pay for the deductibles, copays, and other medical expenses not covered by the plan.

The Supplemental Term Life Insurance program also continues to gain new members. It offers low rates for coverage in increments of \$10,000 to \$300,000 for both members and spouses.

Coordinated Air Transportation Service

The Coordinated Air Transportation Service (CATS) has continued to serve the denomination and its related agencies in spite of an accident in March 1990. CATS is grateful to state that there were only very minor injuries to the five people on board. The aircraft was replaced in June 1990 with a Cessna 421, a pressurized, piston-powered, twin-engine plane.

During 1990 the service flew 417 hours and carried 659 passengers for a total of 132,660 passenger miles. The service resulted in an estimated savings of \$22,975 for the agencies over commercial air fares and related miscellaneous expenses.

A. Agenda for Synod 1991—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 again provided extensive finan-

cial data for compilation into the *Agenda for Synod 1991—Financial and Business Supplement*. More than 170 pages of financial reports are prepared annually for synodical delegates and also are made available for churches requesting a copy. The *Agenda-Supplement* provides source and use data of denominational funds under the following uniform headings:

- 1990 balance sheet as prepared by certified public accountants
- 1990 statement of activity compared to 1990 budget
- 1991 budget, revised where necessary
- 1992 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:

1991 Salary Ranges—U.S. and Canada

Levels/Points	MIN U.S.	MID U.S.	MAX U.S.	MIN CANADA	MID CANADA	MAX CANADA
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	\$49,800 \$56,000 \$62,200 \$68,400 \$74,600
6 1006-1135	37,800	41,900	46,100	50,200	54,400	46,100 51,900 57,600 63,400 69,100
5 886-1005	36,100	40,100	44,000	48,000	52,000	43,500 49,000 54,400 59,800 65,300
4 776-885	34,800	38,400	42,200	45,900	49,700	37,000 41,700 46,300 51,000 55,600
3 666-775	30,400	33,700	37,100	40,400	43,700	36,200 40,700 45,200 49,700 54,200

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	1	4th quartile
7	1	4th quartile

C. *CRC in NA and compliance with Revenue Canada*

To comply with Revenue Canada, CRCNA now has in place joint-ministry agreements with the following agencies which have no Canadian registration:

Chaplain Committee

Committee for Educational Assistance to Churches Abroad

Committee on Disability Concerns

XVII. Matters requiring synodical action

- A. That synod honor the request of the SIC (Joint-Ministries Management Committee) that Rev. Allan Jongsma, president; Rev. Leonard J. Hofman, general secretary; 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 discussed.
- B. That synod grant the request of SIC that Mr. Donald Oosterhouse, chairman of the Committee to Study the Appeal Process, represent the committee when matters pertaining to the report are discussed.
- C. That synod approve the SIC interim appointments to various boards and committees (see Section III).
- D. That synod approve the extension of one year to the Committee to Study Youth and Young-Adult Ministries to allow the committee to complete its mandate re young-adult ministries (see Section IV, C).
- E. That synod take note of the SIC's concurrence with Christian Reformed Home Missions in the appointment of Mr. Jack Heinen as director of finance for Home Missions (see Section IV, E).
- F. That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council (see Section V, A).
- G. Multiethnic Conference
 1. That synod sponsor a Multiethnic Conference to be scheduled for June 1993 rather than June 1992.
 2. That synod approve a conference budget in the amount of \$60,000 for the 1993 Multiethnic Conference (see Section VIII).
- H. That synod designate Shawnee Park CRC, Grand Rapids, Michigan, as convening church for Synod 1992 (see Section IX).
- I. That synod take note of the action of SIC relative to articles of incorporation and bylaws (see Section X).
- J. That synod ratify the action of SIC in requesting councils and pastors to lead their congregations in special prayer (see Section XII).
- K. That synod ratify the decision of SIC to schedule Synod 1991 to begin on Wednesday, June 12, 1991 (see Section XIII).

L. That synod take note of the publications and services of the SIC and commend their use by the councils of our denomination (see Section XIV).

M. That synod take note of the *Agenda for Synod 1991—Financial and Business Supplement* (see Section XVI, A).

Synodical Interim Committee
Christian Reformed Church
in North America
Christian Reformed Church Synod
Trustees
Leonard J. Hofman, general secretary

COMMITTEE TO STUDY THE APPEAL PROCESS

I. Mandate

This committee was originally constituted by the Synodical Interim Committee to serve it with advice on two matters referred to the SIC by Synod 1988. These matters were contained in Recommendations 3 and 4 placed before that synod by Advisory Committee 12, the Judicial Code Committee. The recommendations are recorded on pages 582 and 583 of the *Acts of Synod 1988* and read as follows:

3. That synod clarify the extent of its delegation of responsibility to the Board of Trustees in the candidacy process by adopting one of the following:
 - a. That the Board of Trustees be directed not to screen out persons seeking candidacy who are graduates of Calvin Theological Seminary. The Board of Trustees shall make recommendations to synod with respect to each applicant which may be positive, negative, or both, as the facts in each case dictate. Notice of negative recommendations should be given in writing to the applicant involved who should have the automatic right to appear before synod to present his or her application, or
 - b. That synod set out a clear policy whereby the full and final authority to approve candidates is delegated to the Board of Trustees and synod merely rubber stamps the board's decisions. This policy should include the right to a hearing before the Board of Trustees by any applicant upon request.

Ground: The existing policy is open to misinterpretation and confusion because of its failure to break down the process of evaluation and declaration for candidacy into its various components and to delegate explicitly and clearly these various parts.

A motion is made that synod refer Recommendation 3 to the Synodical Interim Committee for study and recommendation to synod.

—Adopted

4. 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.

Ground: By its terms, Article 30 (including the Judicial Code proceedings) is reserved for cases involving members, or a member and a minor assembly, or minor assemblies.

—Adopted

A motion is made that synod refer Recommendation 4, as adopted, to the Synodical Interim Committee for study.

—Adopted

Note that Recommendation 3 was simply referred to the SIC for study and recommendation to synod, whereas Recommendation 4 was referred "as adopted" to the SIC for study.

Your committee met on December 6, 1988; February 21, 1989; April 18, 1989; and June 20, 1989, to study these matters and subsequently presented

its report to the SIC. What follows here is a report on our study up to that point and on our considered alteration of that report in the light of matters referred to us by the SIC after Synod 1989.

II. Study and results

Early in its discussions the committee decided to focus its attention first of all on the matters involved in Recommendation 4. It was the judgment of the committee that the appeal process should be broadened to include appeals from certain decisions by boards, committees, agencies of the church, and their representatives. Such decisions should be open to appeal by members of the church, other boards or agencies, and assemblies of the church other than the broadest assembly, synod itself.

Synod was correct in asserting (cf. Recommendation 4, *Ground*) that Article 30 of the Church Order "is reserved" for cases involving members or a member and a minor assembly or minor assemblies. The article speaks explicitly only of members and assemblies. Moreover, in the Rules for Synodical Procedure of the Christian Reformed Church, Section V, C stipulates that the rules regarding appeals "shall pertain in all matters of appeal and protest which concern persons, and not their views on issues and programs." Clearly, the appeals process must be protected from being overwhelmed by efforts to use it to change any and every decision.

In practice, however, persons, boards, agencies, and assemblies have been able to address complaints to other agencies, boards, and standing committees. Procedures modeled along the lines of the synodical regulation of appeals have often been followed in such instances. In order to define the scope of this right, your committee formulated this statement:

Any church member, any assembly, or any employee of an agency, board, or committee who alleges that a decision of an agency, board, or committee with reference to himself/herself is contrary to the provisions of the Church Order, the mandate of the agency, board, or committee, or other decisions of synod relating to the decision made may appeal such decision to the ecclesiastical assembly which created the agency, board, or committee.

In further clarification your committee worked on the assumption that "Address is made to the agency, board, or committee involved, and, if necessary, appeal is made, with notification given the agency, board, or committee, to the ecclesiastical assembly which created the agency, board, or committee." Thus, the ground for such appeals must be found in the provisions of the Church Order, the mandate of the agency, etc., or other decisions of synod; and the procedures followed must be analogous to those followed in the regular appeals explicitly envisioned in Church Order Article 30.

We submitted our report on this matter and, in a second section, we spelled out the rules to be followed when persons who have not been recommended for candidacy by the Board of Trustees wish to have synod review their applications for candidacy. We decided that neither option "a" or "b" given in Recommendation 3 above (*Acts of Synod 1988*, pp. 582-83) should be followed. (For a thorough review of the history of synod's involvement in the candidacy process, see pp. 126-31 of the *Acts of Synod 1977*.) The rules on appeals re candidacy given in our earlier report attempted to prevent the use of synod as a "rubber stamp" for actions of the Board of Trustees, on the one

hand, and, on the other hand, the presentation to synod of inadequately processed appeals from Board actions. We also recommended placement of our proposed rules for such appeals in a revised Section V, C of the Rules for Synodical Procedure of the Christian Reformed Church.

Subsequent to our submission of this document to the SIC, the following motion adopted by Synod 1989 was referred to us for consideration:

4. That synod expand the mandate of the SIC relative to studying the appeal process to include the matter of clarifying Church Order Supplement, Article 28, C and D.

(Acts of Synod 1989, Report 17-A, pp. 375-76)

Ground: There is a lack of clarity in the personal appeal process and ambiguity of language in related rules for synodical procedure (e.g., see *Acts of Synod 1989*, Report 17-A, III, pp. 375-76, last 3 paragraphs).

—Adopted

When we met to consider this further mandate, it became apparent to us that we had to enlarge our report, revise some of its sections, and alter its structure. It also became clear that both Article 30 and its supplements had to be revised to clarify the whole matter of appeals and that the supplement to Article 28 had to be altered, with the material on appeals being placed in a thoroughly revised Section V of the Rules for Synodical Procedure. We believe that the proposals submitted here will result in a set of regulations on various matters of appeal, including appeal by way of the Judicial Code, which are coherent, consistent, and relatively easy to follow.

III. Recommendations

- A. That Church Order Article 30 be amended to read, in its entirety, as follows:

Article 30

- a. Assemblies and church members may appeal to the assembly next in order if they believe that injustice has been done or that a decision conflicts with the Word of God or the Church Order. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.
 - b. Synod may establish rights for other appeals and adopt rules for processing them.
 - c. If invoked, the Judicial Code shall apply to the processing of appeals and written charges.
- B. That Supplement, Article 28 be amended to read, in its entirety, as follows:
Matters Legally before Synod (adopted by Synod 1952 and amended by subsequent synods). See Part V of the Rules for Synodical Procedure.
- C. That consonant with the revision of Article 30 recommended in "A," above, synod adopt the following revisions of Supplement, Article 30:

Explanatory note: Supplement, Article 30-a (new)

Supplement, Article 30-b (new)

Supplement, Article 30-c (present Supplement, Article 30 redesignated 30-c and revised in part, particularly Preamble, Scope, and Articles 2, 5, 15, 22, 23, 24, and 25)

SUPPLEMENT, ARTICLE 30-a

PROCEDURAL RULES APPLICABLE TO APPEALS UNDER ARTICLE 30-a OF THE CHURCH ORDER WHEN THE JUDICIAL CODE IS NOT INVOKED

A. Appeal by a Member (Appellant) from a Decision or Action of a Council (Respondent).

1. *Time Limit.* An appeal must be made within six (6) months of the decision or action appealed from. If, however, the action or decision appealed from creates a continuous or repeating practice, the appeal is timely if filed within six (6) months after the practice is exercised. A classis may accept a late appeal if classis is satisfied that the appellant has reasonable cause for being late.
2. *Oral Presentation.* When classis considers the appeal, both appellant and respondent shall be allowed reasonable time to make an oral presentation with respect to the appeal.
3. *Action by Classis.* The classis shall consider and decide every appeal properly submitted to it. Classis shall decide on the appeal within one (1) year from the date the appeal is received by the stated clerk of classis. If classis has not decided an appeal within the one (1)-year period allowed, either the appellant or the respondent has the right to appeal the matter to synod without waiting for decision of classis.
4. *Appeal to Synod.* Both the appellant and the respondent have the right to appeal the decision of classis to synod.

B. Appeals to Synod by Members or Assemblies (Appellant) from Decision of Classis (Respondent)

1. *Time Limit.* An appeal must be filed within sixty (60) days after the decision or action appealed.
2. Normally for an appeal to be considered by a synod in any year the appeal must be in the hands of the general secretary by March 15 of that year. If an appeal is filed after March 15, it shall not be heard by the synod of the same year; however, the Synodical Interim Committee, upon the recommendation of the general secretary, may decide to submit the appeal to the synod of the same year.
3. Normally appeals will not be printed in the agenda for synod. However, if the Synodical Interim Committee, upon recommendation of the general secretary, decides that an appeal raises an issue the resolution of which by synod will likely have significant application outside of and beyond the classis from which the appeal came, the appeal and any response to it or, at the discretion of the general secretary, an abbreviated version of the appeal and response will be printed in the agenda. If an appeal is filed before March 15 but the deadline for response falls after March 15, the general secretary, after conferring with the respondent, may decide to print the appeal and distribute any responses to delegates at the beginning of synod or to hold the appeal over to the next synod.

4. The appellant and the respondent shall have the right to appear before the advisory committee of synod to explain their positions. Requests to be heard shall be directed to the general secretary, who shall transmit them to the chairperson of the advisory committee.
5. The appellant and the respondent shall have the right to be present during the presentation of the case at synod, and, upon recommendation of the advisory committee and with the approval of synod, they shall have the privilege of explaining and defending their positions on the floor of synod.
6. The advisory committee shall present a clear and adequate statement of the content of each appeal and response to the entire synod.
7. Copies of the appeals and responses not appearing in the agenda and, if possible, the principal related documents shall be sent to the members of the appointed advisory committee as soon as possible.

C. General Rules

1. *Filing an appeal.* An appeal must be in writing and filed with the stated clerk or general secretary of the assembly appealed to. A copy shall be promptly given to the clerk of the assembly whose action is being appealed and to any other party to the appeal.
2. *Form of Appeal.* No specific form is prescribed. However, an appeal should contain at least the following elements:
 - a. The name of the appellant.
 - b. The name of the body against which the appeal is being made.
 - c. The decision which is being appealed.
 - d. The reasons why the appealed decision is believed to be wrong.
 - e. Background information which will enable the assembly to make a proper decision.
 - f. A statement defining clearly what action the appellant desires the assembly to take.
3. *Respondent's Submission.* The respondent shall be entitled to submit a response to the appeal. Such submission shall be made to the clerk of the assembly appealed to within sixty (60) days from the date the respondent has received a copy of the appeal. A copy of such submission shall be promptly given to the appellant.
4. In any appearance before an assembly or a committee of an assembly, the appellant and the respondent shall have the right to be represented or counseled by a member of the church.

SUPPLEMENT, ARTICLE 30-b

This supplement deals with two separate matters: synodical review of application for candidacy by persons not recommended by the Board of Trustees and appeals from decisions, acts, or course of conduct of agencies, boards, or committees of the Christian Reformed Church. The separate sets of procedural rules applicable to these two matters are set forth below.

Part A. Synodical review of application for candidacy by persons not recommended by the Board of Trustees.

In the event that an applicant should feel aggrieved by or dissatisfied with a decision of the Board of Trustees regarding the processing of the applicant's application for candidacy status, the following procedure will give the applicant recourse to synod. This procedure is not an appropriate avenue by which to ask synod for amendment of the Church Order or change in relevant synodical decisions. Rather, it provides the right for an applicant to have the application for candidacy considered by synod in the light of the then-existing requirements for candidacy, whether those requirements are set out in the Church Order or in other decisions of synod. This procedure is a special kind of appeal: the Judicial Code shall not be invoked, and the rules relating to other appeals shall not apply.

1. If the Board of Trustees or its designee declines to process an application for candidacy at any stage or if candidacy is not going to be recommended, the seminary president shall promptly inform the applicant in writing of such act or decision and the reasons therefor.
2. Notwithstanding such notice, the applicant has the option to have the application processed, including submission to synod. To exercise this option, the applicant must give written notice of such exercise to the president of the seminary and to the general secretary of the Christian Reformed Church within fourteen (14) days after the receipt of the notice from the seminary president.
3. If the applicant gives the notice described in the foregoing paragraph, the application shall be processed, and the Board of Trustees shall submit such application to synod with such recommendations and supporting reasons as the board shall consider appropriate.
4. At least ten (10) days before synod is scheduled to convene, the applicant shall submit to the general secretary, with a copy to the secretary of the Board of Trustees, a written statement of facts, argument, and documents in support of the application.
5. Synod shall review the application and documents in support thereof, the decision of the board, and the reasons for such decision. The applicant and the Board of Trustees shall have the right to make a presentation to the assigned advisory committee, and, if that committee recommends and synod so decides, the applicant and the Board of Trustees shall be allowed time to address synod on the matter.
6. Both the applicant and the Board of Trustees have the right to be represented or counseled by a member of the church at any stage of the review process.

Part B. Appeals from decisions, acts, or course of conduct of agencies, boards, or committees of the Christian Reformed Church.

The right to appeal from decisions, acts, or course of conduct of agencies, boards, or committees of the Christian Reformed Church is established. The Judicial Code may be invoked in connection with such appeal, and if it is, the appeal process will be governed by the Judicial Code. If the Judicial Code is not invoked, the provisions and procedures set forth in the following paragraphs shall apply:

1. *Board, agency, or committee* shall mean and include any agent or employee of such board, agency, or committee while such agent or employee is acting within the scope and authority of his or her employment with such agency, board, or committee.
2. Appeals under this part of Supplement 30-b may be filed only by the following:
 - a. A member of the Christian Reformed Church.
 - b. An assembly (council or classis).
 - c. An employee of an agency, board, or committee whose decision, act, or course of conduct is to be challenged by the appeal.
3. The individual or assembly filing the appeal shall be called the *appellant*. The agency, board, or committee whose action is appealed shall be called the *respondent*.
4. No appeal under this part of Supplement 30-b may be filed until the appellant shall first have exhausted all reasonable and direct efforts according to procedures prescribed by such agency, board, or committee to resolve the appellant's complaint or grievance.
5. The only grounds for an appeal under this part are that the decision, act, or course of conduct of a respondent is contrary to the Church Order, the mandate of the respondent, or a previous decision of the assembly to which the respondent is responsible.
6. In an appeal under this part, an appellant who is other than an assembly or an employee must allege—and the onus remains on him or her to show—that the decision, act, or course of conduct appealed from substantially affects him or her directly, either materially or personally, as an individual apart from other members of the church. *add'n acts p. 714*
7. In an appeal under this part by an employee, the appellant must allege—and the onus remains on her or him to show—that the decision, act, or course of conduct appealed from substantially affects her or him directly, either materially or personally, in her or his capacity as an employee.
8. An appeal from a decision, act, or course of conduct of an agency, board, or committee shall be filed with the assembly to which the agency, board, or committee is responsible.
9. For an appeal to be timely, it must be filed within sixty (60) days after completion of efforts to resolve the matter under provisions in paragraph "D" above.

Because the completion of internal efforts to resolve the matter may not always indicate a precise date for the commencement of the sixty (60)-day appeal period, the following standards apply for computing the beginning of the appeal period:

- a. If the agency, board, or committee gives the appellant a written communication stating that the internal procedures for resolving the grievance or complaint have now been completed, the sixty (60)-day period begins with the date the appellant receives such letter.

- b. In the absence of a written communication described in paragraph "a" above, the appellant may give written notice to the agency, board, or committee involved that he or she believes that the internal procedures for resolving the grievance or complaint have been exhausted, and, if there is no written response to such notice within thirty (30) days from the date of the receipt of such notice, the sixty (60)-day appeal period begins with the expiration of a thirty (30)-day period beginning with the receipt of such notice. For the purpose of this paragraph, the notice shall be deemed to have been received on the date it was personally delivered to the office of the agency, board, or committee or five days after the mailing by regular mail.
 - c. If the notice referred to in paragraph "b" above is given and the agency, board, or committee responds to the appellant within thirty (30) days that there is a further internal procedure, the appellant must pursue the additional procedure specified, and rules "a" and "b" will again apply to determine the commencement of the appeal period when the further step has been completed.
10. If the appeal is to a classis, when classis considers the appeal, both appellant and respondent shall be allowed reasonable time to make an oral presentation with respect to the appeal. The classis shall consider and decide every appeal submitted to it. Classis shall decide on the appeal within one (1) year from the date the appeal is received by the stated clerk of classis. If classis has not decided an appeal within such one (1)-year period, either appellant or respondent has the right to appeal to synod without waiting for the decision of classis.
- Both the appellant and the respondent have the right to appeal the decision of classis to synod.
11. If the appeal is initially to synod, the rules and procedures in Church Order Supplement 30-a, B and C apply.
12. Both the appellant and the respondent have the right to be represented or counseled by a member of the church at any stage of the appeal process.

SUPPLEMENT, ARTICLE 30-c

The JUDICIAL CODE OF RIGHTS AND PROCEDURES, revised as follows:

Substitute the following material (through Article 1-c, PROCEDURE REGARDING THE BRINGING OF CHARGES) for current "PREAMBLE" and "A. SCOPE."

Preamble to the Judicial Code

The Judicial Code is not a document of broad applicability. It is intended to be operative in two strictly defined areas and therefore contains limiting language. The two areas of applicability are covered separately in Article 1, -a and -b.

About Article 1-a

Article 1-a deals with matters involving members and/or assemblies of the church. With respect to such matters, the provisions of the code apply only

- a. in a judicial hearing;
- b. when such a judicial hearing is conducted by a council, classis, or synod;
- c. when written charges requiring formal adjudication are filed; and
- d. when either party to the dispute requests a judicial hearing or when the assembly first hearing the charges determines to constitute a formal hearing.

The key provision is that there must be written charges that require formal adjudication. The first determination that must be made by the council or other assembly before whom the written charges are filed is this: Does this matter require formal adjudication?

In making this determination, the council or other assembly would ordinarily be in a position to know that spiritual means have or have not been fully utilized. If such means have not been exhausted, the assembly should seriously consider postponing the judicial hearing while further informal efforts are employed.

The assembly thus decides whether and when it will hear the matter. The Judicial Code gives guidance: It states that matters of admonition and discipline do not require a judicial hearing unless there are written charges which the assembly determines require formal adjudication.

The Judicial Code thereby gives expression to the fundamental and primary role of spiritual means in all matters of admonition and discipline; it recognizes that these matters are best handled by informal counseling and entreaty; if sanctions are required, it leaves the determination of them to the church under the Church Order.

About Article 1-b

Article 1-b deals with disputes involving agencies, boards, or committees on one side and their employees or members or assemblies of the church on the other side. With respect to all such matters, the provisions of the code apply only

- a. in a judicial hearing;
- b. when such a judicial hearing is conducted by a council, classis, or synod;
- c. when an appeal requiring formal adjudication is filed; and
- d. when a judicial hearing is requested by one of the parties or when the assembly before whom the charges first are filed determines that the matter is of such importance as to require a formal hearing.

Here, as in Article 1-a proceedings, there must be written allegations. In determining whether or not to constitute a formal hearing, the assembly must consider the following matters:

- a. Have the parties to the complaint exhausted all other procedures in an effort to resolve the dispute? and
- b. Does the matter under dispute personally or directly affect the party filing the appeal to such a degree or in such a way that it is just and proper to constitute a formal hearing to resolve the issue?

Article 1-b is not to be treated as an alternative method whereby church members or assemblies can challenge or question the decisions or conduct of agencies, boards, or committees in matters which are properly the substance of an overture or a gravamen.

A. Scope

Article 1

- a. Offenses against Word of God, doctrinal standards, or Church Order
 - (1) These provisions of the Judicial Code apply to judicial hearings before a council, classis, or synod occasioned by the bringing of written charges as described in Article 1-a. Such admonition and discipline of the church as do not involve the hearing of written charges requiring formal adjudication are not governed by these provisions.
 - (2) The provisions of this Article 1-a pertain to the bringing of written charges by
 - (a) a member of the Christian Reformed Church (the church) against another member or against an assembly; or
 - (b) an assembly against another assembly or against a member.
 - (3) A member of the church filing a charge against another member of the church or against an assembly, or an assembly filing a charge against a member of the church or against another assembly shall be called the complainant, and the member of the church or the assembly against whom the charge is filed shall be called the respondent.
 - (4) Written charges brought by a complainant against a respondent alleging an offense in profession or practice against the Word of God, the doctrinal standards of the church, or the Church Order shall, upon the request of either the complainant or the respondent for a judicial hearing, be deemed to require formal adjudication. Where neither the complainant nor the respondent requests a formal judicial hearing, the assembly before whom the charges are first filed shall determine whether or not to constitute a judicial hearing, in accordance with the provisions hereinafter set out.
*act 714
changed*
 - (5) When the assemblies of the Church conduct hearings, they act in a judicial capacity.
- b. Appeals from decisions, acts, or course of conduct of agencies, boards, or committees of the Christian Reformed Church
 - (1) In this article, *board*, *agency*, or *committee* shall mean and include any agent or employee of such board, agency, or committee while such agent or employee is acting within the scope and authority of his or her employment with such agency, board, or committee.
 - (2) The provisions of this Article 1-b pertain to the filing of a written appeal by
 - (a) a member of the church against an agency, board, or committee; or
 - (b) an assembly against an agency, board, or committee; or
 - (c) an employee of an agency, board, or committee against an agency, board, or committee.
 - (3) A member of the church, an assembly, or an employee of an agency, board, or committee filing such appeal shall be called the *appellant*, and the agency, board, or committee shall be called the *respondent*.

- (4) No appeal under this Article 1-b may be filed until the appellant shall first have exhausted all reasonable and direct efforts according to procedures prescribed by such agency, board, or committee to resolve the appellant's complaint or grievance internally.
- (5) The only grounds for an appeal under Article 1-b are that the decision, act, or course of conduct of a respondent is contrary to the Church Order, the mandate of the respondent, or a previous decision of the assembly to which the respondent is responsible.
- (6) In an appeal under this article, any appellant, other than an assembly or employee, must allege—and the onus remains on him or her to show in any hearing—that the decision, act, or course of conduct appealed from substantially affects him or her directly, either materially or personally, and as an individual apart from other members of the Church.
- (7) In any appeal under this article brought by an employee, the appellant must allege—and the onus remains on him or her to show in any hearing—that the decision, act, or course of conduct appealed from substantially affects him or her directly, either materially or personally, in his or her capacity as an employee.
- (8) For an appeal to be timely, it must be filed within sixty (60) days after completion of efforts to resolve the matter under provisions in paragraph "(4)" above.

Because the completion of internal efforts to resolve the matter may not always indicate a precise date for commencement of the sixty (60)-day appeal period, the following standards apply for computing the beginning of the appeal period:

- (a) If the agency, board, or committee gives the appellant a written communication stating that the internal procedures for resolving the grievance or complaint have now been completed, the sixty (60)-day period begins with the date the appellant receives such letter.
- (b) In the absence of a written communication described in paragraph "(a)" above, the appellant may give written notice to the agency, board, or committee involved that he or she believes that the internal procedures for resolving the grievance or complaint have been exhausted, and if there is no written response to such notice within thirty (30) days from the date of the receipt of such notice, the sixty (60)-day appeal period begins with the expiration of a thirty (30)-day period beginning with the receipt of such notice. For the purpose of this paragraph, the notice shall be deemed to have been received on the date it was personally delivered to the office of the agency, board, or committee or five days after the mailing by regular mail.
- (c) If the notice referred to in paragraph "(b)" above is given and the agency, board, or committee responds to the appellant within thirty (30) days that there is a further internal procedure, the appellant must pursue the additional procedure specified, and rules "(a)" and "(b)" will again apply to determine the commencement of the appeal period when the further step has been completed.

* * * * *

c. Procedure regarding the bringing of charges

- (1) Charges against a member of the Church shall be filed by the complainant with the council of the local church of which the respondent is a member.
- (2) Charges against an agency, board, or committee, including its agent or employees, shall be filed by the complainant with the assembly to which the agency, board, or committee is responsible.
- (3) Charges against an assembly shall be filed by the complainant with the assembly next in order (the order being council, classis, and synod).

The following articles of the Judicial Code shall read as follows:

Article 2

Both the complainant and the respondent shall have the right to be represented or counseled by a member of the church in any judicial hearing.

Article 5

- a. A complainant or respondent not satisfied with the decision may appeal such decision to the assembly next in order.
- b. The provisions of the Judicial Code shall apply to all appeals from decisions resulting from formal adjudication.

Article 15

If a council or an agency, board, or committee of classis is the respondent, the original hearing shall be before the classis and in accordance with the hearing procedures set forth in Article 10.

Article 22

Appeals of decisions of assemblies of the church acting in their judicial capacity; appeals from a board, agency, or committee of synod when the Judicial Code has been invoked; and such other matters requiring formal adjudication as synod shall undertake shall be referred to the Judicial Code Committee.

Articles 23 and 24

Substitute Judicial Code Committee for "Protest and Appeals Committee."

Article 24-d

As to applications for hearings brought against an agency, board, or committee of synod and other matters requiring formal adjudication which synod shall undertake, the Judicial Code Committee shall follow the hearing procedures described herein.

Article 25

- a. Recommendations of the Judicial Code Committee shall be presented to synod in writing, shall be accompanied with grounds, and shall be openly discussed in plenary session of synod.

- b. Either party to the dispute may request the opportunity to address synod. Such request shall be made through the Judicial Code Committee, which shall make recommendation concerning this request to synod.
- D. That consonant with the revision of Supplement, Article 28 recommended in B above, synod revise "V. Matters Legally before Synod" in the Rules for Synodical Procedure of the Christian Reformed Church to read in its entirety as follows:

V. MATTERS LEGALLY BEFORE SYNOD

A. Definitions

1. Appeal

An appeal is a procedure by which a decision or action of an assembly, board, agency, or committee is brought to the appropriate assembly for review in the light of existing policies and standards of the church.

2. Communication

A communication is a document presenting information, ideas, thoughts, opinions, complaints, or objections for consideration of the assemblies. A communication is distinguished from an overture in that an overture proposes specific action, and a communication does not. One type of communication is a protest, which expresses a complaint or objection to a decision or course of action followed by an assembly. An assembly is not required to take any action with respect to a communication.

3. Overture

An overture is a formal written proposal sent to an assembly requesting adoption or amendment of a policy or other legislative action by the assembly.

4. Report

A report is a document of a board, committee, or agency of an assembly indicating the work performed in response to assembly mandates and presenting recommendations for assembly action.

B. Following is a list of matters legally before synod.

1. Gravamina

(For guidelines and regulations see Supplement, Article 5.)

2. Reports

Reports of committees, including boards, appointed by previous synods.

3. Overtures and Communications to Synod

a. Overtures and communications from a classis (whether originated by or adopted by a classis).

b. Overtures and communications which have failed to gain adoption of council and/or classis but which an individual or council desires to submit for synod's consideration:

(1) Overtures and communications from a council (whether originated by or adopted by council) which have been submitted to classis but not adopted by classis as its own.

- (2) Overtures and communications of individuals which have been submitted to council and classis but which have not been adopted by either council or classis.
 - (3) Overtures and communications of individuals which have been submitted to council, adopted by council as its own, and submitted to classis by council, but which classis has not adopted as its own, which council has not submitted to synod, and which the initiating individual submits to synod.
4. Appeals in Which the Judicial Code Has Not Been Invoked
(For procedural rules governing appeals, see Supplement, Article 30-a and 30-b, Part B.)
5. Appeals and Other Matters Properly Presented to Synod under the Provisions of the Judicial Code
(See Supplement, Article 30-c for the Judicial Code.)
6. Application for Candidacy by Persons Not Recommended by the Board of Trustees
(For the applicable procedural rules see Supplement, Article 30-b, Part A.)
7. Unprocessed Overtures or Communications
Overtures or communications of individuals when they have been unable first to present them to council and classis. Such matters shall be received as information, provided that the general secretary of synod receives evidence that it was impossible for the communicant to present the matter to council and classis. Synod shall decide whether to act upon such matters received as information.
8. Communications
Assemblies and members should refrain from overtures, appeals, or communications which are repetitious or mere expressions of agreement or disagreement with matters already on the agenda of synod.
The general secretary is authorized to omit such items from the printed *Agenda* at his discretion. In such cases they shall merely be listed and accepted as communications. The senders shall be notified, and their materials shall be given to one of the advisory committees of synod to be received as information. Matters received as information will not ordinarily be mentioned in advisory-committee reports or the *Acts of Synod*.
9. Late Reports and Overtures
No study reports or recommendations from boards or standing committees which affect doctrinal or ethical statements or Church Order provisions received by the general secretary after September 15 or overtures received after March 15 shall be considered by synod, with the exception of overtures which deal with matters relevant to reports found in the printed *Agenda*. Any other overture or study report shall be considered only by special decision of synod on the basis of most weighty grounds.
10. The Printed *Agenda* and Study-Committee Reports
Study-committee reports shall be filed with the general secretary on or

before September 15, and the general secretary shall distribute them to the churches no later than November 1. The *Agenda* shall be published not later than April 10. It shall include reports of standing, study, and special committees; overtures of classes, councils, or individuals; printed appeals; notices of nonprinted appeals; a list of communications; the name of the delegates; and pertinent announcements, with the understanding, however, that the Synodical Interim Committee, upon recommendation of the general secretary, may, for good cause, determine not to print an item or to print an abbreviated version. If an abbreviated version is printed, the entire item shall be forwarded to the appropriate advisory committee of synod. Items not printed shall be listed in the *Agenda*. All such material shall be in the hands of the general secretary not later than the following deadlines: September 15 for studycommittee reports; February 15 for the reports of standing committees and authorized representatives; ten days after conclusion of board meetings for board reports, but not later than March 1; and March 15 for overtures and appeals.

11. Supplementary Reports

The Back to God Hour Committee, the Board of Trustees of Calvin College and Seminary, the Board of Christian Reformed World Ministries, the Christian Reformed Board of Home Missions, the CRC Publications Board, the Interchurch Relations Committee, and the Synodical Interim Committee are permitted to file a supplementary report after March 15. These boards are expected to incorporate as much of their materials as possible in the printed *Agenda*, and matters for the supplementary reports must be held to the lowest possible minimum.

12. Other Matters

All other matters may be considered which synod by a majority vote declares acceptable.

13. Nondenominational Organizations

Nondenominational organizations receiving denominational support shall not ordinarily send speakers to synod. They may place displays at synod in designated areas.

* * * * *

Summary: This report attempts to organize the entire matter of appeals, including appeals relative to the actions of agencies, boards, and committees of the church, in a way that clearly sets forth the various provisions of the appeal process as they are found in Articles 28 and 30 of the Church Order, their Supplements, and the Rules for Synodical Procedure of the Christian Reformed Church. Note that Recommendations A and C and B and D bear a very direct relationship to each other but that all of the recommendations are interrelated. We strongly urge the adoption of the entire set of recommendations.

Committee to Study the Appeal Process

Donald F. Oosterhouse, chairman

Carl G. Kromminga, secretary

Anthony De Jager

Richard R. De Ridder

Wietse Posthumus

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 the unordained employees who are participants 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 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 comprised of five persons, three of whom represent the agencies whose employees participate in the plan and two of whom are not representatives of an agency but have special expertise in pension matters.

According to the rotation schedule approved by synod, the term of the Calvin College and Seminary representative, Constance Bellows, will expire on August 31 of this year. The committee recommends that Dr. Martin Essenburg, a representative of World Missions, be appointed to the committee for a three-year term.

Carl Oosterhouse's first term on the committee will also expire on August 31 of this year. Mr. Oosterhouse, an attorney, serves as one of two at-large members of the committee. The committee recommends that Carl Oosterhouse be appointed to the committee for a second three-year term.

III. Administration

The committee continues to use the services of Employer Retirement Services of Grand Rapids, Michigan, to provide certain administrative services required for the plan. The committee has also engaged NBD Bank, N.A., as custodian of the plan assets. The committee, through its agents, advises each participant in the plan of his or her accrued benefits.

IV. Audit

Each year the plan is audited by a certified public accounting firm. The audit for the period ending August 31, 1990, was conducted by the certified public accounting firm of Deloitte & Touche 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 *Dr. Martin Essenburg* be appointed to the committee for a three-year term as representative of World Missions.

C. That *Mr. Carl Oosterhouse* be reappointed to a second three-year term as an at-large member of the committee.

D. That effective January 1, 1993, 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 Committee.

Background

In 1990 the Unordained Employees' Pension Committee recommended to Synod that the Unordained Employees' Pension Plan be amended to allow participants to direct investment of their account balances among a number of alternative investments made available under the plan. This proposal was made after the committee surveyed denominational agencies. The feedback received from that survey indicated that certain groups of participants preferred limited risk with limited earnings, whereas others preferred managed risk with correspondingly higher earnings.

Synod did not adopt the recommendation of the committee and expressed a number of concerns. Synod was concerned that the agencies did not have opportunity to provide input to the committee with respect to this change and was not sure whether the committee had considered the updated investment guidelines adopted by other agencies.

The committee has taken these concerns into account in making Recommendation 4 above.

Grounds:

1. The committee has surveyed all of the agencies and churches which have employee participants in the plan. Of those responding to the survey, the support for the recommendation was overwhelming.
2. Plan participants will be more involved in understanding various investment options and will be able to determine the appropriate type of investment in terms of risks, maturity, and earnings to fit their particular situation. In the event a participant fails to make or is unable to make a decision between investment alternatives, his account balance will be invested in a guaranteed investment contract (GIC) or similar fund.
3. The committee will make available only investment options which are managed by professional fund managers, and participants will not be able to choose to purchase a particular stock or security.
4. The committee has reserved the prerogative to impose on its fund managers the investment guidelines which were adopted by other agencies.

Unordained Employees' Pension Fund Committee

David Vander Ploeg, president

Constance Bellows

Carl Oosterhouse, secretary

Gary Raterink

Gerard Borst, treasurer

DORDT COLLEGE

We begin this report to the denomination by thanking the churches for the financial support given to Dordt College. During the past year we received \$608,000 by way of quotas, quota relief, and church offerings.

Even though Dordt is not a denominational agency, it is dependent upon the churches and classes of the denomination for financial support—much of this coming through the denominationally approved system of quota relief for area colleges. In this regard, however, Dordt shares in the experience of denominational agencies, i.e., a decrease in church contributions because of a lessening commitment to the payment of quotas. In presentations to classes and in meetings with consistories, we are trying to reverse this trend by explaining the quota-relief system and by requesting an increase in contributions from the churches.

Dordt's enrollment at the beginning of the 1990-1991 academic year was 1055, an increase of 17 students over the previous year. We are grateful for this increase, especially when we consider that other institutions are struggling because of a drop in enrollment. Of our students, 82 percent are from the Christian Reformed Church, which makes clear our ongoing desire to be of service to the denomination by providing its young people with a higher education which is directed by a Reformed Christian worldview.

On October 26, 1990, in conjunction with the annual Reformation Rally, we dedicated our Center for Science and Technology—a refurbished and expanded version of the original science building. The total cost of the project was \$2 million. The dedication ceremony provided us with an opportunity to rededicate ourselves to a biblical approach to all the sciences, rejecting any and all suggestions of neutrality.

The Board of Trustees has approved "Campus Plan 2000," a long-range plan to provide facility needs for the future. The plan, which will be realized on a step-by-step basis, includes a new library, an administrative center, expanded recreational facilities, a fine arts center, and additional student housing.

There are a number of agencies associated with the college whereby we seek to reach into and serve the broader Christian community, e.g., the Agriculture Stewardship Center, Radio Station KDCR, and the Dordt College Press. By means of the Center for Educational Services we endeavor to provide assistance to our Christian schools. On campus we work with teacher-education students, preparing them for service in the teaching profession. Off campus we work with those who are already in the classroom, endeavoring to enhance their ability to teach from a biblical perspective. In this way we intend to promote the cause of Christian education on all levels.

The theme of the president's report for 1990 was "Changing and Unchanging." In this report we acknowledge the importance of providing our students with an education that will enable them to confront the difficulties and problems of our fast-changing world. At the same time, we commit our-

selves to the unchanging teachings of the Bible, as reflected in our Reformed confessions. We trust that the churches of the Christian Reformed Church in North America will support us in this.

We are pleased that the Christian Reformed Synod of 1991 will be meeting at Dordt College. We look forward to June 12, when we can welcome the delegates to our campus. We expect to provide them with a pleasant setting, which will enable them to concentrate upon the issues under consideration. At the same time, we pray that God will give guidance through his Word and Spirit so that the decisions made will be pleasing to him and conducive to the welfare of his church.

Dordt College
John B. Hulst, president

INSTITUTE FOR CHRISTIAN STUDIES

As the Institute for Christian Studies approaches 1992, its twenty-fifth year as a graduate school, we are thankful that God's grace has been sufficient. This past year we experienced God's blessings, and we report on those as well as on some continued challenges.

I. Programs and faculty

The core of the Institute continues to be the master's of philosophical foundations degree program as well as the Ph.D. program offered in cooperation with the Free University of Amsterdam. These programs prepare graduates for careers as college and university professors. In addition, our master's program in worldview studies has been growing in scope and appeal. This program offers students from a wide variety of fields an opportunity to explore how they can integrate their faith in their chosen professions in a culturally relevant manner. After a thorough review in the spring of 1990, the Board of Trustees reaffirmed the Institute's commitment to the worldview program.

Since Dr. Fernhout became president in December 1989, ICS has been actively pursuing candidates to fill our philosophy of education position, to ensure that ICS can continue to be of service to Christian school teachers wishing to pursue graduate study. At this writing, the Ontario government is continuing its review of university degree-granting policy. Policy proposals have been promised for mid-winter 1991. ICS's request for expanded degree-granting power will then be considered. We pray that justice may be served and that ICS may be able to offer more of its students recognized degrees.

II. Student enrollment and graduation

Though September 1991 saw student enrollment drop by a couple of students, the general consensus is that the new students are of high quality. The Institute has been blessed with very committed students who contribute in significant ways to the ICS academic community. We praise God for them.

In November 1990 seven students, representing seven different countries, graduated from the Institute. This international trend has been an exciting element at ICS. The opportunities to serve such a diverse academic group has internal benefits as well as exciting possibilities for service to Christ's kingdom worldwide.

III. Conferences, interims, and speakers

Our annual summer family conferences were, as usual, well attended. Two of the conferences focused on the environment, and the third had as its title "Challenges and Insights for a New Decade." High-quality speakers challenged participants with new insights and renewed calls to faithfulness.

The Calvin Center for Christian Scholarship made its annual visit to the Institute to present and discuss its work. For 1990 the Calvin Center team focused on gender roles. The ICS community looks forward to these annual events as opportunities for creative interaction on pertinent topics.

Other visiting scholars included Catholic philosopher Dr. John Caputo; King's College professor Dr. Alyce Oosterhuis, who taught a summer course in educational psychology; Calvin professor Dr. Ray Van Leeuwen, who led a two-day seminar on Proverbs; and professors Johan van der Hoeven of the Free University of Amsterdam and Hisakazu Inagaki of the new Christian University of Tokyo, both of whom addressed the ICS community.

IV. Publications

There were two additions this fall to our "Christian Studies Today" series, co-published with the University Press of America. *Search for Community in a Withering Tradition: Conversations between a Marxian Atheist and a Calvinian Christian* was co-authored by Dr. Hendrik Hart of ICS and top Canadian philosopher Dr. Kai Nielsen of the University of Calgary. *Norm and Context in the Social Sciences*, edited by Sander Griffioen and Jan Verhoogt, grew out of a cooperative effort of persons from Calvin College, the Free University of Amsterdam, and ICS.

Space limitations do not allow a listing of other publications in which ICS people have participated. But such work is the fruit of research that is an essential part of the task of a graduate-studies institution.

V. Finances

Finances usually are a struggle for ICS. June 30, 1990, was the end of a fiscal year in which the Institute raised \$550,000 in donations, as budgeted. However, we still fell \$100,000 short of balancing our budget.

We receive significant support from members of the Christian Reformed Church. Much of our support from this denomination comes through individual gifts but also increasingly from church contributions. Nearly \$100,000 was forwarded to the Institute from Christian Reformed churches in our last fiscal year. We are thankful to God for this, and we look forward to continued support from the Christian Reformed churches.

Institute for Christian Studies
Harry Fernhout, president

REDEEMER COLLEGE

Redeemer College, located in Ancaster, Ontario, began its ninth year of operation in 1990. 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 is serving 428 students (full-time and part-time) in the 1990-1991 academic year. In our full-time-equivalent calculations, this translates into 350 students. Additional efforts in promotion and in making a quality Christian university education more affordable have been undertaken to encourage greater enrollment. We are truly thankful for the young men and women that we may serve. Last year 51 students graduated from Redeemer College.

II. Programs and faculty

This year Redeemer College offers five degree programs (General and Education, Four-Year General, Four-Year Major, Honours, and Combined Honours) and twenty-two majors. The elementary-education program was expanded so that Redeemer students can now fully complete their programs at Redeemer College. Along with program expansions, several faculty were added, bringing the number of full-time faculty to thirty-three and part-time faculty to eighteen.

III. Finances

In an effort to meet the need for program expansion, scholarships, library computerization, and debt reduction, a major capital campaign called "Leadership Investment for Tomorrow" was launched. Since the campaign's inception, two phases have been completed, and we have exceeded \$11 million. We give thanks to God for this remarkable achievement. In addition, a new trust fund enabled Redeemer College late in 1990 to announce a tuition, housing, and food-cost reduction for 1991-1992. We are overwhelmed with the Lord's continued blessing. Redeemer College is now able to offer Christ-centered university education at a cost that is equal to or lower than that of public universities in Ontario.

Redeemer College remains grateful to the Christian Reformed constituency for its prayer and financial support. It is our prayer that God will bless Synod 1991 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

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REFORMED BIBLE COLLEGE

After spending some forty years on its Robinson Road campus, Reformed Bible College moved in June of 1990 to its new facilities on the East Beltline. Eighteen months earlier the college had purchased the former premises of Sunshine Christian Reformed Church and ten additional acres to the north, providing a twenty-eight-acre setting for the building of its new campus.

The expansive Sunshine Church building was extensively remodeled into a Student Center, which houses the college bookstore, dining facilities, student lounge and recreational areas, music practice rooms, and facilities for radio and T.V. instruction and production. In addition, the college built a new library, a chapel, an office/administration/classroom complex, a dormitory, and student apartments. With thankfulness to God and gratitude to God's people, the college was able to complete its entire building program within seventeen months.

Formal dedication services were held in October of 1990 with a succession of special services involving the college community and representatives of various other educational and ecclesiastical institutions. An open house and a variety of banquets drew hundreds of visitors to the campus to join us in celebration as we gave thanks to God for the exceptional blessings he had given us.

One of the special reasons for gratitude was the fact that the entire building program, extensive as it was, was carried out within budgeted projections. In addition, the new facilities turned out to be beautiful beyond the expectation of almost everyone. And to add even more to the catalog of blessings, the college's three-year building-fund drive was completed within twenty months. Though the college still has very many financial needs, including some rather pressing ones, blessings have abounded, and we are most grateful.

After completing its relocation to the new campus, the college went on to emphasize widely the fact that "RBC hasn't moved!" Though the college has indeed moved from one geographical location to another, the college continues to stand firm on the old foundation, holding fast to the old confessions and maintaining the same fundamental goals we have had from the beginning. Though we are expanding some of the old programs and offering some new ones, the traditional commitments continue without significant change. RBC is still RBC. Horizons have been expanded and vision enlarged, but the foundation remains unchanged.

And so does our focus. RBC has always had a dual focus, a focus expressed in our statement of mission: "Reformed Bible College prepares students for effective service in church and mission vocations by providing biblically based, Christ-centered, ministry-directed education and training from a Reformed perspective. RBC also seeks to provide all students, whatever profession or calling they choose to pursue, with the intellectual and spiritual foundation required for Christian living and service."

How our students are engaging in Christian living and in Christian service can be seen in a poll of RBC graduates from a recent five-year period. Of those who responded,

- 28 percent were serving in church staff positions;
- 20 percent were involved in cross-cultural missions;
- 17 percent were involved in seminary or graduate study;
- 13 percent were homemakers;
- 12 percent were working as teachers, secretaries, carpenters, etc.;
- 9 percent were working with social-service agencies;
- 1 percent were serving in chaplaincy.

With the decade of the '90s promising to be a decade of intensive mission outreach around the world, RBC is grateful for the leadership position God has given us in educating and training laypersons for a variety of ministries in church and mission. Of all the persons listed as evangelists in the CRC *Yearbook*, for example, almost half have attended RBC at one time or another. The same could be said of a large number of those who are presently serving somewhere in the world as missionaries under the umbrella of the CRC. And increasingly graduates from RBC are entering seminary as they pursue the path of ordination.

RBC graduates are now able to go directly from RBC to virtually any seminary in the country. Representatives from a variety of seminaries continue to come each year to the RBC campus to recruit our students, and a number of seminary leaders continue to speak highly of RBC graduates who are studying at their schools.

The CRC does not provide quota support for RBC in any way, but individual congregations continue to support the college faithfully with their gifts and prayers. For this we are most grateful. Similarly, individual contributions from CRC members continue to form a large portion of the financial support that the college needs each year. For that, too, we are grateful. Though the college is staffed by representatives from a variety of evangelical Reformed and Presbyterian churches, most of the faculty and most of the students still come from Christian Reformed backgrounds.

RBC has been a familiar and trusted name in the denomination for many years. As the second oldest of the colleges officially endorsed by the Christian Reformed Church, RBC is now in its fifty-second year of ministry and service. For a half century of extraordinary blessing and service, we give humble thanks to our faithful Lord.

Reformed Bible College
Edwin D. Roels, president

THE KING'S COLLEGE

This past year has been an especially challenging one for The King's College. The college is pleased with significant enrollment growth for a sixth consecutive year; it now serves almost four hundred students with quality Christian education. Its continued growth is making the realization of its plans for the construction of a permanent campus all the more urgent. Much work was done in the past year to plan for a functional facility to be built on a property purchased in southeast Edmonton in 1989. The college is currently ready to begin the design phase, and some important decisions regarding the further development of this project will be made shortly. Current proposals include the building of a five-hundred-student facility (with possibility of expansion to accommodate one thousand) for occupation in 1993.

In order to finance its new campus, the college must raise a significant sum from its supporting community, since it currently leases its facilities and has few capital assets. A fund-raising campaign begun last year has thus far resulted in approximately \$2 million in donations and pledges. A continuation of this campaign is currently being prepared, with the goal of raising an additional \$6.5 million. This project in itself presents a great challenge to the college and its supporters.

Currently, King's offers three-year B.A. and B.Sc. degree programs with eight areas of concentration. The college continues to develop plans for expansion of its curriculum, including four-year degree programs in selected areas and a two-year after-degree program in education.

The college needs to obtain accreditation for these additional programs, and in the area of education in particular there are significant political hurdles to overcome before we will be able to offer a full-fledged teacher-training program. Some progress has been made in this area in the past year, but it will still take several years before these plans can be realized.

The past months have been especially difficult for the college community because of a staff problem which received much publicity in the press. From the board's point of view, the situation had important implications for the institution's integrity as a Christian college, but the secular press did not always share our views in the matter. The situation resulted in the termination of employment of one of our employees, a great deal of publicity, and, as a result, much stress and distress in our small community. At the time of this writing, we are still dealing with the consequences of this action, and we continue to be challenged by the situation.

The King's College is very grateful for the continued support it receives from Christian Reformed congregations, especially from those in western Canada (although not exclusively). Many members of the Christian Reformed churches also support the college directly, through their gifts and through volunteer work. We covet the continued support and prayers of the Christian Reformed community and pledge to you our commitment to serve

our Lord in providing Christian university education to many students from Christian Reformed churches.

The King's College
Henk W. H. Van Andel, president

TRINITY CHRISTIAN COLLEGE

Trinity Christian College is in its thirty-second year as a Christian liberal arts institution in the metropolitan Chicago area. In the fall of 1990 the college enrolled the largest class of full-time students in its history. Current total enrollment is 546 students, of whom 70 percent come from church homes within the Reformed community of churches.

The mission of Trinity is to graduate students who combine excellence in academic preparation with a commitment to practice Christ-like service toward others in their personal and professional lives. To further the goal of Christian scholarship, the college requires students to complete a substantial core of foundational studies in Reformed Christian perspective. Major curricula include a broad range of arts and sciences, professional and pre-professional programs. Bachelor of arts and bachelor of science degrees are awarded in a total of nineteen major areas. Business administration, nursing, and elementary and secondary education continue to attract particularly strong interest among college-age young people who attend Trinity today. In 1991 the newest major will be added, communication arts, offered with the cooperative assistance of the Back to God Hour staff and facilities adjacent to the Trinity campus.

God has blessed Trinity with continuing growth in physical resources. In the spring of 1991 construction will be completed on a new dormitory for 128 students. The summer of 1991 will see completion of the Jennie Huizinga Memorial Library, a long-needed addition to academic facilities. Efforts continue toward completion of a campus master plan that will include a science building and chapel/auditorium. Although budgets have been tight because of expansion in facilities, staffing, and programming, God has richly provided us with the resources to balance the budget and retire debt on schedule during the past seven years. There are certainly financial challenges to be faced in the future.

Nearly two-thirds of Trinity students live on campus, and therefore our goal is to provide a campus environment of Christian integrity and love that enhances and supports the entire learning experience. We strive for a learning community based on the biblical requirements of justice, humility, and love. We place great emphasis on student-development programs that encourage students to assess their attitudes and relationships in community with each other and in communion with God. This year staffing was added to the student-development department to provide chaplaincy services on a part-time basis. The program was well received, and the college continues to see substantial student interest in regular chapel and prayer services, residence-hall Bible-study groups, and volunteer service projects.

Trinity has been blessed with a dedicated and stable faculty and staff who have a broad range of educational experiences. They remain committed to the goals of the college as a Reformed Christian witness in higher education in an urban environment. Present faculty members consist of thirty-nine full-

time and approximately twenty part-time people, with an average tenure at the college of eight years. Whenever possible, faculty take advantage of the many educational opportunities provided by the greater Chicago area, such as field trips, visiting lecturers, teacher-education placements, internships, hospital clinical sites, Argonne National Labs, and similar nearby facilities. Trinity continues to participate with other Reformed colleges in the Chicago Metropolitan Studies Center in the Chicago Loop, for which Trinity serves as administering agent. This has proved to be very successful as a means to bring students from the six Reformed and Christian Reformed institutions to Chicago for internships and seminars in urban-related subjects.

Highlights of 1990-1991 include a very successful choir tour to Florida during the January interim term. Choir members returned with a renewed spirit of fellowship and commitment to the common educational purposes of Trinity. Another highlight of the year is completion of a two-year self-study report in preparation for the March 1991 accreditation visit of the North Central Association, part of the process of our ten-year renewal of accreditation. This self-examination reminded the college community once again of the tremendous blessings God has showered on Trinity in the decade since 1980. Today we have a stronger faculty, expanded programs, added physical facilities, more stable leadership, a record of fiscally sound budget practices, and a growing support community.

It is with grateful hearts that the board of trustees, administration, and faculty express thanks to God and to his people for the wonderful blessings we are experiencing. Through the continued prayers, encouragement, and financial support of believers, Trinity will be able to continue training young people for leadership in the church and in their chosen professions. Never has there been a more urgent need for such leadership in our churches, schools, and communities.

Trinity Christian College
Kenneth Bootsma, president

UNITED CALVINIST YOUTH

I. Young Calvinist Federation

At this writing U.S. and Canadian armed forces as well as personnel from twenty-six other nations are poised on the brink of a ground war in the Middle East. The world is indeed living in uncertain times. Teens are asking life-and-death questions not heard since the days of the Vietnam conflict. In response, the Young Calvinist Federation's little-known Armed Services Ministry, in operation since World War II, went on full alert, expanding its normal correspondence ministry to include troops in the Middle East, following up on daily calls and letters from churches and service persons' families. As part of the Armed Services Ministry, our master Pray and Write List is sent periodically to all CRC churches. Now youth groups, too, are writing these service persons, doing ministry, and, in their own way, coming to terms with war.

But "war correspondence" is only part of YCF's business. Leadership training is another. This year YCF leaders in our 604 Canadian and U.S. member churches have been introduced to what "relational" whole-person ministry with youth is all about. Some 2,000 leaders attended YCF-sponsored training events with staff or YCF's seven regional training coordinators. Some of the most exciting training is taking place through YCF's Canadian Project, organized by and for Canadian leaders to provide youth ministries in their own contexts.

YCF has committed itself to recognizing our denominational diversity. The federation has adopted an intentional "inclusive" youth-ministry commitment to all CRC churches—urban, rural, suburban. With the ongoing assistance of SCORR, YCF is increasing multiethnic membership, leadership, and board and staff representation and is meeting specific needs of urban youth ministries.

The inclusiveness of our ministries also extends to persons with disabilities. YCF leaders and youth are learning how to minister with persons with disabilities and how to include youth with disabilities into youth groups.

YCF's commitment to "evangelism, discipleship, and service" continues to shape the content of all its ministries. Annually hundreds of youth (and adult leaders) publicly commit or recommit their lives to Christ during YCF-sponsored conventions, praise rallies, retreats, and one-on-ones with leaders in their churches. We praise God for these commitments and continue to work on methods for local-church follow-up. Our commitment is to have each youth involved in some congregation-based discipleship opportunity.

YCF's long tradition of helping youth act on their faith also continues to meet changing needs. The thirty-one-year-old joint Home Missions and YCF ministry SWIM (Summer Workshop in Ministry) is placing 238 youth on sixty fields throughout North America for three to six weeks of dedicated training and service this summer.

YCF's newer Serve projects (one week of diaconal work) are proving to be a very important activity for many youth groups. This spring and summer over five hundred youth and their leaders are assisting in eleven established service ministries ranging from soup kitchens to housing renovations, institutional care to day care.

Two new youth-in-leadership projects have also been added within the last two years. Our ACT (Action-centered Training) full-day seminars combine young people and adult leaders into teams training to develop focused youth ministries. Some 350 persons participated in our first ACT seminars this year. YCF's newest FAST Track (Faith, Action, Service, and Training) events help youth identify and build on their gifts of leadership for practical use in their groups. Over 400 are expected to attend the first such conference at our convention this summer at the University of Wisconsin.

Youth and their leaders are finding YCF's annual summer convention—now drawing some 3,000 Canadian and U.S. participants—to be a source of energy for their churches' fall and winter youth ministries. Conventions are becoming places for cross-cultural youth and leadership contact, awareness of service opportunities, denomination-wide fellowship, leader training, and personal spiritual challenge.

YCF's ministries continue to offer a full range of services because of excellent support from churches and corporate and private donations. We concluded our fiscal year in sound financial condition and praise the Lord for his continued faithfulness.

Our human-resource ministries such as training services, volunteer-service administration, and events coordination are backed up by *Team* magazine (free) for all YCF leaders and *Time Out!*, a monthly, colorful devotional magazine especially designed for teens. *Time Out!* is offered on an individual or all-church subscription basis.

YCF's growing video-lending library of training and discussion tapes is heavily used and is a free resource to member groups.

Because the denomination's churches represent a great diversity of situations, settings, and ministry needs, YCF this year is beginning to offer membership plans responsive to youth ministry fitting local contexts.

YCF defines membership by churches. Member churches, therefore, covenant with YCF to encourage and support their congregations' leaders and youth, and the federation commits itself to offer training, service options, resources, and events to help them grow in knowledge and ability to "serve him always and everywhere" (from the Preamble to the YCF Constitution).

Young Calvinist Federation
Brian Bosscher, executive director

II. Calvinist Cadet Corps

Since 1952 the Calvinist Cadet Corps has existed for a single purpose. That purpose is considered so important that every year the Cadet Congress (international board of directors) takes positive action to reaffirm it. Simply stated, the goal of the Calvinist Cadet Corps is to help boys grow spiritually in all areas of life (devotional, mental, physical, and social) by providing a

uniquely designed structure, a workable program, and appropriate materials to those Christian men who serve them as leaders and role models.

The Lord has blessed the program over the past thirty-nine years. What began as a small alliance of boys clubs in 1952 has grown to a solid organization of over 650 clubs, 14,000 boys, and 4,000 counselors across North America, with additional clubs in Australia and New Zealand. The men and boys in these clubs represent not only a diversity of nationalities but also of cultures, of economic status, and of denominational affiliation. For instance, 72 percent of the North American clubs are located in the U.S., and 28 percent in Canada. Most of the clubs—87 percent—belong to Christian Reformed churches; the other 13 percent are primarily in congregations of the Reformed Church of America and the Orthodox Presbyterian Church.

A. Programs

In order to reach its goal, the Cadet Corps' ministry approach is divided into four separate programs, relating to four different age levels.

- Junior Cadet Program (ages 7-8)
- Recruit-Pathfinder-Builder Program (ages 9-11)
- Guide Trails Program (ages 12-14)
- Voyageurs Program (ages 14 and up)

Each of the four programs adopts a nurturing approach, in which the primary emphasis is the relationship that develops between the man and the boy. Counselors are continually reminded of the importance of becoming friends with their boys and of role modeling.

B. Events

Every year since the early 1960s, the Cadet Corps has sponsored a counselors convention for the education, inspiration, and fellowship of counselors and their families. In 1990 nearly three hundred people met in San Diego for four days to recommit themselves to the ministry, in God's strength.

A second event of 1990 was the triennial Cadet International Camporee, held in northeastern Iowa. There a group of 1,150 cadets and counselors met with God for eight days and seven nights in a wilderness-style setting. In the past, people have said that the International Camporee is the single best thing that cadeting offers. Those who attend camporees will not argue that opinion, for the gatherings provide an opportunity for boys and men to get close to nature, close to each other, and close to God in a way that is not possible under other circumstances.

C. Leadership training

Counselors give the Cadet Corps high grades for the leadership-training program that has developed over the past eight years. The DCE (Developer of Counselor Education) Program takes men from participating councils (regions) and trains them to guide the learning process within their councils. They are taught to assess needs and to develop and present workshops that will meet those needs. This comprehensive three-year training program has met with great success in some councils, less in others.

This year the DCE Program is being greatly expanded, and the Corps will be refining the three phases of training, developing packaged workshops for

the DCEs to use, offering more consulting services, providing a DCE newsletter, and, in general, giving more support to existing DCEs. Thanks to financial blessings that the Cadet Corps has received over the years, it is able to provide these additional benefits at no cost to the participating councils.

In addition to the DCE Program, leadership training is available at monthly council meetings and at the annual counselors convention. Corps also offers a "Counselor Education Video Series," which consists of eighteen programs dealing with various aspects of youth ministry in general and the Cadet program in particular.

D. Publications

Obviously, with all the materials available in the four program levels, there must be guidebooks and manuals for the boys and their leaders. Those books are updated regularly.

In addition to the guidebooks, there are some periodicals:

- Crusader* is the magazine for boys in the Recruit-Pathfinder-Builder and Guide Trails programs.
- The *Counselor Package* provides counselors with helps for planning the Bible discussions and the projects they will be using in Cadet meetings.
- Clarion* is the newsletter for counselors.
- Another newsletter, *Just For Non-Council*, is geared to help clubs which are geographically isolated from the rest. It is designed to help them feel more important and involved.
- Finally, the *DCE Connections* newsletter will keep all the developers of counselor education connected with changes and updates in their field of interest.

These are only a small part of the ministry materials and publications available. Through its office, the Calvinist Cadet Corps provides many opportunities for counselors to help Cadet boys understand what their motto really means: *Living for Jesus*.

Calvinist Cadet Corps
G. Richard Broene, executive director

III. Calvinettes

For thirty-three years Calvinettes has served the Christian Reformed churches through its ministry to girls ages seven through fourteen.

Our present membership includes 19,000 girls in 772 churches under the leadership of 4,800 women who have volunteered to reach out to these girls with the love of Jesus Christ.

Leadership training continues to be a priority for Calvinettes. In the past year, thirty-one women agreed to serve as leadership trainers in local areas. These women attended a three-day training seminar in which they received instruction and all materials needed to conduct training for counselors in their councils. In training events, counselors receive instruction and advice on how to develop a relational ministry to girls and especially on the importance of the counselor's being a positive role model and friend to her girls. In 1990 these leadership trainers and Calvinette staff members reached 3,000 counselors with training, inspiration, and encouragement at local training events. The counselors convention, rotating among various cities in the

United States and Canada, offers training for over 600 counselors annually. The three-day convention emphasis, the Bible-study materials for girls, and the special badges and activities all reinforce the theme selected each year.

This year the theme has been prayer: "Heart Talks with God." Girls have been challenged to see prayer as an open heart to a ready God, who hears and answers. We have received much positive response from girls and their leaders about working with this theme. One issue of *Touch* each year is devoted to the writing girls have completed in relation to the theme. Each year we receive greater response to this publication opportunity as girls express what they have learned and how their relationship with the Lord has grown.

The program materials for Calvinettes of all ages offer opportunity for Bible study, Christian service, personal growth, and achievement. *Touch* magazine, with a circulation of 15,400, reaches girls and their families, many of them unchurched, with a variety of concerns.

A complete revision of the achievement program for the middle Calvinettes is expected to be complete by spring 1992. It will include the updating of current badges and the addition of many newly developed ones addressing changing family and societal roles.

In response to the needs of Busy Bees and their counselors, a formal achievement program is being developed for these younger Calvinettes. It will be ready for use in 1992. We are in the process of developing materials to provide leadership training for Advanced Calvinettes (thirteen- and fourteen-year-olds), who often assist their clubs as junior leaders. In addition, the program committee recently recommended a study of the Advanced Calvinette program and materials to determine whether a need exists to revise them to reflect changes in society.

Materials and training are provided for clubs having a large number of girls with little or no Bible knowledge, an ever-increasing population as more and more churches use Calvinette ministries in evangelism. Because of our growing diversity, counselors are encouraged to adjust or adapt materials to meet the needs of all girls. The development of a trusting relationship between girls and the counselor so each may grow in a living relationship with Jesus Christ is always the main goal of Calvinette ministries.

Publications provided for our leaders include *Cable*, a quarterly newsletter designed for counselor enrichment and providing information about Calvinette ministries; *Connections*, published three times annually, to provide direct program assistance to counselors, including all helps needed to lead *Touch* Bible studies; *Courier*, a newsletter for council presidents; and *Communicator*, for clubs not having the benefit of council membership. These publications and the annual *Theme Resource Book* are all provided free of charge to counselors of member churches.

An experienced and dedicated staff is available for support of and consultation with counselors and other leadership of member churches.

We are grateful for a strong financial history and outlook. God has blessed Calvinette ministries in many ways, and we thank the people of the Christian Reformed Church for their continued prayer, encouragement, and financial support.

Calvinettes

Joanne Ilbrink, executive director

United Calvinist Youth recommendations to synod in response to the study committee on youth and young adults

With special appreciation for the study committee's presentation of the nurturing model, United Calvinist Youth makes the following recommendations to Synod 1991:

Recommendation 1. That synod grant the privilege of the floor to the UCY board chairman and divisional presidents when the study-committee report is discussed.

Recommendation 2. That synod officially recognize United Calvinist Youth as the CRC's youth-ministry agency.

Grounds:

- a. UCY already enjoys the status of being a "denominationally related" youth-ministry agency and serves CRC congregations with council approval and oversight.
- b. UCY's divisions (Cadets, Calvinettes, and YCF) have strong CRC clergy, youth pastors, or lay representation, both Canadian and U.S., on its boards, staff, and membership levels.
- c. CRC churches, families, and lay volunteers on the congregational level have invested not only money but also time and prayer to see that UCY's ministries reflect a sound, relational ministry with CRC youth.
- d. UCY, through church, individual, and corporate gifts, maintains offices for over twenty-three employees, a service center (printing, etc.), and a sound operating budget, thus eliminating the need for quota "start-up" dollars to create a "new" youth-ministry agency.
- e. The board and staff of UCY welcome stronger ties with the Christian Reformed denomination, including formal denominational representation on UCY divisional boards and UCY representation on appropriate Christian Reformed boards or committees (see Recommendation 3 below).
- f. Becoming the officially recognized CRC youth-ministry agency will give UCY ministries the endorsement needed to encourage all Christian Reformed congregations to benefit from UCY services. UCY's regional networks (councils, leagues) provide easy access for church leaders to training, resources, and UCY-sponsored events and volunteer service opportunities.
- g. UCY divisions are already approved by the CRC to receive one or more offerings annually.
- h. UCY heartily endorses the study committee's "nurture model" and is already ministering from this perspective.

Recommendation 3. That synod appoint a Committee on Youth Ministries.

a. Organization

The Committee on Youth Ministries shall have six members.

- 1) Two members selected by the SIC for their expertise in youth ministry.
- 2) One member selected by YCF.

- 3) One member selected by Cadets.
 - 4) One member selected by Calvinettes.
 - 5) One member who would represent the CRC Education Department.
 - 6) The chairperson of this committee would serve as an adviser to the UCY board.
- b. *Mandate*
- 1) To serve as a denominational conscience to continually emphasize the paramount importance of ministry among our youth.
 - 2) To continually evaluate the effectiveness of youth ministries within the CRC.
 - 3) To develop standards for youth pastors within the CRC and study the possibilities of certification or ordination of youth pastors.
 - 4) To assist synod in the process of implementing local, regional, and classical mandates as related to youth ministry.
 - 5) To help UCY establish a communication network between each classis and the three divisions of UCY.
 - 6) To report to synod on a yearly basis.

Grounds:

- a. The proposed committee can be a forum for discussing denominational and UCY priorities for better understanding, coordination, and innovative ministry efforts with the full range of UCY and denominational human and material resources at our mutual disposal.
- b. There is a historical precedent for synodical representation.

Recommendation 4. That UCY be represented on the Interagency Advisory Council either in a liaison, advisory, or member capacity.

Ground: This would enable the denomination through its agencies to give more attention to youth ministries in its coordinating and planning processes.

Recommendation 5. That synod approve Recommendations H through N as described in the study-committee's recommendations.

Ground: We heartily endorse these proposals designed to give youth ministry the recognition it warrants. For too long youth ministry has had a second-class status within the church structure, and it is time that the true importance of working with youth is officially acknowledged by the Christian Reformed Church.

Note: UCY facilities are available for use by the Committee on Youth Ministries.

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COMMITTEE TO STUDY SECTION IV OF THE CHURCH ORDER

Note: Previous reports of this committee can be found in *Agenda for Synod 1989*, pp. 285-302, and *Agenda for Synod 1990*, pp. 401-06.

I. Mandate

Our committee was appointed by Synod 1987 in response to an observation of the Study Committee on Ordination of Pastors from Multiracial Groups. Subsequent synods enlarged our mandate so that it eventually included the following four parts:

A. To study Section IV of the Church Order as recommended by the Committee on Ordination of Pastors from Multiracial Groups

This study committee reported to synod,

Questions relating to the discipline of the church were encountered on a number of occasions. In 1981 Classis Red Mesa also called attention to the necessity of a review of this section of the Church Order in the light of their specific needs. This review was never done. We felt it was beyond the scope of our mandate to make this kind of thorough review of these articles, noting that they are of a broad nature and ought to be addressed by some committee with a more general mandate than ours.

We recommend that synod take this observation under advisement and authorize such a study.

(*Agenda for Synod 1987*, p. 368, VIII, K)

It also observed,

It is likely that under special circumstances certain temporary exceptions have to be made to accommodate the special needs of some who become a part of the CRC. It is well when such necessity arises that there be clear guidelines as to the conditions under which such exceptions to accepted order be made.

(*Agenda for Synod 1987*, p. 368, VIII, L)

Synod 1987 decided the following on the basis of the report of the study committee regarding ordination for pastors of multiracial groups:

That synod appoint a study committee to examine Section IV of the Church Order (Admonition and Discipline of the Church). This committee shall make suitable recommendations to synod in light of the specific needs of different cultural groups in the denomination.

Grounds:

1. This work was begun by Classis Red Mesa in 1981 but was not completed.
2. There is still a need to examine the present Church Order stipulations on Admonition and Discipline given the increasing cultural diversity of the denomination.

(*Acts of Synod 1987*, pp. 621-22)

Synod accordingly appointed a committee of persons representing some (but not all) ethnic groups in the CRC.*

B. To study the relationship of announcements concerning excommunication and readmission and confidentiality

Synod 1988 added the following assignment to the above mandate:

- h. That synod instruct the study committee dealing with Part IV of the Church Order (The Admonition and Discipline of the Church) to give attention to the forms for excommunication and readmission and consider the legal and ethical dimensions of the public disclosures made under our present system of discipline as required by the Church Order and synodical regulations.

(*Acts of Synod 1988*, p. 535)

C. To make recommendations with respect to announcements made by way of the forms for excommunication and readmission

Synod 1988 added yet another item to our assignment. It instructed our committee to give

- attention to the forms for excommunication and readmission and consider the legal and ethical dimensions of the public disclosures made under our present system of discipline as required by the Church Order and synodical regulations.

(*Acts of Synod 1988*, p. 535)

D. To study and respond to Overture 2 (Synod 1990)

Synod 1990 referred Overture 2 from Classis British Columbia South-East to our committee subsequent to the advisory committee's observation that "Overture 2 addresses essentially the same issue as does Report 29 [the report of our committee], though in a more general way, and it is slightly more inclusive in that it proposes revisions through Article 86 of the Church Order" (*Acts of Synod 1990*, p. 590).

Our responses to and recommendations respecting these instructions are included in various parts of our report.

Whenever possible, we sought input from ethnic groups not represented on the committee. Initially this took place for the most part on an informal basis. We also consulted with Christian Reformed Home Missions' ethnic-ministry coordinators and other ethnic leaders and received their input on the draft recommendations we had prepared. This consultation was especially valuable, and our report was revised accordingly.

Some may judge that our recommendations constitute too radical a revision of the Church Order provisions respecting the admonition and discipline of the church (Section IV). We, however, are convinced that our recommendations maintain the basic principles of Scripture, our confessions, and our tradition while realistically taking account of the growing diversity among us. We believe that it is necessary to find a common ground, upon the basis of which we can define our practice, by incorporating into our recommendations the insights and traditions of our mixture of traditions.

It is hardly necessary to observe that unity will not be promoted in this important aspect of the church's life if exceptions or variations are made for every component group among us. It will not do to create special church

* Rev. J. S. Rhee served as a member of the committee until his departure to assume a pastorate in Korea. Upon request the Synodical Interim Committee appointed Mr. Y. K. Chung, pastor-elect of the Korean CRC in Grand Rapids, Michigan, as his replacement.

orders or continue to make modifications for every cultural group in the church. Our unity is located not just in our commitment to Scripture and our confessions. The order by which we guide the life of the church is not an unimportant matter. If we really take seriously our confessional commitment that the true church is distinguished from the false church "if [among other things] it practices church discipline for correcting faults" and "governs itself according to the pure Word of God, rejecting all things contrary to it, and holding Jesus Christ as the only Head of the church" (*Belgic Confession*, Art. 29), then we cannot ignore the responsibility to practice admonition and discipline in scriptural ways. Because we are united in our commitment to do things according to the Scripture, there must be a way by which we can come to unity in this aspect of the church's life as well. We believe our proposals accomplish that goal.

Increasingly and for various reasons, Christian admonition and discipline as practiced among us are unpopular and even ignored at times. We also note that many who have joined or are becoming part of our fellowship come as Christians from a variety of traditions that find it difficult to accept and adjust to the traditional Reformed understanding of and ways of exercising discipline.

We believe that the CRC will benefit greatly from finding ways whereby all the valuable insights and traditions among us can meet in a unified whole and from sharing with each other and incorporating into our practice whatever is valuable in each of the heritages and traditions that have in recent years become part of our fellowship.

II. Scriptural, confessional, liturgical, and historical data relating to our Reformed practice of admonition and discipline

A. Scriptural data

The only direct reference to Scripture in Section IV of the Church Order is found in Article 81, where Matthew 18:15-17 is mentioned. Although basic biblical principles find application in other articles without being directly mentioned, for the most part Church Order Section IV deals with procedures which are in harmony with the biblical data but which could conceivably be exercised in a variety of legitimate ways.

We found it helpful to classify the biblical material along the lines suggested by Synod 1976, which urged the churches "faithfully to teach and preach the importance of self-discipline, mutual discipline, and ecclesiastical discipline as taught in God's Word" (*Acts of Synod 1976*, p. 53). The Church Order recognizes these biblical distinctions in Article 78-b, which says, "The exercise of admonition and discipline by the consistory does not preclude the responsibility of believers to watch over and admonish one another in love."

It may be helpful to give a brief summary of biblical references to each of the above categories defined by the synod. The interrelationships among them should be noted, for none of these categories stands in isolation from the others.

1. Personal discipline

The duty of every believer to live a disciplined life according to God's Word is basic to the exercise of admonition and discipline. The Bible, both

Old and New Testaments, places much emphasis on the need for every person to exercise personal discipline. The following passages may be noted:

Deuteronomy 4:9—"Only be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your hearts as long as you live."

Psalm 119:9—"How can a young man keep his way pure? By living according to your word."

Galatians 6:1—"Watch yourself, or you also may be tempted."

Galatians 6:4—"Each one should test his own actions."

1 Corinthians 8:9—"Be careful, however, that the exercise of your freedom does not become a stumbling block to the weak."

1 Timothy 4:16—"Watch your life and doctrine closely."

2. Mutual (communal) discipline

God's people are constituted as a family. This involves mutual responsibilities to one another, for we have been made brothers and sisters in Jesus Christ. The Bible clearly teaches this, and it places great emphasis on this aspect of the communion of the saints. Note the reciprocal relationship between mutual and personal discipline as expressed in some of the following references:

Matthew 18:15-16 clearly teaches our responsibility to fellow believers, even when the relationship is endangered because of sin: "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. But if he will not listen, take one or two others along, so that every matter may be established by the testimony of two or three witnesses."

Romans 15:1-2, 5-6—"We who are strong ought to bear with the failings of the weak, and not to please ourselves. Each of us should please his neighbor for his good, and build him up. . . . May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ."

Galatians 6:1-2—"Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But *watch yourself*, or you also may be tempted."

There are serious consequences for the entire church when sin is tolerated and personal and mutual discipline break down. Note the following:

1 Corinthians 11:29-30—"For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep."

Revelation 2:20-22—"Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophetess. By her teaching she misleads my servants into sexual immortality and the eating of

food sacrificed to idols. . . I will make those who commit adultery with her suffer intensely, unless they repent of her ways."

3. Official discipline

Christ's rule and authority (lordship) over the church are basic here. His words in Matthew 18:15-17 leave no doubt about the fact that believers must corporately exercise in his name and authority the admonition and discipline of erring brothers and sisters. When a member fails to exercise personal discipline and falls into sin and when individual and mutual admonition fails to accomplish the purpose of restoring the member, then the community as a whole (the church) must do its part. This is not optional; it is a command. The judgment of the body of believers is taken so seriously that its judgment is confirmed in heaven. Note:

Matthew 18:17-18—"If he refuses to listen to them, tell it to the church, and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector. I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

John 20:21-23—Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

1 Corinthians 5:4-5—"When you are assembled in the name of our Lord Jesus Christ and I am with you in spirit, and the power of our Lord Jesus is present, hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord."

The Committee for the Revision of the Church Order observed in its report to Synod 1962 that "all members of the church are happily not deserving of ecclesiastical discipline, but when they sin in any way, they are entitled to the church's correction" (*Acts of Synod 1962*, p. 407).

In view of the pastoral responsibility which all members must show to each other (see Church Order Art. 78), the official discipline of the church must be based upon Christian care and concern and be done pastorally, as the complement to the privilege the members have of serving one another. Unless official discipline has as its basis this mutual concern and care, it will seldom meet the purpose of restoring the sinner and promoting his/her own self-discipline.

Synod 1976 was speaking from a solid biblical basis, therefore, when it urged the churches "faithfully to teach and preach the importance of self-discipline, mutual discipline, and ecclesiastical discipline as taught in God's Word" (*Acts of Synod 1976*, p. 53).

B. Confessional data

Important statements concerning discipline are contained in our confessions. Interestingly, our confessions (with the possible exception of the Heidelberg Catechism, Q. and A. 85) do not specify the procedures which church officebearers must follow in putting these basic propositions into practice. The church is free, according to the Belgic Confession (Art. 32), to

establish and set up whatever order serves to maintain the body of Christ. We call attention to the following:

1. Belgic Confession, Article 29

The true church can be recognized if it has the following marks: The church engages in the pure preaching of the gospel; it makes use of the pure administration of the sacraments as Christ instituted them; it practices church discipline for correcting faults. In short, it governs itself according to the pure Word of God, rejecting all things contrary to it and holding Jesus Christ as the only Head.

2. Belgic Confession, Article 30

We believe that this true church ought to be governed according to the spiritual order that our Lord has taught us in his Word. There should be ministers or pastors to preach the Word of God and administer the sacraments. There should also be elders and deacons, along with the pastors, to make up the council of the church.

By this means true religion is preserved; true doctrine is able to take its course; and evil men are corrected spiritually and held in check. . . .

3. Belgic Confession, Article 32

We also believe that although it is useful and good for those who govern the churches to establish and set up a certain order among themselves for maintaining the body of the church, they ought always to guard against deviating from what Christ, our only Master, has ordained for us. . . . So we accept only what is proper to maintain harmony and unity and to keep all in obedience to God. To that end excommunication, with all it involves, according to the Word of God, is required.

4. Heidelberg Catechism, Question and Answer 82

Q. Are those to be admitted to the Lord's Supper who show by what they say and do that they are unbelieving and ungodly?

A. No, that would dishonor God's covenant and bring down God's anger upon the entire congregation. Therefore, according to the instruction of Christ and his apostles, the Christian church is duty-bound to exclude such people, by the official use of the keys of the kingdom, until they reform their lives.

5. Heidelberg Catechism, Question and Answer 84

Q. How does preaching the gospel open and close the kingdom of heaven?

A. According to the command of Christ: The kingdom of heaven is opened by proclaiming and publicly declaring to each and every believer that, as often as he accepts the gospel promise in true faith, God, because of what Christ has done, truly forgives all his sins.

The kingdom of heaven is closed, however, by proclaiming and publicly declaring to unbelievers and hypocrites that, as long as they do not repent, the anger of God and eternal damnation rest on them.

God's judgment, both in this life and in the life to come, is based on this gospel testimony.

6. Heidelberg Catechism, Question and Answer 85

Q. How is the kingdom of heaven closed and opened by Christian discipline?

A. According to the command of Christ: If anyone, though called a Christian, professes unchristian teachings or lives an unchristian life, if after brotherly counsel, he refuses to abandon his errors and wickedness, and, if after being reported to the church, that is, to its officers, he fails to respond also to their admonition—such a one the officers exclude from the Christian fellowship by

withholding the sacraments from him, and God himself excludes him from the kingdom of Christ.

Such a person, when he promises and demonstrates genuine reform, is received again as a member of Christ and his church.

C. Liturgical references

1. Baptism

We observe that baptism places a child or adult in a mutual relationship to all members of the church. Parents and congregation pledge before God to do everything in their power to promote the spiritual development of the covenant child. This responsibility is not terminated when a person makes profession of faith. It is, in fact, greatly enhanced. Public profession of faith is but one milestone in a lifelong discipling relationship into which God placed the person. This positive discipling relationship of which the child is the beneficiary and to which we are all called expresses itself in the training in home, church, and school. Catechumens are prepared by the church "to profess their faith publicly and to assume their Christian responsibilities in the church and in the world" (Church Order Art. 63).

2. Public profession of faith

At public profession of faith the candidate for admission to the full life of the church must answer affirmatively the following question:

Do you promise to do all you can, with the help of the Holy Spirit, to strengthen your love and commitment to Christ by sharing faithfully in the life of the church, honoring and submitting to its authority; and do you join in doing the work of God everywhere?

Note how the three elements of personal, communal, and official discipling are all involved in this commitment.

3. Ordination and installation of officebearers

In similar fashion all officebearers at the time of their initial ordination or subsequent reinduction to office promise "to discharge the duty of [their] office faithfully, to conduct [themselves] worthy of this calling, and to submit [themselves] to the government and discipline of the church."

On these occasions, in one form or another, the congregation places itself under the ministry of those whom it has elected and ordained, recognizing in those who hold office the supremacy and love of the church's Lord. (See the various forms for the ordination and installation of officebearers.)

D. Observations from CRC history

The Reformed churches of the Netherlands were themselves heirs to a variety of traditions and influences. The Lutheran, Zwinglian, and Genevan reformations all affected in one way or another developments of the reform movements in the Netherlands. One can readily trace the influence of à Lasco and Micronius and the organization of the Dutch refugee churches in England and elsewhere, as well as that of the French Reformed churches, on the emerging Dutch church orders. The early Dutch synods were frequently occupied with questions relating to the election and discipline of officebearers, particularly the ministers of the Word. The claims of the officers

of the civil government in this process occasioned no little tension between church and state for many years.

Meanwhile, individual churches overtured the synods to give advice on specific questions. From these overtures a whole body of regulations was distilled, later becoming a separate section of the Church Order. It is clearly evident that what our Church Order provides with reference to admonition and discipline arose out of the peculiar circumstances of the Dutch Reformation and bears the marks of that tradition. It may be difficult for us who were reared only in that tradition to understand and define how "Dutch" we still are, but those who come from different traditions have no difficulty in identifying our "Dutchness." It is, therefore, sometimes difficult for many of us to grant the validity of various ways of applying the general principles taught in the Word of God.

The cultural milieu of the United States and Canada likewise has had its influence. The increasing democratization of our church life, the erosion of ecclesiastical authority, individualism, and contemporary theological developments—especially in ecclesiology—are having their effect among us, even on the church's practice of discipline. The contemporary appeal to litigation has led some consistories to discontinue making any public announcements regarding persons under discipline in spite of the Church Order's provision for this. In still other instances officebearers are poorly equipped and prepared for the duties of their office because the "how" of discipline is seldom taught or modeled for them.

When the Church Order was revised in 1965, Section IV was enlarged to include procedures then practiced in many of our churches but not specifically required by the Church Order. A notable example is found in the section dealing with the discipline of officebearers. Whereas prior to 1965 only two articles dealt with this subject (and one of these was a catalog of sins which would make the officebearer subject to suspension and deposition), we now have an entire section (Arts. 88-94—seven articles in all) devoted to this subject. The Revised Church Order of 1965 also expressed more fully the rights of church members in the discipline process.

III. General principles of our present Church Order with respect to admonition and discipline

A number of basic principles underlie the provisions of Section IV of the Church Order. Some have an express biblical foundation; others are based on the apostolic injunction of 1 Corinthians 14:40 that in the church "everything should be done in a fitting and orderly way," which governs the entire Church Order (see Church Order Art. 1). The references which follow are to articles of our current Church Order.)

A. Admonition and discipline are essential and vital elements of the church's life and witness and are broader and more inclusive than the formal provisions of the Church Order (see Art. 78-b).

B. The admonition and discipline by the church and its officebearers are pastoral in character, and the exercise of them is not limited to the task of the officebearers only. Every member has a responsibility to minister loving care and concern to others (see Art. 65).

C. God's people are discipled (pastored) in many ways in addition to the various aspects of formal discipline, e.g., by pastoral care from the officebearers, by the preaching of the Word, by worship, by instruction in the faith, by family visiting, etc. (see Art. 65).

D. The admonition and discipline of the church are concerned with the total life-style of God's people (see Art. 78-a).

E. Admonition and discipline (discipling) are to be extended to all members of the congregation, baptized and confessing, and relate to both doctrine and life (see Art. 80).

F. The need for the exercise of official discipline is established when the personal and mutual concern which preceded it has proved ineffective in accomplishing repentance and subsequent restoration on the part of the erring member (see Art. 81). The exception is "the commission of sins which give public offense" (see Art. 81).

G. At the heart of admonition and discipline lies the restoration of the sinner to a living, obedient relationship with his Lord and full fellowship with God's people.

H. The procedures for official discipline are not specified in the Scriptures, but they are means by which the church, under the guidance of the Holy Spirit and in obedience to the Word, carries out its discipling (pastoral) functions.

I. Before exercising official discipline, the officebearers have a responsibility to carry out an adequate investigation, including giving the person opportunity to present his/her defense.

J. Officebearers are subject to discipline both as members, with reference to their life-style and doctrine, and as officebearers, in the way they discharge their offices (these two are sometimes called member discipline and special discipline).

Our recommendations seek to honor these basic principles, acknowledging and honoring the freedom of the church pastorally to serve its members in the best possible manner. We believe that these principles are honored in a variety of ways among the traditions which are presently represented in the CRC.

IV. The current situation in the CRC with respect to discipline

As noted earlier in our report, the CRC enjoys a wide diversity of traditions resulting from the reception of members from many cultural groups. In obedience to our Lord, the CRC has actively sought to "enlarge its tents and lengthen its cords." It is now time to take a serious look at our traditions and find a way to promote unity in practice.

One way by which such unity might be effected is to insist that the entire Church Order be applied across the board to all alike and that faithful adherence to its provisions be required of all. This way has nothing to recommend it. To follow it would be to insist that everyone must become what

"we" were or are. It would mean that we do not recognize and honor the truth that God also was and is at work in traditions other than the Dutch Reformed tradition.

Another approach would be to authorize exceptions to the established order for whatever group requires them. Initially such exception was made in 1981 for Classis Red Mesa, but common sense teaches us that to continue this practice would only promote disunity, not unity, disorder in place of good order. Multiracial congregations would be at a loss when to apply modifications to members of their churches.

A better solution would be to find a common denominator true to the Bible and the basic principles taught in it. This, we believe, is possible, and it is the assumption behind our recommendations. However, we must first take note of the ways in which discipline is understood and carried out in the various cultures now constituting our denomination. The following summaries are based on consultations with representative leaders of the various cultural groups in the CRC.

A. As practiced in the majority (Anglo) community

In most congregations the Church Order is regarded as regulative of the way discipline is to be practiced. Discipline is largely official, with minimal congregational involvement. Apart from the concern family members show to one another, there appears to be little which members of the congregation do with respect to persons who err. To many members, admonition and discipline are unpleasant, tiresome, seldom effective, drawn out year after year with no visible results, and extremely wearing on patience. Its emphasis is often on threat and punishment rather than on pastoral care. We know that many consistories are trying sincerely to be faithful to their pastoral office, but their work is often discouraging. However, other consistories do little or nothing, and official discipline has become a rarity. In recent years the provisions for "lapsing members" seem to have had an effect on the way in which discipline is carried out on the official (ecclesiastical) level. Although the regulations for lapsing members specifically mention that these provisions do not apply in cases of discipline, the number of memberships that are lapsed each year continues to increase, which is, to some, proof that this procedure has become a way by which discipline is bypassed. It is no secret that at times the resignation of an erring member is even solicited.

Public announcements concerning discipline are rare; even rarer are prayers offered in the worship services for such members. Classes are concerned whether the prayers of the congregation have been requested; they seldom inquire whether the church has prayed.

The pulpit remains the major official means of disciplining the flock. Members of the church do, however, voluntarily place themselves under the discipline of the church in their public profession of faith. Officebearers also pledge to place themselves under the discipline of the church at the time they assume their offices.

B. As practiced and conceived of in other ethnic groups

The following summary is distilled from formal and informal consultations with persons from various ethnic communities in the CRC.

1. In general

Among many church communities that are not primarily Anglo, admonition and discipline take place mainly on a personal and communal level. In contrast to Anglo congregations, the ethnic congregations in the CRC are generally small; consequently, all members of a church know one another, and the relationships between the members tend to be very close. The result is greater interest in and concern for one another. But the opposite effect also may be true: this closeness can become a deterrent to mutual care if it results in hesitation to speak with the erring person for fear of offending the person or causing his/her withdrawal from the fellowship.

The pastor is often the one upon whom the major burden lies with reference to the supervision of the conduct and way of life of the members.

2. Classis Red Mesa

This classis has struggled with the matter of church discipline for years. Its history has been that the missionary pastored the flock with little involvement by members or officebearers. The nature of the extended family places great pressure on the individual to conform to the extended group, but little or no official discipline is exercised. If formal discipline would be invoked, the loss of an entire family group might result. The Church Order is looked upon as Anglo or Dutch and unrealistic in some respects with reference to Native American culture. There is an awakening sense of need, however, for the training of members and officebearers regarding their mutual responsibilities. Persons do at times voluntarily seek the prayers and help of the community, which then provides pastoral support.

3. African-American and Hispanic communities

In general, these congregations stress the role of the family and members of the congregation. The pastor is the key person in the pastoring of the congregation. Pastors are expected to be skilled in bringing matters to the attention of the congregation and in enlisting members to counsel those who err. In such counseling, the age (maturity) of a counselor is more important than whether or not he/she holds church office. The sermon and pulpit are important means of discipline.

With respect to African-American communities it is also important to note that a person often retains his relationship to his "home" church even when he becomes a member of a church in the community in which he resides and that formal transfer of membership seldom takes place. There are generally no formal structures established for discipline in the traditions from which African-Americans come into the CRC. Many have Baptist, Independent, Methodist, Pentecostal, and other backgrounds. The CRC Church Order's procedures for official discipline are quite foreign to the practice and heritage of these communities. In them, small groups and peer pressure do, however, work effectively and receive the major emphasis.

The Roman Catholic parish is often the model for Hispanic congregations so that membership is generally in a community church. In this case, too, the personal concern of the members for one another is very strong

and expresses itself in many ways, especially in prayer and mutual helpfulness. Strong ties bind the membership together.

4. Asian communities in North America

Korean, Chinese, Vietnamese, Cambodian, and other Asian communities are organized around the extended family. This social structure is advantageous to the church in reaching whole families or groups with the gospel. In general, mutual concern serves a larger function in churches with extended-family cultures than the formal regulations of the Church Order do. The pastor is the key person among these groups also, although among some the elders are beginning to play a more active role beyond being merely part of the administrative aspects of the church's operation. In general, however, official church discipline is carried out almost exclusively by the pastor.

Discipline in the sense of formal excommunication following the provisions of the Church Order is uncommon. A person may perhaps remove himself from the fellowship, or he may be given associate status in the congregation if he remains unrepentant, but formal removal by way of discipline is not followed.

"Saving face" is important to an individual and to the extended family. Therefore, the Church Order is useful with respect to admonition but not with respect to official discipline. Voluntary resignation rather than excommunication brings the process to an end.

5. Culturally mixed congregations

These congregations struggle to find a way by which all the traditions represented in their membership can be honored and a common ground for the exercise of admonition and discipline can be developed. They are frequently at a loss to know how to proceed. Understanding the official status accorded the Church Order in the majority (Anglo) community, they find it difficult to know how to accommodate those whose traditions have not prepared them for such an approach. Ethnic-minority groups (unlike the Dutch) tend to require less uniformity from one another. Personal and communal pastoral concern is important to members of these congregations, and they often display a caring, loving acceptance and concern for one another even when a member has fallen into sin.

V. Options

Section IV of the Church Order treats two distinct matters: (1) the discipline of all members (called "General Discipline"—Arts. 83-87) and (2) the discipline of officebearers (called "Special Discipline"—Arts 88-94). A number of provisions (Arts. 78-82) apply to the exercise of both general and special discipline. We found it necessary to consider, first of all, the various alternative approaches to the question of what, if any, changes need to be made in our present Church Order to ensure that all our churches will be united in carrying out the biblical precepts with respect to discipline. A number of options were considered.

A. Option 1: Place the material of the present Church Order Section IV in other sections of the Church Order, specifically under "Pastoral Care" and "The Offices"

Admonition and discipline are both pastoral in character and are officially exercised as part of the pastoral responsibility of the officebearers. Every member of the church is under the discipline of the Word, which guides those who believe and obey and warns and points the way for those whose doctrine and life are not conformed to the Word. The Bible places all members under the supervision of those who have been set over them by Christ (Heb. 13:7, 17).

If pastoral care is viewed as discipling, the ways in which this comes to expression (personally, mutually, and officially) would logically find their reference in close relationship to Article 65 of the Church Order. An endorsement of this view requires a revision of Article 65 that would specify the pastoral functions of each office. This can be done by revising Article 65 and inserting a new article between the present Articles 65 and 66. Article 65 and the new article would then state general principles and be supplemented by synodically defined guidelines which interpret them and set a pattern for their implementation.

In view of the fact that several ethnic groups within the CRC practice admonition and discipline in a personal and communal way almost exclusively and emphasize the interpersonal relationships and responsibilities of all members to each other, this proposed arrangement has much to recommend it.

B. Option 2: Leave the Church Order as it is, making no changes, and expect everyone to conform to its provisions

This alternative involves (1) defending the provisions of the Church Order as being appropriate to all sections of the church and applicable in all circumstances and (2) urging all churches to work toward full implementation of its provisions. The committee is convinced, however, that this would not be dealing responsibly with the heritages and practices (which are consistent with what the Bible teaches on the subject) of the ethnic groups that are part of our church. We are convinced that this approach would deny to those groups whose practices differ from our Dutch tradition the biblical validity of their traditions and of their understanding of how biblical principles best find expression within their cultural setting. We find nothing in this alternative to recommend it as a viable option for the church.

C. Option 3: Prepare modifications of the Church Order for each ethnic group as circumstances require

We believe that synod, when it appointed our committee and defined its mandate, thought some changes would have to be made in the Church Order so that the needs of the churches would be met and unity of practice would be maintained. The modifications of the Church Order made some years ago by synod for the churches of Classis Red Mesa were made out of concern for the culture of the churches constituting the classis. Making further modifications for each cultural group in the CRC would, however, soon destroy the unity of the church and promote sectionalism and disunity. Reformed churches have always found unity in polity necessary and have struggled hard and long to achieve this goal. Synod wanted, we believe, guidance as to what can be done to balance the scriptural data with the prac-

tical issues in everyday church life. Synod did not rule out the possibility that Church Order Section IV might be revised.

D. Option 4: Retain Section IV in the Church Order with revisions and the addition of regulative and procedural guidelines

This option—which is favored by the representatives of ethnic groups in the CRC, has been adopted by the committee, and is followed in its recommendations—emphasizes the three-dimensional character of admonition and discipline (personal, communal, and official), reduces the provisions of the Church Order respecting admonition and discipline to basic scriptural principles, and transfers several current Church Order regulations to the category of synodically adopted guidelines.

We were informed by persons and groups representing the major ethnic groups in the CRC whom we consulted that it is especially in the areas of personal and interpersonal responsibilities that something more needs to be said in the Church Order. We note, however, that the Church Order does not omit this entirely: official discipline, e.g., may be exercised only when personal discipline and mutual discipline have failed to accomplish their goals. Even when discipline enters the official stage, the congregation is consulted, and announcements are made at each step for its participation and prayers. It must be conceded, however, that in practice this is not observed as it should be, nor does the Church Order strongly stress this. The provisions are there, but official discipline by the elders—not the personal and communal aspects of discipline—stands out most prominently in the Church Order. Our recommendations seek to correct this emphasis and to make provisions for greater latitude for the churches in their practice while maintaining the biblical principles to which we are all committed.

We accordingly decided upon the following basic approach in preparing our report and recommendations: *That Section IV of the Church Order (The Admonition and Discipline of the Church) be retained and revised with the addition of regulative and/or procedural guidelines.*

VI. Recommendations re the revision of Church Order Section IV

Synod 1990, as noted above, added to our mandate by referring Overture 2 from Classis British Columbia South-East to our committee. We carefully reviewed the proposals of the overture against our own report and compared its recommendations with our own proposals. Essentially the overture makes recommendations concerning many of the same matters that constituted the original assignment of our committee. Representatives of the classis have informed us that the classis was not completely aware of what our committee had been assigned to study. We did, however, profit a great deal from the overture. Our own study and final recommendations were enriched, and a number of suggestions in the overture have been incorporated into our final recommendations as a result.

One item in the overture calls for specific comment. The overture recommends making the following addition to the questions in the Guide for Conducting Church Visiting: "Does the consistory work at fostering a spirit of love and openness within the fellowship of the church so that confession of sin and reconciliation of the sinner can take place?" We decided not to recommend this addition because consistories are already accountable, according

to the Guide, for the "faithful exercise of discipline." This implies that the consistory must be prepared to give an account of whether it adheres to and follows whatever regulations and guidelines the church has established for the exercise of admonition and discipline.

(Since all delegates have an updated copy of the Church Order, we advise that the recommendations which follow be carefully compared with the current provisions of the Church Order.)

A. *That synod adopt the following revisions and guidelines of Church Order Section IV and of Church Order Articles 13 and 65.*

IV. THE ADMONITION AND DISCIPLINE OF THE CHURCH

A. *The Discipline of Members (General Discipline)*

Article 78

a. *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.*

b. *The consistory shall instruct and remind the members of the church of their responsibility and foster a spirit of love and openness within the fellowship so that erring members may be led to confession of sin and reconciliation.*

Article 79

All members of the church are under the spiritual care of the congregation of which they are members and are under its admonition and discipline as exercised by the 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, to restore those who err to faithful obedience to God and full fellowship with the congregation, and to uphold God's honor. see below

Article 81

a. *Members who have sinned in life or doctrine shall be faithfully disciplined by the consistory and, if they persist in their sin, may be excluded from membership.* see below

b. *Members by baptism who have been excluded from membership in the church and who later repent of their sin shall be again received into its fellowship only upon public profession of faith.* see below

c. *Confessing members who have been excluded from membership in the church shall be again received into its fellowship upon repentance of their sin.* see below

Subj & evidence?

GUIDELINES FOR CHURCH ORDER 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.* see art 80

Official?

Plural?

2. Discipline shall be applied by the consistory only after an adequate investigation has been made and the member has had ample opportunity to present his/her case.
3. The exclusion of members by baptism shall take place in the following manner:
- An announcement, ordinarily without mentioning the name, shall be made to the congregation with a request for prayer for that person.
 - Thereupon the advice of classis shall be requested.
 - After the advice of classis has been received and before the final announcement of exclusion from the church is made, another request for the prayers of the congregation shall be made, this time with mention of the name.
4. The exclusion of confessing members shall take place in the following manner:
- A person who persistently rejects the admonition of the consistory shall first be suspended by the consistory from the privileges of communicant membership.*
 - If the member fails to show repentance after his/her suspension, the consistory with the permission of classis acting in executive session may proceed to exclude that person from membership in the congregation.
 - The consistory shall publicly notify the congregation of its intention and, later, of its final action to exclude the person from membership on the basis of the person's failing to heed the admonition of the consistory. The liturgical forms and announcements ordinarily shall be used for this purpose, but these may be used? or adapted for this purpose.
 - The church and its consistory shall in every possible way continue to show God's desire that the excluded member be restored to the fellowship of God and his people.
5. The role of the classis in giving approval to a consistory to proceed further in the discipline of a member is
- to judge whether proper procedure has been followed,
 - to assure that adequate pastoral care has been extended to the person, and
 - to determine that the consistory has advanced adequate reasons for proceeding with the discipline.
6. The classis' granting of approval to a consistory to proceed with the discipline of an erring member does not obligate a consistory to proceed, since repentance and restoration to the full fellowship of the church are always possible.

B. The Discipline of Officebearers (Special Discipline)

[Comment: The attention of synod is called to the following with reference to our proposals respecting the discipline of officebearers. Essentially, what is being proposed is a return to the provisions of the Church Order prior to 1965. In 1965 then-current practices were given Church Order status by being added to Section IV of the Church Order. Our committee, however, felt that the Church Order should state the basic elements of special discipline and that the procedural matters could best be placed under the guidelines.

* Note: "The privileges of communicant membership" include but are not limited to such things as the right to participate in the sacraments, the right to vote at congregational meetings, and eligibility to hold office.

The proposed revision of Articles 82 and 83 and the guidelines include what our present Church Order provides.]

Article 82

The council shall have jurisdiction in the case of a charge against an officebearer. If convicted, the officebearer may be suspended or deposed from office, or from the privilege of membership in the church, or both.

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Article 83

When an officebearer commits any sin which disgraces the church or is worthy of punishment by the civil authorities, the council of the congregation in which the officebearer holds office together with the consistory of the nearest congregation shall immediately suspend or exclude the officebearer from office. Ministers of the Word shall only be suspended; whether the council shall depose them from office shall be subject to the judgment of the classis with the concurrence of the synodical deputies.

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GUIDELINES FOR CHURCH ORDER ARTICLES 82-83

1. All officebearers, besides being subject to general discipline, are subject to special discipline, which consists of suspension and deposition from office. General discipline shall not be applied to an officebearer unless the officebearer has first been suspended from office.

(cf. present Church Order Art. 88)

2. When a neighboring consistory does not concur in the position of the council of the officebearer involved, the original council shall either alter its judgment or present the matter to classis.

(cf. present Church Order Arts. 90-91)

3. The suspension of an officebearer shall be lifted by the assembly which made the decision, upon sufficient evidence of repentance.

(cf. present Church Order Art. 93)

4. A deposed officebearer shall be reinstated to office only if the officebearer has given evidence of repentance, if he/she can serve without being hindered in his/her ministry by the consequences of his/her past sin, and if his/her reinstatement would be to the glory of God and the profit of the church.

(cf. present Church Order Art. 94-a)

5. The council of the church which imposed the discipline shall declare a deposed minister eligible to receive a call to the ministry upon the affirmative judgment of the classis which approved the deposition, together with the concurrence of the synodical deputies. When a deposed minister accepts a call, he shall be reordained. In the event that the classis and the deputies disagree or the deputies do not render a unanimous judgment, the matter shall remain in status quo until adjudicated by synod.

(cf. present Church Order Art. 94)

B. That synod amend Church Order Article 13 to read as follows:

13. SUPERVISION OF MINISTERS OF THE WORD

Retain the present wording of paragraph "a"

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a. A minister of the Word is directly accountable to the calling church and therefore shall be supervised in doctrine, life, and duties by that church.

When his work is with other than the calling church, he shall be supervised in cooperation with other congregations, institutions, and agencies involved.

Insert material from Church Order Article 92 as new paragraph "b"

b. A minister of the Word whose membership resides with a congregation other than his calling church is subject to the admonition and discipline of both churches. Either council may initiate disciplinary action, but neither shall act without conferring with the other. If the councils disagree, the case shall be submitted to the classis of the calling church for disposition.

Retain the present paragraph "b" as the new paragraph "c"

c. A minister of the Word may be loaned temporarily by his calling church to serve as pastor of a congregation outside of the Christian Reformed Church, but only with the approval of the classis, the concurrence of the synodical deputies, and in accordance with the synodical regulations. Although his duties may be regulated in cooperation with the other congregation, the supervision of his doctrine and life rests with the calling church.

C. That synod amend Church Order Article 65 (Pastoral Care) to read as suggested below.

Article 65 of the Church Order deals with the subject of pastoral care. This article clearly places admonition and discipline among the responsibilities of ministers and elders when it states, "The ministers and elders shall . . . faithfully minister to . . . those who err."

The article as it presently stands omits reference to the pastoral function of the deacons. The form of ordination specifically refers to this aspect of their ministry when it states that "the work of the deacons consists in . . . the relief of the distressed both with kindly deeds and [with] words of consolation and cheer from the Scriptures." Church Order Article 25 as amended by Synod 1987 and ratified by Synod 1988 states that the deacons' ministry is performed "with words of biblical encouragement and testimony which assure the unity of word and deed."

We recommend, therefore, that Church Order Article 65-a be revised to include the pastoral responsibilities of all officebearers and not just those of the ministers and elders.

65. PASTORAL CARE

- 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 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 in their ministry to those who are in need.*

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Grounds:

1. This clarifies the pastoral functions of all officebearers.
2. This provides a basis upon which to further define the task of elders and ministers to pastor those who err in doctrine and life.
3. The emphasis in admonition and discipline falls upon the restoration of the erring.
4. This is consistent with the provisions for the offices of the church in Church Order Articles 24, 25, and 74.

VII. Recommendations with respect to announcements by way of the forms for excommunication and readmission

Synod also instructed our 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 forms for excommunication and readmission in the *Psalter Hymnal* (pp. 988-91).

A. Proposed 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 the 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, 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 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 consistory.

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 may return to the God and Father of our Lord Jesus Christ with confession of sin and assurance of faith.

B. Proposed 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 consistory and congregation and who remains unrepentant to this day of his/her sin and offense against God and his church and refuses to heed the admonition of the church and its consistory. 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 _____ (name) _____ 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.)

C. Proposed Form for Readmission

Announcement

Some time ago _____ (name) _____ was excluded from membership in the church of our Lord because of his/her refusing to heed the admonition of the church and its consistory and remaining unrepentant of 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 of repentance. We now thankfully and joyfully announce that our brother/sister has shown true repentance and has 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 receive again 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 (Ezek. 18; Luke 15). 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 found in the 1987 edition of the *Psalter Hymnal*, pp. 990-91.]

VIII. Confidentiality with respect to disciplinary procedures and announcements

Both in Canada and the United States today we are witnessing an increasing involvement on the part of the civil courts in the life and practice of the church. A number of cases that have reached the courts touched on the matter of confidentiality and public announcements in the exercise of disciplinary procedures. We may expect that this trend will continue.

Therefore, Synod 1989 instructed our committee to give consideration to the matter of confidentiality in cases involving announcements in the public exercise of admonition and discipline. The decisions of Synod 1989 with respect to confidentiality were helpful to us. We also consulted with members of the committee that studied the issue of confidentiality as to what the implications are for the public exercise of 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 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 the baptism of adults, *Psalter Hymnal*, pp. 966-71).

Such commitments must be taken seriously by those who make them. Pastors and consistories must diligently instruct those who make these promises to take them seriously and understand what they are promising. It can be argued that these pledges give a consistory warrant in the procedures for discipline to make public announcements that include specific mention of a person's name or the sin for which discipline is being exercised. Our proposed announcements therefore include references to the mention of the name or sin of an individual.

We believe, however, that it is best left to the judgment of the consistory which specific announcements are to be made and, especially, whether or not these announcements shall include the name and/or sin of the person. Also, the consistory, when it makes an announcement, should give careful attention to the wording of the announcement and record the exact wording in its minutes. Announcements should be read and not published or made extemporaneously. Whatever procedure is followed, the consistory must be fully satisfied that what is done is done out of love and for the purpose of contributing to the restoration of the person concerned.

These observations can be summarized as follows:

1. Every church should state its membership commitments very clearly for all who are members as well as for those who join its fellowship. This includes their participating in and placing themselves under the admonition and discipline of the church.
2. Officebearers should scrupulously observe confidentiality with respect to persons who come under their counsel and discipline.
3. Careful and confidential records should be kept whenever a discipline case reaches the level of action by the elders or announcements are made to the congregation.

4. Special care should be observed in the wording of public announcements and whether the announcement should include mention of the sin and name of the person.
5. Established policies with respect to procedures and public announcements should be consistently followed by the elders of the church.

IX. Summary of recommendations to synod

- A. That synod recognize Rev. Alfred E. Mulder (chairman) and Dr. Richard R. De Ridder (secretary) as representatives of the committee and grant them the privilege of the floor when the matters relating to this report are discussed by synod.
- B. That synod adopt the proposed revisions of Church Order Articles 13 and 65 and the revisions and additions proposed for Section IV as recommended by the committee (cf. Section VI of this report).
- C. That synod adopt the guidelines proposed for the amended articles of the Church Order as recommended by the committee (cf. Section VI of this report).
- D. That synod adopt the proposed revisions of the forms for excommunication and readmission and the announcements (cf. Section VII of this report).
- E. That synod affirm the necessity for strict confidentiality on the part of councils and consistories in all matters relating to admonition and discipline (cf. Section VIII of this report).
- F. That synod declare this to be its answer to Overture 2, Synod 1990.
- G. That synod note that the committee has completed its assignments.

Committee to Study Section IV
of the Church Order
Alfred E. Mulder, chairman
Richard R. De Ridder, secretary
Youn K. Chung
James Tuininga
Dante A. Venegas

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COMMITTEE ON YOUTH AND YOUNG-ADULT MINISTRY

I. Mandate

Synod 1988 appointed this study committee in response to two overtures requesting an evaluation of CRC youth and young-adult ministry. These overtures, synod stated, revealed a wide concern, many questions that merit answers, and the need for a clear vision (*Acts of Synod 1988*, p. 615, B).

Synod charged the committee to

- a. analyze/evaluate present ecclesiastical youth ministry as facilitated by the CRC and youth agencies;
- b. develop young adult/youth ministry vision, program, and structure for the CRC; and
- c. develop and state theory as well as practical advice so as to help the church in all areas of church concern for youth/young adult ministry.

(*Acts of Synod 1988*, p. 615, C)

Furthermore, synod instructed that the study should

include, but not be limited to, spiritual growth program, structure, Bible knowledge and church education, congregational life, service, fellowship, and leadership development.

(*Acts of Synod 1988*, p. 615, C)

A. Definitions

As a committee, we immediately faced some problems of definition. Certain terms included in the synodical mandate enjoy a wide variety of uses and meanings within the church. Accordingly, we offer the following definitions of terms to clarify their use in this study:

By youth we mean intermediate-school-age (3rd through 6th grades), junior-high-school-age (7th and 8th grades), and senior-high-school-age (9th through 12th grades) young people.

By young adult we mean post-high-school single young people under 30 years of age. (Note: References to youth and young adults throughout this report are not intended to be limited to "covenant young people," baptized and taught within the church. Rather, these terms are meant to include also those whom the church has contacted or is trying to influence through its various outreach programs.)

By youth and young-adult ministry we understand the process of nurturing youth and young adults toward a maturity appropriate to their developmental needs and stages with the goal that they come to know Jesus as Savior and Lord and love him in service.

By ecclesiastical youth and young-adult ministry we understand the particular task of the church and its agencies to guide and nurture youth and young adults toward a mature faith in Jesus as Savior and Lord that finds expression in a meaningful profession of faith and in full participation in the life and work of the church. This definition con-

sciously excludes tasks that properly belong to the family, the school, or youth clubs. Examples of such tasks are nurturing a general human maturity, socializing the youth, preparing them for their life vocations, for Christian discipleship, for effective witnessing, and for promoting the kingdom of God in every area of life. It centers instead on the task of the institutional church to "impart the faith" to its youth.

By **agencies** engaged in youth and young-adult ministry we understand synod to mean agencies that are closely affiliated with the Christian Reformed Church; these include United Calvinist Youth (UCY) and its component organizations, Young Calvinist Federation (YCF), Calvinettes, and Cadets.

By CRC engaged in youth and young-adult ministry we understand synod to mean committees and persons who operate under the direction of the denomination or individual churches as well as church agencies that operate under the direction of the synod of the Christian Reformed Church and have synodical mandates which might be understood to include activity in this area. This category would include congregational youth or young-adult ministry committees, classical youth or young-adult ministry committees, youth pastors, specialized ministry persons, youth elders, The Back to God Hour, Calvin Theological Seminary, the Chaplain Committee, CRC Publications (Education Department and *The Banner*), the Christian Reformed World Relief Committee, Home Missions (SWIM and campus or servicemen's ministry programs), the Synodical Committee on Race Relations, and World Missions.

The Christian schools associated with Christian Schools International on the elementary, junior/middle, and high-school levels, Calvin College, Dordt College, The King's College, Redeemer Reformed Christian College, Trinity Christian College, and the Christian Reformed/Reformed Church in America-sponsored Reformed Bible College are all clearly engaged in youth or young-adult ministry. We judged their activities, however, not to be specifically ecclesiastical in nature. Still, since there does appear to be considerable overlap, we will discuss the implications of their activities for the ecclesiastical youth and young-adult ministry of the CRC.

B. Procedures

Recognizing the specialized character of youth and young-adult ministry and the advisability of conferring extensively with practitioners in this area, the committee spent a good part of its meetings consulting with such experts, asking them their views on youth ministry in general and on the youth and young-adult ministry in the Christian Reformed Church in particular. A partial list of these consultants follows:

Gerry Bysma, president of the Cadet board and chair of the UCY board

Brian Bosscher, director of the YCF

G. Richard Broene, director of Cadets

Herb de Ruyter, youth pastor in British Columbia, former vice president of YCF, and former youth pastor in Edmonton, Alberta, and Ottawa, Ontario

Dale Dieleman, staff member of the YCF

Gordon Dornbush, office manager of UCY

Robert Grussing, vice president of YCF and youth pastor at LaGrave Avenue CRC, Grand Rapids, Michigan

Robert Helder, youth director at Sunshine Ministries Center

Joanne Ilbrink, director of Calvinettes

Russell Knight, Urban Reconciliation Services, former director of urban ministries for Youth for Christ

Robert Menkveld, president of YCF

Robert Pohler, secretary of YCF and youth minister at Faith CRC, Holland

Linda Schippers, president of the Calvinette board

Dan Spader, director of For Life Ministries, associated with Moody Press

Julie Stob, Calvinette counselor at Brookside CRC, Grand Rapids, Michigan

Dave Veerman, youth-ministry consultant and author, president of Livingstone Corporation, and former director for Youth for Christ

Cindy Veldheer, junior-high minister, Bethany RCA, Kalamazoo, Michigan

Besides conducting personal interviews with consultants, we sent letters with specific questions about youth and young-adult ministry to all the synodical agencies and committees, the stated clerks of all classes, presidents of the CRC-related colleges, and principals of a number of CRC-related high schools.

We also read and discussed together considerable literature in this area. The following studies on youth ministry we found especially helpful:

Fragmented Gods by Reginald Bibby

Friendship: A Window on Ministry to Youth by Donald Posterski

Five Cries of Youth by Merton P. Strommen

Adolescent Spirituality by Charles Shelton

Readings and Resources in Youth Ministry by Michael Warren

A Vision of Youth Ministry by the United States Catholic Conference

Our mandate from synod required a study not only of youth ministry but also of young-adult ministry within the CRC. However, our committee's time was absorbed primarily with our study of ministry to youth; we were unable to deal adequately with ministry to young adults. Accordingly, the present study, while including a survey of young adults, some historical materials, analysis, evaluation, etc., has not been able to study whether or not the nurture model is the best approach in the church's ministry to young adults. Therefore, the Synodical Interim Committee has extended the work of our committee for one more year so that we may complete our mandate by bringing to Synod 1992 additional study on the church's ministry to young adults.

II. Voices from the church

During our twenty-one-month study, we heard many voices expressing opinions, concerns, and wishes about our church's youth and young-adult ministry. Some of these voices were thoughtful, some emotional, some theoretical, some practical. To permit you also to hear a sampling of these voices, we present twenty-nine statements that we heard during the course

of our study, statements from our consultants, from our survey, and even a few from one another.

Whether you agree or disagree with these statements, please recognize them as views that are held today in our church. We hope that they will at least bring you also face-to-face with the issues of youth and young-adult ministry in the CRC. As we have become convinced, it is an issue that may not be ignored if we are to be fully responsible to our Lord.

Voices

A. About young people

1. Developmentally speaking, young people are ready to entertain and take on the claims of Jesus at an earlier age than is traditionally assumed.
2. Young people must be given opportunities for meaningful service within the fellowship of the church.
3. "There's an inability to accept our children as Canadian—not Nederlands—kids."
4. Young people, even if professing members, are allotted the role of "second class" members; they are considered the "church of tomorrow."
5. "It's a small thing; after the sermon, there is coffee for the adults, but no drinks for the kids."
6. "I grew up in a Christian home. But my parents never asked me about my personal relationship to Jesus Christ."

B. About youth ministry

1. The youth are a very special responsibility of the church, and this responsibility is inalienable and intransmissible.
2. Christians must understand the role of the communities of faith—both the church and the family—in transmitting the faith to the next generation.
3. Ministry to youth is a direct implication of the church's baptismal vows, for youth, no less than adults, are the church and must be ministered to as seriously as any other age group.
4. In many churches, youth leaders are hastily recruited, inadequately trained, and insufficiently supported. Many leaders are simply "hanging on by their teeth" from week to week, barely surviving.
5. Youth ministry is often seen as a maintenance ministry, a baby-sitting service for covenant youth. They are content with a steady stream of games, recreational activities, films/videos, and a periodic study program.
6. An uneducated youth pastor, a marginally committed volunteer, and a tangentially interested consistory do more damage to youth ministry than none at all.
7. "I was hired as youth pastor because of the church's frustration, fear, and competition."

C. *About young adults and young-adult ministry*

1. "I think this survey is merely an attempt by the hierarchy in the church to once again pretend to deal with the problems facing young adults, but after all the smoke has died down, we once again will be relegated to second-rate members, whose opinions and ideas are just a minor distraction."
2. "I grieve for those young adults one to five years out of high school who are not part of a college community. Their social life can easily center in a bar. We do not have the support systems to lead them through this time in their lives."
3. "In the eyes of the church, once you are married, you've made it. If not, you're a nobody."
4. Single young adults who don't go on to college are the primary "drop outs" from the church today.

D. *About the CRC's ministry to youth and young adults*

1. No good philosophy of youth ministry exists in the CRC for why congregations (and classes and even the denomination) do what they do (or fail to do).
2. In many churches, youth ministry continues to be funded by the youth themselves rather than by the general budget of the church, as it properly should be.
3. The present CRC clergy rank commitment to youth low on their priorities (4.9 on a scale of 1 to 7)—a sad fact, given that the minister is usually the pacesetter within a local congregation.
4. Youth ministry positions lack status in the CRC. Persons in such ministry lack credibility in the churches.
5. Calvin Seminary has no course in youth ministry required of all future pastors.
6. How anomalous that a denomination which identifies covenant nurture of its youth as one of the church's paramount tasks has no denominational agency "conscience" to ensure that it is being done well.
7. The CRC has farmed its youth ministry out to the UCY and Christian schools.
8. Every agency in the church must continually keep before it this fundamental question: "How does faith develop in youth?"

E. *About the Christian day school and youth ministry*

1. Gradually the Christian school is supplanting both the home and the church as the primary spiritual community for students who attend.
2. For the church and school to continue to operate in their separate spheres without talking and planning together is shortsighted—and in the long run is detrimental to the youth both institutions seek to serve.

3. The church's youth ministry appears to be stronger and more vital where Christian high schools do not exist.
4. Parents have a tremendous fear that their children, once out of the safe enclave of the Christian school and church, will be lost to temptations.

III. History of youth and young-adult ministry in the CRC

Historically, outside the traditional programs of catechism class and the Christian day school, the Christian Reformed Church has shown little official concern for or interest in the nurture of its covenant youth. While the Church Order requires consistories (and churches) to promote catechism teaching (Arts. 63 and 64) and Christian day-school education (Art. 71), it says nothing about any additional need for ministering to youth. This is underscored in the Guide for Conducting Church Visiting, where the only questions regarding youth relate to catechism training and Christian day-school attendance and the only issue is "Do they profess Christ as their Savior and Lord, and seek admission to the Lord's Table?"

A. Parachurch youth and young-adult ministry

In the early years of the Christian Reformed Church, as today, churches were very diligent in their catechetics. In the late 1800s, however, some people—including some of the youth themselves—began to realize that catechism classes were not meeting all of the spiritual needs of the church's youth. In some churches, "youth societies" were formed. Young men, primarily post-high-school and unmarried, formed groups to study the Scriptures, discuss Reformed doctrine, and fellowship together. As these groups became more popular, there were others who vocally questioned the need for them and the propriety of them. These critics felt that catechism classes, Bible-study groups already functioning in the church, and the rising interest in Christian schools were sufficient. As one writer in the official denominational paper wrote, "We tolerate them [the new youth societies] because they keep our young men safely occupied." In effect, most churches were content not to support or encourage young-men's societies.

But the popularity of such societies grew. Ironically, these societies grew fastest in areas where Christian high schools were also present. These young men coveted the opportunity to lead their own groups, select their own materials, and set their own agendas. In doing so, they adopted the model of youth societies from the Netherlands, the model they knew best. Many of the young men active in the growth of societies in America had been heavily influenced by Abraham Kuyper, the Dutch Reformation movement of 1886 (*the Doleantie*), and the type of study society that movement had promoted for young men. So, while the membership of these societies was almost exclusively Christian Reformed, they were organized apart from the encouragement, parameters, and authority of the local consistory (and church).

In 1893, the first regional group of young-men's societies (*De Gereförmeerde Bond*) was organized in Illinois, soon followed by leagues in Michigan and New Jersey. In the spring of 1919, at a gathering of young men from around the country, Professor Louis Berkhof proposed the dream of a federation of young-men's societies. Those present at the meeting accepted the chal-

lenge. As in the Netherlands over thirty years before, the "founding fathers" of this new federation were young men in their late teens and early twenties.

Simultaneous with this movement among the young men was the formation of societies for young women in many churches. While these "girls' societies" began about the same time as the young-men's societies, they were not officially federated until 1932. Although these two organizations shared many things, including a publication called *The Young Calvinist*, they remained separate until the late 1950s. Through the years, the Young Calvinist Federation, as it has come to be known, has gained acceptance as a parachurch organization related to the CRC. Although it has made some attempts to reach into other denominations, these have been generally unsuccessful. Its present membership consists of about two-thirds of the Christian Reformed churches.

In the 1930s, churches in the Netherlands began to organize boys' societies (*knapen-vereeningen*) for boys age eight and up. As the post-World War II immigrants began to arrive, they brought this concept of ministry with them. But success in America came slowly. In 1950 the issue was discussed briefly at synod, and a study committee was appointed. In the spring of 1952, several men came together in the Grand Rapids area, designed a program for "boys," wrote a handbook, and recruited several pilot churches. By October of the same year, the Calvinist Cadet Corps was formed. Presently there are over five hundred CR churches with Cadet programs.

A few years after Cadets began, a program for young girls (eight and up) was developed and implemented in a church in Jenison. Patterned after Girl Scouts, the program worked so well that other churches began inquiring about it. The Young Calvinist Federation offered its help and financial assistance, and soon the program was international. Calvinette clubs are presently found in more than six hundred CR churches.

With youth ministry becoming more and more associated with high-school youth, many pastors and churches appealed to the Young Calvinist Federation in the early and mid-seventies for assistance with the increasing young-adult population (single and under 30) in their churches. YCF responded with the publication of *Y.A.M.* magazine, a bimonthly publication designed to assist churches, consistories, and young-adult leaders form, build, and encourage young-adult ministry in their congregations or regions. In the early 1980s, YCF began annual conventions for young adults; they continued for five years. (Conventions for youth had begun in the 1920s and have continued until today.)

In 1966, Cadets, Calvinettes, and YCF organized to form United Calvinist Youth. The CRC has always had a unique relationship with UCY. Although its members are neither funded nor governed by the CRC, UCY is (presently) considered a "denominationally related" organization—the only organization to carry this distinction. (*The Acts of Synod* have listed the relationship between the CRC and UCY in various ways, including "Denominational Youth Agencies" [1977, p. 97] and "Denominational Agencies" [1986, p. 883]).

Over the years, synod has appointed synodical representatives to a number of agencies, including one to each of the three UCY divisions: Cadets, Calvinettes, and YCF. In 1977, synod approved new guidelines for "Synodical Representation" (*Acts of Synod* 1977, p. 68), and shortly afterwards, this liaison position was dropped entirely.

Although UCY receives no direct denominational funding (quota), each division is recommended for one or more offerings each year. In 1970, by way of exception, synod acceded to a UCY request for a \$1 quota for three years to help finance its present building.

Throughout its history, UCY and its various divisions have had close working ties with the CRC.

B. Youth ministry through catechism, Sunday school, and church school

The Synod of Dordt (1618-1619) prescribed catechetical instruction at three locations (and thus through three channels): at home, in church, and in school. Parents were to teach their children and "their whole household" the catechism and the basic Bible stories. The schoolmasters, under the supervision of local consistories, were to teach Christian doctrine to their students through three books: a book for beginners, a book for more advanced students, and the Heidelberg Catechism itself. At the second service each Sunday, the pastors were to explain in language understandable even to children the content of the catechism (covering the entire document in one year). It is in the context of this prescription of Dordt that catechetical teaching developed in the CRC.

The contrasts between the pattern of Dordt and our own practices is obvious. We have traditionally viewed the teaching of the catechism to children as the task of the church (the pastor with the assistance perhaps of some of the elders), and sermons on the catechism are aimed almost exclusively at adults. Some of the Christian schools have included doctrine in their curricula, but most have concentrated instead on teaching the Bible (especially to younger children). We also consider the teaching of the Bible stories to be a primary responsibility of the family (in its daily devotions) and of the church (in the Sunday school).

The Sunday school began in Britain (Robert Raikes, 1780) as a method of teaching reading (literacy) and basic Bible stories to inner-city children. It took firm root in the American churches and became a primary instrument for evangelization (both inside and outside the church) and for the teaching of Bible stories and morality. Sunday schools appeared in the Christian Reformed churches during the last quarter of the nineteenth century. By 1918 they had become common enough that synod appointed a committee to study the relationship of the Sunday school to the CRC. This committee judged Sunday school to be an excellent method of evangelization. It also judged that the Sunday school made up for the very deficient home training in the Bible and served as a "supplement and corrective" to the teaching of catechism in the church.

Synod 1970 mandated a "unified church school curriculum." The purpose of this was to unify (while doing justice to) the dual tracks of Sunday school and catechism and to provide integrated instruction by the church to children (and adults). It was also intended to overcome the dualities that had developed between the teaching of Bible stories (with moral applications) and the teaching of doctrine, between lay teaching and clergy teaching, and between neighborhood children and covenant children. This integration of Sunday school and catechism was embodied in the curricula developed by the CRC (*Bible Way* curriculum and the projected *Life* curriculum) and in varying degrees in the practice of local congregations.

C. *The Christian day-school movement*

The first Christian day school in the Reformed tradition was founded in Nijmegen in the Netherlands in 1844. It began with 116 pupils. The parents agreed to become members of an association that would finance and operate the school. The stated reason was that these parents wanted a school where the teachers could freely speak about Christ, inculcate Christian faith and service, and form in their children the ability to make right religious judgments. Since doctrine was taught in the church, the Bible and biblical history were to be taught in the school. However, the entire curriculum would be planned to express the Christian faith.

By 1864 there were 267 Christian schools throughout the Netherlands; 180 were run by associations and 87 by church congregations.

When immigrants from the Netherlands began to settle in large numbers in the United States (1846-1847), most of the early church communities chose to send their children to the public schools rather than to form their own Christian day schools. Partly this was due to economic reasons, but many parents also found nothing objectionable in the public schools as far as teaching of Christian morality and life-style were concerned. The Christian day schools that were established—by 1881 there were 471 students in six schools, five of them in western Michigan—taught in the Dutch language and were strictly controlled by local churches (not by associations of parents).

Around 1880 a new wave of immigrants began to arrive from the Netherlands. They brought along some new patterns in Christian education, a new rationale for Christian day schools, and a new emphasis on the need for a well-rounded curriculum in the English language that would prepare children for life in American society. By 1920 the number of Christian schools had increased rapidly, from six schools to eighty schools, and the degree of CRC participation had also increased, from 21 percent to 52 percent of CRC children attending.

Now, in the beginning of the last decade of the twentieth century, Christian Schools International lists a few over four hundred schools, with an attendance of about ninety thousand students; however, CSI estimates that approximately 10 percent of the students on the elementary levels are not CRC members and that this increases to approximately 50 percent on the high-school level. The CRC yearbook (1990) lists the number of nonprofessing members as 118,211; since this figure includes both pre-school and post-high-school people who have not made a profession of faith and some school-age children who have, it is difficult to calculate accurately any percentages. According to estimates from CSI, however, around 70 percent of CRC children appear to be attending Reformed Christian day schools.

The 1980s witnessed and the early 1990s are witnessing some serious re-thinking and reevaluating of our Christian school system. These efforts include the Chicago Conferences (1986, 1987, and 1988) and the conference on the *12 Affirmations* (1990), the National Education Longitudinal Study (1988), the study on Christian schooling at Calvin College during the 1990-91 academic year, and the International Congress on Reformed Christian Schools, scheduled for 1992. What possible proposals for restructuring may come from these various studies it is too early to predict.

D. Youth and young-adult ministry in North America

In *The Complete Book of Youth Ministry* (Moody, 1987), Dean Borgman, associate professor of youth ministries at Gordon-Conwell Theological Seminary, identifies the beginnings of modern youth ministry with "the social evolution of modern adolescence and the view of that development taken by church and society. Dynamic changes in the youth subculture have affected the growth of youth ministry." Youth as a distinct subculture became important as a result of the Industrial Revolution, when "they were beginning to be seen as people with new significance, freedom, resources, and needs." Prior to this time, youth played significant roles in numbers and influence in religious revivals such as the Great Awakening and Second Great Awakening, youth missionary movements, and collegiate renewal movements. As adolescence emerged as a recognized developmental stage and as urbanization began to characterize the American scene, youth movements began to flourish.

British influence is seen in the growth of the Sunday school, the YMCA and YWCA, and missionary societies, such as the Student Volunteer Movement for Foreign Mission. All of these developments took place in the latter part of the nineteenth century.

The Christian Endeavor Movement, founded by Francis Clark in 1881, was begun because of a perceived lack of spiritual vitality in the previous forms of youth ministry. It was to become an experience-based youth ministry, emphasizing disciplined study of Scripture and prayer. This movement was to dominate youth ministry through the first two decades of the twentieth century.

It took the development of the high-school experience in the 1930s to bring about a recognizable youth culture with its own rituals, music, rites of passage, and needs. With World War II the "teenage" culture caught the attention of those who had merchandise to sell, and teen marketing had its start. The church began to notice this segment of the population, yet youth ministry continued to take place outside the church under the leadership of dynamic personalities and creative organizations, such as Percy and Ruth Crawford with their gospel choruses and Bible conferences, Jim Rayburn and Young Life, and Youth for Christ, which developed almost simultaneously in the United States and Canada.

Individual churches and denominational youth ministries, especially in the 1960s, began to emulate the ministry models of Youth for Christ, Campus Life clubs, and Young Life clubs. Specialty organizations in support of youth ministry also developed in the late 1960s and early 1970s, for example, Youth Specialties and *Group* magazine. Leadership training and resource development were the primary efforts of these organizations.

With the exception of denominations such as the Southern Baptist Convention and the Roman Catholic Church, denominational youth ministries of strength and influence were late in arriving. The loss of youth membership in the 1960s and 1970s forced many denominations to reexamine their approaches, and they often turned to the experience and pattern of parachurch organizations for models and wisdom.

E. Comparison with CRC experience

One of the significant differences between the typical North America youth-ministry experience and that of the CRC lies in the fact that our church was deeply influenced by the model of youth ministry imported from the Netherlands. This model largely formed the structure and membership of our early youth ministry. Prior to the organization of the YCF, young-men's societies made up the sum total of our youth ministry. These were structured like the Kuyperian study groups which flourished in the Netherlands following the Reformation movement of 1886. They were made up of post-high-school-age single young men who met and debated matters related to scriptural interpretation and doctrine. Even during the growing youth-culture period of the 1930s and 1940s, when the coeducational, experiential Scripture-and-prayer approach of the Christian Endeavor Movement was gaining strength, this same Dutch model dominated youth ministry in the CRC.

A second difference centers in the nurture-versus-evangelism issue. In his 1950 publications *The Calvinistic Youth Movement*, Richard Postma stated that "the Calvinistic youth organization cannot and may not be an organization for evangelization." Its purpose, in contrast to the self-consciously evangelistic purpose of most other youth-ministry organizations, was "the preparation of youthful members of the church for life by aiding them to understand and to live according to the principles of the Word of God as it applies to every domain of life."

A third contrast was the separation of the sexes, which, until the late 1950s, was the norm for local Young Calvinist societies; this contrasted with most evangelistic, parachurch youth organizations, which were self-consciously coeducational. Again, Richard Postma in 1950 said it best: "It is the character of the Calvinistic youth organization which makes separate societies for young men and for young women desirable and necessary." This stance was predicated on the different roles that men and women were to assume in society and the church.

These, then, are the significant contrasts between the typical North American development of youth ministry and that within the CRC: the role played by the Kuyperian study-society model, the deliberate avoidance of evangelism in favor of nurture, and the gender-specific nature of the pre-1960s youth groups.

IV. Biblical foundations

Few concerns of parents, grandparents and others in the church are stronger than this one: "Will our children (and grandchildren, and great grandchildren) have faith?" When we talk about transmitting the faith from one generation to another we are talking about covenant keeping. God is always faithful about covenant keeping. As Christians we must learn how to keep covenant in our families and in the family of God, the church.

(M. Hugen and M. Snapper, "Preface," *Covenant Keeping*)

God, the great covenant-maker, took the initiative in revealing himself to us, in calling us as a people to himself and in restoring fallen persons as a true reflection of his image. He covenanted with Abraham, Moses, Israel, and with his church.

In establishing a relationship with Abraham, God promised a "heritage" of descendants: "I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you" (Gen. 17:7). Assured by the presence and promises of God, Abraham walked boldly by faith.

After building Israel into a large nation during their captivity, God delivered his people from Egypt with a great display of mighty acts. At Mt. Sinai, God reminded Israel of its covenantal responsibility: "If you obey me fully and keep my covenant, then out of all nations you will be my treasured possession" (Exod. 19:5). Prior to his death, Moses reminded Israel that "The Lord our God made a covenant with us at Horeb. . . . Hear, O Israel, the decrees and laws I declare in your hearing today. Learn them and make sure to follow them" (Deut. 5:2, 1b). Moses continued by reading the "Ten Words of Covenant" (Deut. 5:6-21).

In the following chapter, Moses outlined God's plan for passing this covenant from generation to generation:

These commandments that I give you today are to be upon your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads. Write them on the doorframes of your houses and on your gates. (Deut. 6:6-9)

This Old Testament covenant, often referred to as the "old covenant," is replaced by a "new covenant" in the New Testament. While the "words" of the "old covenant" were written in stone, the "Word" of the "new covenant" is written in believers' hearts (Jer. 31:31-34). In the new covenant God would take up residence in his people. God sent his Son, the Word in the flesh, to dwell among us for a time. Through his suffering and sacrificial death, we receive forgiveness of our sins and membership in the eternal covenant. Following his ascension, Christ sent his Spirit, who now dwells in our hearts.

Under the new covenant, God's blessings are no longer restricted to Israel but graciously extended to a "new Israel," "a chosen people, a royal priesthood, a holy nation, a people belonging to God"; believers from all countries of the world form this "holy nation," Christ's church.

God continues to be "our God." His covenant is made with his people. The Christian faith is intensely personal, but the covenant is never individualistic. God redeems, nourishes, and governs us within the covenant community. We live, grow, and serve in this community. The responsibilities of the covenant, including the transmission of this covenant from generation to generation, are ours. We confess this task in the sacrament of baptism when we "promise to receive these children in love, to pray for them, help instruct them in the faith, and encourage and sustain them in the fellowship of believers." We further confess this mutual responsibility in Heidelberg Catechism Answer 55: "Each member should consider it his duty to use his gifts readily and cheerfully for the service and enrichment of other members." Paul affirms this in Titus 2:7, where he commands us to be an example to youth "by doing what is good."

One of the primary tasks of the church, according to Paul, is "to prepare God's people for works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God

and become mature" (Eph. 4:12-13). Paul defines this spiritual maturity as "attaining to the full measure of the fullness of Christ" (i.e., Christ-likeness). This is the goal of every believer and, as Paul makes clear in the context of these verses, a ministry of the body of Christ.

Maturity (or Christ-likeness) is commonly understood as the result of a maturation or development process. *Teleios*, the biblical word, is translated in English as "mature, perfect, or complete." We find this word also in the exhortation of Matthew 5:48: "Be perfect, therefore, as your heavenly Father is perfect." Paul testifies to his own progress toward such maturity and underscores its eschatological perspective in Philippians 3:12-16: "Not that I... have already been made perfect... but I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus." Paul also speaks of being "conformed into the image of Christ" (Rom. 8:29), "being imitators of Christ" (Eph. 5:1-2), and being "united with Christ" (Rom. 6:5; Phil. 2:1). Larry Richards comments, "Because God has planted his own life in our personalities, it is our destiny to be like him."

At the same time, Paul urges that "All of us who are mature... should live up to what we have already attained" (Phil. 3:15-16). This demonstrates a concept of "relative" maturity. Leon Morris hints at this same concept when he reflects, "There is one perfection of the bud and another of the flower" (*The Cross in the New Testament*, Eerdmans, p. 281). This suggests that there is a "spiritual maturity" for children or new Christians that may be relatively different from the "spiritual maturity" we look for from adults or lifelong Christians.

Richard Halverson remarks that, when Paul wrote "till we all... become mature," he was not thinking of maturity as an individual achievement but rather meant that "until we all come, nobody is there.... If one member of my body keeps growing when the rest of my body stops growing, there's going to be trouble."

In seeking to formulate a working definition of *maturity*, we note that Scripture underscores several evidences of spiritual maturity which parallel our covenant responsibilities and the work of the church. These include the following six:

A. *A deepening relationship with the living and written Word*

God has revealed himself in his creation, in his written Word, and most fully and profoundly in his son, Jesus Christ, the Word in the flesh. God's children must see, know, and study God through the Bible, for "All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness [i.e., maturing] so that the man of God may be thoroughly equipped for every good work" (II Tim. 3:16-17). They must learn through Scripture to view this world as God's glorious, though fallen, creation, to see their own lives as a call to faithful discipleship, and to be able "to account for the hope" that they hold (I Pet. 3:15).

Most importantly, believers must have a dynamic and growing relationship with Jesus Christ. The essence of "Christ-likeness" is a deep hunger and thirst for God, a complete dependence on him as our "only comfort in life and in death," and a progressive conforming of our lives to Jesus Christ.

It is, therefore, the task of the church to lead others into a relationship with the "Word," with the gospel, and with the promises of God.

B. A devotional life of worship and celebration

The word *worship* comes from the old English word *worthship*, meaning “to focus on someone greater than yourself.” As Christians, the focus of our lives is on praising God for who he is and on thanking God for what he has done. Worship is celebrative, requiring elements of joy, gratitude, and grace (Ps. 8; 75; 84; 92; 95-100; 117; 122; 134-36; 138; 145-50). Worshipers must be challenged and helped to grow in their own inward journey through prayer, Scripture, and spiritual disciplines (Heb. 10:19-25).

It is, therefore, the task of the church to call believers together for regular times of worship—listening to God speak and responding to him by confessing, adoring, interceding, and giving thanks—and to promote a life-style of personal and communal worship among believers.

C. A fellowship with the covenantal community

Jesus Christ, through his Spirit and Word, gathers, protects, and preserves for himself a “community” chosen for eternal life. Every believer is and will always be a member of this community (cf. Heidelberg Catechism Q. and A. 54). This community is called to be an “exemplary community” in the sight of the world. In Matthew 5-7, Jesus calls his followers “not to be like them” (not to be of the world) (Matt. 6:8), but to be salt and light (in the world) (Matt. 5:13-16).

It is, therefore, the task of the church to be the body of Christ (I Cor. 12:12-31), to exhibit the gifts and fruit of the Spirit (I Cor. 12:8-10, 28-30; Gal. 5:22-23), to be the first fruit of the harvest (Jer. 2:3; Rev. 14:4), and to offer a taste of the eternal Sabbath (Heb. 4:9).

D. A life-style characterized by love, healing, and grace

The mark of a Christian is a love which always seeks the best for another (1 Cor. 13:1-7). Modeling such love requires understanding others’ hopes and dreams, sharing others’ pains and sufferings, overlooking others’ minor flaws and immaturities, and encouraging and loving others unconditionally, since maturing is a process. Accordingly, people need an environment which allows them to be vulnerable, to fail, to be forgiven, and to be restored.

It is, therefore, the task of the church to promote spiritual and emotional healing by ministering to those who are ill, hungry, homeless, lonely, and imprisoned (Matt. 25:35-36). The church must sensitize its members to the needs of fellow believers and neighbors and must encourage its members to use their gifts and resources to meet those needs.

E. An outward journey marked by telling and doing the good news

Jesus taught the importance of servanthood (Matt. 12:46-50; 20:25-28) and modeled it by renouncing his place in heaven (Phil. 2:7), washing the feet of his disciples (John 13:3-17), and bearing the full weight of the cross. He called all his followers to an attitude and life of servanthood (Gal. 5:13; Phil. 2:3-7; and I Pet. 4:8-11).

It is, therefore, the task of the church to train and equip believers to serve (Eph. 4:12). Serving is not an option for believers, but an essential part of being the people God called us to be. The church must provide an example and presence in this world by aiding the victims of oppression and battling the structures of injustice.

F. Attitudes and values shaped by obedience to God

In his final commissioning of the disciples, Jesus said, "Go and make disciples of all nations . . . teaching them to obey everything I have commanded you." Discipleship requires submitting one's whole life in obedience to the Lord Jesus Christ. The values, ideals, and priorities Jesus taught are to become our values, ideals, and priorities.

It is, therefore, the task of the church to teach the will of God; to nurture believers to identify, develop, and use their God-given talents; and to integrate these truths and gifts into a life-style of daily service and obedience. The church is God's training center, his encouraging and embracing arm, and his correcting and discipling agent.

Can such "maturity" be intentionally internalized? Can it be taught—or can it only be caught? Since the Holy Spirit is at work here, obviously much of the maturing process is spontaneous and Spirit induced. There are numerous examples of adults who have passed through catechism classes and Christian day schools but who are far from being spiritually mature. Yet the fact that God commands us to "impress these things on our children" assumes that ministry can be designed to actively promote spiritual growth. According to God's command, this must be a priority task.

From the previous theological tenets, we deduce the following propositions, which we believe hold true for youth ministry:

1. The whole church, as the body of Christ and the New Testament embodiment of the covenant, has a primary responsibility for "transmitting the faith from one generation to another" (John 14:6).
2. Since youth ministry is a ministry of the church, the goal(s) of Christ's church is/are also the goal(s) of youth ministry.
3. All youth ministry must have a commitment to the knowledge and integration of the Truth. Moses encouraged the Israelites both to "know" and to "do" what God commanded (Deut. 8:1-6; 10:12-13; etc.). Jesus commissioned his disciples to "teach others to obey everything I have commanded you" (Matt. 28:20).
4. Since the task of youth ministry is "transmitting the faith from one generation to another," it must be intergenerational. To "share the family story," the leader must have experienced that story, at least to some degree (Heb. 13:7).
5. Youth ministry is a discipling ministry, requiring an investment of lives—time, attention, and resources. Because ministry seeks to build a relationship, it must model relationships; it must be relational; it must be personal.

V. Survey of youth and young adults in the CRC

A. Why a survey?

The decision to mandate a study committee clearly arose out of some strong concerns about the church's ministry to youth and young adults. Our committee discussed these concerns and soon realized that we were unable (on the basis of the data we possessed) to determine precisely what problems

actually do exist and how common they are within the CRC. Where do we do well and where poorly in our youth ministry? We needed facts and statistics. Furthermore, we heard concerns expressed by parents, pastors, elders, deacons, and youth leaders, but what about the young people themselves? How do they view our youth ministry?

Accordingly, we arranged for the Calvin College Social Research Center (SRC) to conduct a survey of both youth and young adults in the CRC, and we worked closely with it in developing the survey instrument. Funding for this project came first of all from the Synodical Interim Committee, but we also requested other church agencies who would benefit from the survey to contribute some funding; contributors include Home Missions, CRWRC, World Missions, Calvin College and Seminary, CRC Publications, SCORR, and the Young Calvinist Federation.

The defined purpose of this survey was "to collect profile data on youth/young adults in the CRC and to query their assessment of their ministry experiences in their local congregations."

B. Methodology

Using three variables (Canada or U.S., organized or unorganized, and large or small), SRC randomly selected seventy-five sample congregations. Of these, sixty-one agreed to participate and sent SRC lists of their single youths (16 to 18 years old) and single young adults (25 to 28 years old). The appropriate survey instrument was sent to 450 youths and 418 young adults. Eligible questionnaires were returned by 314 youths and 138 young adults (the low young-adult response was largely due to the inaccuracy of the lists received from the churches; many young adults turned out to be married or to have moved recently). The returns received proved, however, to be a good representation in terms of the three variables mentioned above.

In spite of our careful inclusion of a number (9 percent) of multiethnic congregations in the sample congregations, we note with regret that ethnic minorities were not well represented in the surveys returned.

C. Results of the survey

A summary of the data and the findings for both youths and young adults as developed by SRC are included in the appendices to this report. Please read them carefully since they form a context for much of what follows. A full copy of the youth data and findings (with crosstabulations in terms of relation to God, Christian school, gender, and citizenship) and of young-adult data and findings is available on request from the Calvin Social Research Center with payment of a fee of \$50.00 (this covers duplication, the needed folder, and shipping and handling costs). Please write to the Social Research Center, Calvin College, 3201 Burton St. S.E., Grand Rapids, Michigan 49546.

There are several items in the survey to which we wish to direct your careful attention:

1. Church knowledge about young adults

The difficulty the SRC had in getting names of young adults illustrates the need for congregations to develop closer ties to this group in the church. We recognize that schooling, changing jobs, moving around the country, etc., all loosen the ties young adults have with the

church and make it difficult to know where they are, what they are doing, and even their marital status. Still, any ministry to these church members involves, at a minimum, having basic information about their locations and life situations.

2. Beliefs and practices

The general results of this survey were surprisingly and encouragingly positive. The worrisome comments by some in the church that we are losing our youth and that they lack faith appear to be inaccurate. Over 85 percent of both youth and young adults testify that they "try to live a life to please [God]." Only 6 percent "don't think much about [God]" or aren't sure if they believe in him. Belief in the Trinity, in Jesus as the only way of salvation, and in the Bible as the Word of God runs from 89 percent to 95 percent. (Note, however, that only 75 percent believe that "God created the world out of nothing.") These percentages regarding beliefs drop only slightly among young adults.

Church attendance for youth is also high (91 percent on Sunday mornings and 76 percent attending two to four evening services per month). More important, 71 percent say that they go not because their parents insist but because church attendance is important to them. Church attendance drops markedly with young adults. The reactions to church programs also are generally positive and approving.

These results, however, do not justify an easy complacency. There is a worrisome minority that appear to have serious problems with the church and its ministry to them. Of the 87 percent who "try to live a life that pleases [God]," 38 percent feel distant from him, and only 49 percent feel close to God. About the impact of the church's programs, a few take a negative position, and about a quarter of the youth are neutral. While only about 4 percent give the church a failing grade (F) in its ministry to junior highs and senior highs, 38 percent grade the ministry to junior highs and 29 percent the ministry to senior highs on a C or D level.

3. Sex and drugs

In the specific areas of sexual experience, 83 percent of youth and 48 percent of young adults state that they have never had sexual intercourse; this abstinence rate is considerably higher than that of the general populace. While the use of marijuana and cocaine or crack is very low among both youth and young adults, the use of alcohol is relatively high (55 percent for youth; 86 percent for young adults). Alcohol appears to be a problem, especially with youth.

4. Problem areas

The areas in which both youth and young adults feel that they need the most help from the church are the same areas in which they feel the church is doing a poor job of guiding them. Three areas dominate: developing the habit of regular Bible study (75 percent), learning to talk about their faith with others (68 percent), and developing a regular prayer life (53 percent). These are all important areas for developing a mature faith.

5. Influential people

In listing those who helped them to grow as Christians, youth listed, in order, family member, friend, Christian school teacher, pastor, youth-group leader, and church-school teacher. Among young adults, the pastor jumped up to second place. Youth pastors rated rather low—although this should be qualified by the fact that only one church in ten has such a person. Elders and deacons were at the very bottom (1 percent or less).

6. Sense of belonging

While 80 percent of the youth appear to feel a part of their church, over 27 percent of young adults judged their churches to perform poorly in this area.

7. Citizenship

The crosstabulation in terms of citizenship indicates that our Canadian youth appear to have a greater problem with the church than the U.S. youth. In feeling close to God, feeling satisfied with worship, being satisfied with church programs, Canadian youth rated a consistent 10 percent lower. Professions of faith among youth in Canada is markedly lower than in the U.S. (10 percent in contrast to 36 percent in the U.S.).

8. Attendance at Christian high schools

The crosstabulation of those attending a CRC-related Christian high school with those not doing so shows a few to as high as twenty percentage points of difference regarding beliefs and practices. The former rate higher in feeling close to God, in beliefs about God, in profession of faith, and in attendance at services.

In one area those who attend public schools rate considerably higher than those who attend a CRC-related Christian high school (52 percent to 32 percent), and that is in inviting an unchurched friend to come to church with them. But, then, far more have unchurched friends (85 percent to 54 percent).

Note on the two items above: Since twice as many of the U.S. youth attend CRC-related high schools as Canadian youth (70 percent to 34 percent), it is difficult to say how much of the difference noted above reflects Christian-school attendance and how much may be due to other factors related to the Canadian scene, such as being a second-generation immigrant group.

9. Gender

The crosstabulation according to gender shows that twice as many girls are professing members as boys and that almost twice as many girls listed a friend as someone who helped them grow as a Christian. Almost twice as many girls have invited an unchurched friend to come to church with them. Apart from these, there appeared to be no significant gender differences.

10. Relation to God

The crosstabulation according to relation to God shows a clear faith maturity difference in those who feel close to God. In beliefs, help received in various areas, spiritual practices, reasons for church atten-

dance, profession of faith, attendance at and satisfaction with worship services, evaluation of church programs, patterns of Christian living, etc., this half of the youth population gave consistently more positive responses. Also notable was a better relationship with parents on the part of those who felt close to God and considerably higher rating of parents as role models (mother as excellent role model, 59 percent over against 41 percent, and father, 54 percent over against 37 percent).

D. Summary observations

A great part of the value of a survey like this one lies in being able to compare its findings with those of earlier surveys and so detect trends and tendencies. Since this is the first such survey of CRC youth and young adults, we have not been able to benefit from such a comparison.

Generally encouraging statistics such as those in this survey should not lure us into ignoring individual pain and needs. A family in which one of three children has left the church takes no comfort from the fact that this is only one of the three. A church should be deeply concerned if even one youth out of ten or fifteen in a certain age bracket lacks faith and rejects the promises of his or her baptism. With Paul we desire earnestly that "all . . . be saved and . . . come to a knowledge of the truth" (I Tim. 2:4).

Besides, we must not forget that, while the majority of CRC youth may not have rejected the promises of their baptism, a large percentage have not yet accepted them. How are we to understand the 38 percent who, while wanting to please God and while professing a belief in Jesus as the only Savior, still feel distant from God and show in varying degrees a distance from the church? Perhaps they display an immature faith that must be nurtured, but perhaps they show instead merely a social faith, a wish to please their parents, teachers, and pastors by saying the right words and doing the expected things.

The survey findings, accordingly, challenge us as a church to strive to serve more faithfully in the name of Jesus Christ the youth and young adults who have been entrusted to our care.

VI. Analysis and evaluation of present youth and youth-adult ministry in the CRC

A. Young Calvinist Federation

Born of vision and need—and by default—the Young Calvinist Federation has served the youth of the CRC since 1919. From the start, it was an effort officially independent of but actually dependent on the CRC.

It is significant to grasp the nature of this parachurch relationship. Historically, the CRC has not acted on the implications of its covenantal theology by taking youth ministry seriously. Instead, a parachurch organization has come into existence to do what the church chose not to do. This relationship, one in which the YCF serves the church but is not directly funded by or accountable to the church (at least, not in the same manner that other agencies are), has both positive and negative sides.

From the viewpoint of the YCF, operating under a "grass-roots" board whose members are all either themselves serving as youth leaders or in direct contact with youth encourages an environment of change and adapta-

tion—a crucial factor in youth ministry. There is a flexible openness to new ideas and programs. Yet this same board structure tends to distance YCF from denominational decision making and to give the impression that the YCF is an appendage to the church, not a vital organ.

Financially the YCF operates without the steady, predictable funding offered by denominational quotas. As a result, budgeting for ministry becomes problematic, and both staff and local-church youth groups and leaders must devote time and energy to fund-raising. On the other hand, YCF does have the freedom to approach certain foundations for grant support; most foundations will not give to denominationally controlled agencies.

From a denominational viewpoint, there is a clear financial advantage to the parachurch status of the YCF. It does not draw directly from quota sources, nor does it require office space and support systems within the denominational building.

For the denomination, one disadvantage is lack of control and accountability. The overtures that gave rise to our study committee seemed to reflect the frustration certain churches and classes felt regarding what they saw as a shift in ministry decided by an unresponsive board. When these classes looked for an appeal route, none was available except overturning synod, which has no direct control over the ministry except to withdraw accreditation for indirect funding.

Perhaps the greatest disadvantage to the denomination and, ultimately, the greatest disservice to its youth is that there is no official denominational "conscience" regarding youth ministry. The committee sees it as something inherently wrong that a denomination which claims covenant education as a cornerstone of its biblical theology and requires promises of prayer, support, and encouragement for the covenant youth at their baptism functions without an official advocate for them. Agencies sanctioned and controlled by the denomination serve an important advocacy function. The accountability relationship that presently exists is one-sided: YCF receives accreditation for indirect funding, yet there is no formal channel for the denomination to demand an account for YCF's direction with regard to youth ministry.

Please keep these issues of history and practice in mind as you read the following analysis of the strengths and weaknesses of the YCF. This report also considers some of the challenges to the ministry of the YCF and its recent long-range plan.

1. Strengths

According to its constitution, YCF has a threefold purpose:

The Young Calvinist Federation accepts the task of guiding youth and their organizations . . . by making them conscious of their need for a relationship to Jesus Christ as Savior, by making them conscious of their responsibility to serve Him as Lord always and everywhere, and by utilizing the talents God has graciously given Christian youth for service in his kingdom.

Is there evidence to indicate that the YCF "has served as a support ministry in the spiritual growth and development of the church's youth and young adults?"

There are 588 Christian Reformed churches with active YCF groups. Further, it is clear that in a number of geographical areas the local YCF league (an affiliation of regional church youth groups) is the vital epicenter for

spiritual growth and vitality. In these areas, league activities and projects serve as the focal point for youth ministry, and the youth report very positively on the impact of the YCF.

Gifted and dynamic leadership often makes the critical difference. YCF's strength in many areas lies in its network of dedicated volunteers who love both the Lord and the youth. The deep loyalties of these people to youth ministry and to the YCF organization seem rooted often in the influence this work has had on their own faith development.

Within the leagues, and certainly at the annual conventions, youth are challenged to commit their lives to Christ in a way that they do not experience in their home churches. Many youth return from conventions with a new faith awareness and a resolution to use their gifts in faithful service "always and everywhere."

Both league and convention events are often the only places where CRC youth come into contact with other young people who are CRC but unlike themselves. When an Anglo from Nova Scotia, a Native American from New Mexico, and a Black from New York meet for worship and activity, they sense the richness and diversity of God's church.

Since its inception in 1960, many CRC youth have participated in the Summer Workshop in Ministry (SWIM) program. This cooperative program with Home Missions is one of the healthiest associations many CRC members make with the YCF. Recently the YCF began a program called SERVE, a highly structured, one-week volunteer service project for youth 14 through 17 years old. In its first year 150 youth were involved at three work sites; last year the number increased to 307; YCF expects comparable growth in the following years.

The YCF has determined that the best way for it to accomplish its purposes is to focus on leadership training, primarily with adult youth leaders. To that end, a network of regional trainers, workshops, and an annual pre-convention leadership conference have been developed to equip youth leaders for relational youth ministry. The YCF considers this co-ordinated effort to be one of its strengths. In spite of the fact that it has switched to leaders' training as a primary task, the YCF has not ceased to be a "youth" organization completely. It still retains a high representation of youth and young adults on its board and on the league executive committees.

The YCF makes a concerted effort to be inclusive in its ministry, to reflect the growing diversity of the denomination. It has a standing Urban and Multiethnic Committee, which advises on matters of policy and publications. Through a special scholarship fund, it also tries to make its programs available to financially disadvantaged youth and youth leaders.

Finally, we note that the YCF accomplishes a great deal with a very small professional staff. This staff provides leadership training, organizes an annual convention of staggering logistical challenges, and promotes a vision for the youth of the CRC—all this on a budget it must raise on its own. What it does, it does well and efficiently.

2. Limitations

If youth ministry is indeed primarily relational and if ministry of any sort is always shaped by the local context, YCF faces some apparent limits

to its effectiveness. There are restraints on what an organization can do when it is physically distant from and unable to build personal relationships with the youth it serves. The most and best a parachurch organization like the YCF can do is to localize itself as much as possible and / or equip local leaders to do their jobs better.

Thinking in terms of the model of maturing adolescent faith development that has guided much of this study, we judge that the YCF can and does build community and provide worship experiences at its conventions and league functions. It also provides excellent opportunities for Christian service, although the maximum number of youth able to serve through SWIM and SERVE fall far short of what a properly mobilized local church could (and perhaps should) be doing in this service area.

The overall result is that the YCF's impact results from what position of influence it may have gained in a given area, not from its authority. At best, it attempts to serve as a conscience on behalf of youth in the CRC, but it struggles with this role because of its parachurch nature and its distance from the local church. Only at the annual conventions and in its SERVE and SWIM projects, and then for only a minority of CRC youth, does it approximate a relational youth ministry, one based upon long-term investment of time, attention, and resources.

In terms of influence, the YCF has little in comparison to other denominational agencies. Although there is a history of cooperation and dialogue with CRC Publications, Home Missions, SCORR, and CRWRC, the YCF lacks a visible presence within denominational leadership circles.

One of the YCF's greatest strengths, leadership training, may not be as effective as it could be because of the limited number who are served by the training and because of the high rate of leadership turnover in most YCF youth groups. The training itself is effective and helpful. But the YCF is at the mercy of the selection and retention practices of the local church. Youth leaders are often recruited into other leadership roles in the church.

Leadership training is delivered through the league structure. Though this is often a strength of the organization, it becomes a limitation in those areas where the league concept is dysfunctional and an organizational anachronism.

The YCF has been a pioneering ministry in some ways; in other ways it has been reactive rather than proactive. One of the clear trends in youth ministry is the development of junior-high ministries. This is not part of YCF planning, in part because Calvinettes and Cadets attend to this age group. In light of the recent synodical report regarding earlier professions of faith and in terms of developmental studies on gender relationships at this age, junior-high ministry should be a critical concern. In the area of young-adult ministry, the YCF also became involved after local churches and classes had been at work to meet this need and after they had appealed to the YCF for leadership and direction. This belated and limited response was due largely to financial constraints.

Our committee's survey of the church's youth population has revealed some disturbing findings. Many of these no doubt go beyond the scope of the YCF, but some of them do reflect on its ministry. The impact of both YCF and non-YCF high-school youth groups was deemed positive by only 51 percent of the respondents. While few of the respondents offered direct criticisms of

this ministry, it was troubling to find that a number of them are not participating and/or expressed a neutrality regarding its impact. Such a take-it-or-leave-it attitude can be read as a subtle criticism of our youth ministry and a reflection of the limited impact of the YCF on our youth.

Survey respondents also suggested that they need help in developing the habit of regular Bible study, learning to talk with others about faith, feeling part of the church, and developing a regular prayer life. Whether or not these gaps in faith development can be placed at the doorstep of the YCF is unclear. From the survey responses, it is even less clear whether the YCF has been helpful in meeting these needs.

Finally, the YCF labors under constant and considerable financial limitations. Income is derived from four sources: membership dues, sales of materials and registrations, church offerings, and individual or corporate gifts. The latter two sources depend largely on local church leadership and enthusiasm. The YCF is dependent on the priority given to youth ministry by the local church and may, even in the best of circumstances, find itself in competition with the local Calvinettes and Cadets for already limited financial resources.

3. Challenges

External challenges to the YCF organization are as broad as the continually evolving youth culture and as narrow as the particular interests and priorities of the local church. Ministering to the needs of youth is like trying to hit a moving target. The pervasive influences of popular culture always pose a competitive threat to the gospel of salvation, and service is difficult in a self-centered society. A local church may or may not be aware of the situations faced by its youth and their families. Youth ministry may be either a priority matter or an afterthought. The ministry of the YCF is directly affected by such external challenges, all of which lie beyond its control.

Additional external challenges—or at least competition—come from the tendency of many youth leaders to choose a diversity of resources. There are few congregational youth ministries which use the YCF materials exclusively. Most supplement these resources with other (non-Reformed) materials from independent sources such as Youth Specialties and Group. We are dealing here with the loyalty factor. Typically, youth leaders are loyal to whichever agency gives them the most help and supplies the best materials.

Other youth organizations such as Youth for Christ, Campus Life, or Young Life attract CRC youth usually because of their emphasis on personal spiritual growth, discipleship, and evangelism.

Also competing for the time and attention of CRC youth is the local Christian high school. We can discern a clear pattern here. Churches located in areas where there is no Christian high school are usually more active in YCF activities than those in areas where a high percentage of youths attend a Christian high school.

The same sort of pattern is found when churches hire a professional youth minister. In many cases, these persons tend to be little interested in the services that the YCF offers, and league participation diminishes.

A final external challenge comes with the increasing diversity of the CRC.

The YCF began and grew in the days of CRC uniformity. Most churches looked and acted alike, and the organization developed structurally in ways parallel to classis structures. By necessity, the YCF must aim at serving the most typical local youth ministry; this may limit its ability to respond to the increasing cultural and contextual diversity of CRC youth. Diversification of the denomination may contribute to the impression of the YCF as a "fringe" operation only distantly related to local needs.

An internal challenge to the YCF is related to the way in which it structures its ministry to the youth and to their leaders. At the heart of its structure is the concept of membership, an organizational concept harking back to its origins which now operates at cross-purposes with relational youth ministry. Membership in the YCF appears to be the basis for ministry and the point of contact with the local church. It is closely linked to fund-raising and delivery of services. Membership, in other words, has its privileges. While it may be a financial necessity for the YCF, we question whether membership in the YCF is a concept with any relevancy to local youth ministry.

Finally, a challenge may be posed by the increasing costs associated with travel to the annual YCF conventions. While the convention registration fee is reasonable and the convention experience is one of the strengths of the organization, travel costs limit both the number and, in many cases, the socioeconomic class of those who are able to attend. When local churches offer financial assistance to those with limited resources, fund-raising for the convention often becomes the focal point of local youth ministry.

Although the YCF offers scholarships to assist churches and individuals, particularly those from multiethnic communities, its resources are limited.

4. The YCF long-range plan

"Into the 21st Century with Youth" is the long-range planning document which the YCF adopted at its February 1990 meeting. This document contains five recommendations that answer "Who?" "What?" and "How?" questions asked by the long-range planning committee in its assessment of the YCF's past, present, and future.

The first recommendation is an amplification of the YCF mission statement. It says "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."

The second recommendation has three parts, each related to organizational structure: membership in the organization, development of regional structures for delivery of services, and formation of a development committee to supplement and expand the funding base of the YCF.

Recommendation three defines a comprehensive youth ministry as including the following:

1. Reaching youth with Christ
2. Becoming disciples (via devotions, Bible study)
3. Becoming ambassadors (evangelism)
4. Becoming workers (service)
5. Developing leaders (youth and adults)
6. Celebrating the gifts of our diversity (cultural, physical)

The fourth recommendation urges a retooling of existing ministry components of the YCF to accomplish the comprehensive youth ministry previously defined.

Recommendation five establishes time lines and assignments for achieving this.

In the judgment of our committee, the strengths of the plan are its model of a comprehensive youth ministry and its move toward a decentralized delivery system for its services. This plan clearly approximates the "nurture model" of youth ministry that will be described and recommended later in this report and moves the YCF into the "service station" model of denominational youth ministry.

The weaknesses lie in recommendation two. With it the plan shifts from defining youth ministry in a relational sense to a concern over organizational structure, maintenance, and finances. These are legitimate concerns, but the plan doesn't address how the newly defined membership structures relate to the increasingly diverse denominational picture. Membership is linked to support of the YCF fund-raising activities, and non-membership means that services may not be provided. The plans for added fund-raising, realistic in some cases, unrealistic in others, point to the fact that finances are a genuine concern for present and expanded ministries.

In summary, the long-range plan considers the organization's identity to be changing, youth ministry to be relational and comprehensive, and membership to be the key to the delivery of services, supported with new fund-raising plans.

It is important to note that the long-range plan says little or nothing about the YCF's relationship to United Calvinist Youth, board structure and membership evaluation, the impact of professional youth pastors on CRC youth ministry, its stance over against other youth-ministry services and organizations, and young-adult or junior-high ministry. It also avoids the issue of its status as a parachurch organization, mentioning only that it "enjoys denominational endorsement."

5. Concluding observation

It is clear to this committee that Scripture entrusts the transmitting of the faith first to the family and then to the family of God as embodied in the local church. Beyond that, a denomination enters the picture as a servant of both the family and the local church.

Officially, the CRC has no denominational youth ministry (other than curriculum production and teacher training). Practically, the YCF does what many denominational youth ministries do, and the YCF in its mission and practice is self-consciously CRC focused.

B. *The Calvinist Cadet Corps and Calvinettes*

The Calvinist Cadet Corps and Calvinettes are the other two divisions (with the Young Calvinist Federation) of United Calvinist Youth. These two organizations were founded in the 1950s as a Reformed Christian alternative to the growing popularity of boys and girls clubs in North America. They now serve not only many Christian Reformed churches (560 churches have Cadet clubs, and 646 churches have Calvinette clubs) but also a growing

number of Reformed Church in America and Orthodox Presbyterian congregations (81 churches have Cadet clubs, and 120 churches have Calvinette clubs).

Both of these youth organizations function through a network of member clubs in local congregations. These groups help finance the parent organization through club dues and church offerings. In turn, membership entitles the local club to leadership training, conferences, and publications. Leadership training is a key feature of both of these youth organizations.

Calvinettes and Cadets seek to aid the faith development of girls and boys by providing good adult Christian role models, people who are trained to share their faith and to be sensitive to the development needs of boys and girls. Increasingly, these organizations see evangelistic outreach into the local community as part of their mission; they often provide leadership to the local congregation in terms of such community awareness.

1. Strengths

Calvinettes and Cadets provide quality leadership-training opportunities for their adult leaders and excellent service opportunities for boys and girls involved. They are increasingly serving as an evangelistic conscience and as a front door to the church for many community members, since children tend to be more naturally attuned to "friendship evangelism" than adults are.

Calvinettes and Cadets often provide strong Christian role models for children of divorced parents or for children from single-parent households. Programming is intended to build Christian relationships between peers and between adults and children.

Adult leaders in these programs tend to enjoy their work; leadership turnover is generally not a problem. Consequently, leaders develop long-term relationships with boys and girls which express well the nurturing model envisioned later in this report. Through its merit-badge structure, the program gives immediate, tangible results and engenders a sense of accomplishment and satisfaction.

Finally, both organizations, though they are understaffed, are able to provide leadership to the denomination in this area of youth ministry through their gifted personnel.

2. Limitations

The ministries of Cadets and Calvinettes are often at the mercy of insufficient local and national funding. Clubs rarely obtain adequate funding in the local churches, and on the denominational level these organizations are considered only as causes worthy of "one or more offerings." The result is that on the local level fund-raising projects become necessary for everything from leadership training to the purchase of craft supplies and teaching materials. Such efforts tend to drain energy and absorb time that should be focused on the youth ministry itself.

One further limitation is beginning to be recognized by the organizations themselves—the subtle reinforcement of gender and occupational stereotypes fostered by some of the merit-badge and service projects. Given the damaging influence of popular culture in our time, Calvinettes and Cadets need to do more work at the upper age levels on shaping Christian perspectives regarding masculinity, femininity, and sexuality.

3. Challenges

Apart from the financial constraints imposed by their parachurch status (mentioned above), the challenges facing Cadets and Calvinettes are essentially those of our changing society. Properly approached, these challenges become opportunities for broader ministry within the church and to the community.

Domestic issues such as latch-key children, fractured families, children of drug- or alcohol-dependent parents, and racism all challenge the church to bring the gospel to children in need through its youth ministry. Demographic studies indicate an increase in the number of children involved in such situations. In many ways, youth ministry at the Calvinette and Cadet level has never had so many challenges and so much opportunity.

One special challenge is raised by the separate existence and very separate ministries of these two organizations. Included in the youth they serve are boys and girls of the junior-high age. Experts in the field maintain that at this age youth ministry should begin to be coeducational. Our committee agrees with that assessment and believes that youth ministry on the junior-high level should combine girls and boys.

C. Ecclesiastical organizations and agencies

A detailed and careful look at the ministry to youth and young adults that is presently being carried out by the CRC on a denomination-wide basis forces upon one the recognition that no one in the church (no board, no committee, no agency) has been assigned specific and clear responsibility in this area. Again and again church agencies and committees responded to our inquiries by stating that youth and young-adult ministry was not a specific part of their mandate from synod. The only exception to this appears to be the task assigned to the Education Department of CRC Publications to develop and publish church-school curriculum on the youth level (as well as adult)—although in 1977 synod expanded this mandate to include providing church-school curriculum materials also for churches of other Reformed/Presbyterian denominations. The Chaplain Committee's original mandate was to serve "our boys" in the military, but synod has since come to view chaplaincy as a challenge to minister to the broader community, which includes youth and young adults.

Youth and young adults in the CRC are the objects of various ministry programs as part of the general populace being addressed by The Back to God Hour/Faith 20 broadcasts, Home Missions' published materials and sponsored programs, SCORR's leadership-development programs, various chaplaincies (military, hospital, prison, industrial), ministry to disabled persons, etc. It is interesting to note, however, that several agencies (The Back to God Hour and World Missions) do have programs overseas that are specifically directed to youth or young adults.

Although lacking specific synodical mandates, several agencies have developed programs directed to youth and/or young adults in the CRC. Home Missions has sponsored the Summer Workshop in Ministry (SWIM) program in conjunction with the Young Calvinist Federation and sponsors/supports campus ministries and hospitality houses for military young adults. CRWRC has developed cooperatively with Calvin College an ac-

credited service and training project for young adults in the CRC, and World Missions has instituted an overseas ministry program for CRC young adults. The Chaplain Committee endorses two chaplains at Pine Rest Christian Hospital (a mental-health association in western Michigan) and one at Wedgewood Acres-Christian Youth Homes (Grand Rapids, Michigan) who work exclusively in ministry to youth. *The Banner* provides a weekly column for youth called "Young Look" as well as a weekly column called "Contemporary Comment" that addresses youth and young adults, and on occasion it publishes a special issue addressed specifically to one or both of these age groups.

With the exception of RBC, none of our Christian colleges offer a concentration or course in the youth-ministry area. Calvin Seminary has recently revised its Master of Arts Program in Education Ministry and offers consultation services to churches and classes in evaluating their youth-ministry programs. However, to date it offers only two courses specifically in youth ministry, and those are electives. So candidates for the ministry in the CRC often enter the service of the churches with virtually no training at all in this important area.

The unavoidable impression received from the preceding analysis is that youth and young-adult ministry has not been given a high priority within the CRC. It has been a neglected stepchild. No one has been assigned the important roles of denominational advocate and conscience, roles that appear to be critical in successful denominational youth ministries. One result has been that the concerns of ethnic-minority groups in this area have not been heard, nor have they received an adequate response. Neither has enough attention been given to the differences between the CRC youth and young-adult populations in Canada and the United States.

On the regional level, most CRC classes appear to be only marginally, if at all, involved in either youth or young-adult ministries. No classis reported having any youth or young-adult pastor who functions on a regional level. Only four classes reported having special committees that sponsor ministries for youth, three have classical representatives working with the local Young Calvinist Federation league, and four hold summer youth camps. There are some independent young-adult groups (two in the Sioux Center/Orange City region, three in the Pella area, one in British Columbia, and one in Southeast Grand Rapids) and a Christian Singles Ministry jointly sponsored by Classes Hackensack and Hudson.

In brief, the reports we received from stated clerks of classes confirmed the impression we received from the agencies: youth and young-adult ministry does not enjoy a high priority in the CRC. Only in recent years have a very few classes begun to make it a priority and to actively develop regional programs for their youth and young adults.

D. Local congregations

In our committee's understanding of the scriptural teaching, the task of transmitting the faith to the new generations is entrusted first to the family but then to the family of God as embodied in the local church. Accordingly, the character of the youth and young-adult ministry and the dedication with which it is carried out on the congregational level are of vital importance. It was obviously impossible for us to contact all local churches to determine

what programs they have and how these are conducted. The yearbook information, the survey, and discussions with youth workers, however, have given us some insights.

It is evident that there is growing concern in our congregations about their own youth ministry, less, perhaps, about their ministry to young adults. Some fifty churches appear to have someone on staff (working either full- or part-time) who has been assigned responsibility in youth ministry (although in almost all cases this is combined with education, outreach, or some other task). Only ten persons are listed as engaged full-time in ministry to young adults, most in some form of campus ministry. Additionally, over thirty churches list co-pastors, one of whom presumably carries special responsibility for youth or young-adult ministry. So about a tenth of CRC congregations have someone engaged at least part-time in ministry to youth or young adults.

However, according to the personal testimony of many people in the CRC who fill such roles, positions related to youth and young-adult ministry usually lack status within the congregation. One person said the task was basically that of a defense lawyer. Another spoke of how the church structures kill creativity. Almost all of them spoke of feeling "dumped on" and unappreciated.

Within most churches there is a group of dedicated people who (with varying degrees of effectiveness) carry on the church's ministry to the youth. Themselves youthful in chronological age or in spirit, these people are judged the ones who can best carry out this task within the church body, and it is delegated to them. The problem is that, with such delegation, the rest of the church as a body—including especially the church's leaders/officers and often the pastor—tends to withdraw from this ministry. This becomes a specialty ministry, not one integrated into the life of the congregation. The church as a whole does not seem to "own" these ministries to its own youth.

While funding for church school (catechism and Sunday school) are usually included in the church's budget, activities related to other phases of youth ministry usually are not. Youth are expected to raise the money themselves through sales, special projects, and "begging" within the church. Even some event that may be vital to the spiritual growth and maturity of a young person—such as attendance at a Young Calvinist Convention—is not an opportunity that the church provides, but one the youth themselves must earn.

There are some congregations in which youth ministry is done superbly, in which youth are taught the Word, made to feel a part of the worship services, welcomed into the fellowship, counseled and advised, given active roles within the church, and provided with excellent models of Christian values and life-styles. The survey data shows us that this is happening. But there are other congregations where some aspects of these necessary elements for the development of a mature faith are neglected, where the youth are never addressed in the worship services, given no opportunity for meaningful service, and are not made a true part of the church community.

Even where good efforts are being made to reach out to the youth and young adults in the church, these efforts often appear to be diffused, to be disorganized, and to lack any commonly understood and accepted theological basis or vision. Some congregations just "do their own thing." At present,

however, it seems they have little choice but to do so, since no guidance or advice is being given on a denominational level.

E. Education institutions

The systems for providing Christian education for CRC youths and young adults have been consciously organized so as to place these outside ecclesiastical control. However, these systems do have a profound impact on the direction and character of our ecclesiastical youth and young-adult ministry. Consequently, our committee felt it necessary to give a brief analysis and evaluation of these institutions, concentrating especially on their role in developing faith maturity in their students.

1. High schools

All the Christian Schools International (CSI)-related high schools with which we corresponded recognize their involvement in their students' faith development. Some prefer to limit this responsibility ("we're not Bible teachers") and to concentrate on teaching academic skills from a Christian perspective; others willingly pursue spiritual ministry. Some schools have consciously rejected the covenantal model and have adopted evangelistic goals. All the schools recognize the modeling of faith that occurs in the classroom situation; some teachers are more intentional in such modeling than others are.

Almost every school offers (most require) Bible survey, doctrine, Christian living, and/or world religion courses. Some also offer a church-history course. The content of such courses is usually determined by the individual teacher. Some schools rated the effectiveness of these courses rather low.

All schools have morning devotions and/or chapel several times a week. There seems to be a growing tendency to involve students both in planning and leading these chapels. Several schools have spiritual-emphasis weeks and/or student retreats. Most schools involve local pastors in these activities.

A number of the schools hold mixers and other activities to encourage a sense of community among the students. Most schools employ counselors whose task is to discuss not only vocational directions but also Christian faith and life with the students. How many teachers act pastorally to guide and counsel students cannot be determined; the number is probably quite high. While some schools are providing opportunities for Christian service (one even requires it as a component for a course on Christian living), other schools do virtually nothing in this area.

Teaching a Reformed worldview is the activity that most schools consider their proper function and their area of greatest strength. While few offer any courses specifically in Christian philosophy/Reformed world-and-life view, most maintain that this permeates (or should permeate) the teaching in every classroom and every curriculum area.

While some schools reported a healthy and cordial relationship with local congregations and pastors, others spoke of a growing separation between church and school. Most schools have formal agreements with local churches to keep at least one evening per week and certain Sunday evenings each month free from scheduled school activities. But in some

areas there are deeper issues that are not being addressed or resolved.

Several schools stated that gradually the Christian school is supplanting both the home and the church as the primary spiritual community and faith-nurture location for students; this seems to be causing some jealousy among local pastors and youth pastors. At the same time, negative comments about the church are often heard and (at least tacitly) approved by educators. A growing number of CRC youth seek spiritual fellowship outside the school not in their own congregations, but in broadly evangelical churches with attractive programs.

It seems to be generally true that a Christian high school has a deleterious effect on the youth ministry of those churches that have a large percentage of their youth enrolled. Either the churches must compete with the school for the students' time and attention, or else little is done in the church because so much is being done (actually or supposedly) in the school. In our judgment the initiative should be taken by the churches, who hold the primary (after the family) responsibility for the spiritual nurture of the youth. The churches together should set necessary standards for youth ministry and work cooperatively with the schools to assure that an adequate spiritual ministry is being carried out.

The centering of youth ministry in the high schools has caused a special problem for those single young adults who do not go on to college. After graduating, they drop out of the school community that has nurtured them spiritually, but they find no comparable support system within the church. This situation should be consciously and creatively addressed by the churches.

2. Colleges

The faith development and spiritual nurture of students appears to be a more enhanced and fully developed part of the program in the Reformed colleges than in the high schools. Perhaps this is due to the presence of campus pastors, whose primary responsibility rests in this area. The greater maturity of college students may also contribute.

Generally a wide range of courses is being offered in the religion or "Bible and theology" area; how many of such courses are required varies greatly. Chapel services are provided, as are opportunities for small-group Bible study, for fellowship and prayer, and for attending retreats. Good efforts are made to develop a strong Christian community, and counseling services are offered. It is especially in service opportunities that the colleges appear to outdo the high schools. All the colleges also view the development of a Reformed world-and-life view as essential to their programs.

All the colleges report cordial relationships with local congregations. The competition for "turf and time" that clouds these relations in the high schools seems to disappear on the college level. However, there is no high degree of cooperation evident either; a very small percentage of families or churches contact campus pastors regarding the spiritual care of students.

VII. Models and vision

A. Models

In our consultations with representatives from youth ministries in other denominations, several basic models or approaches emerged. They varied on the basis of their understanding of the authority and mission of the local church and on the corresponding role of the denomination.

One model is the "cultural preservation" approach. The Missouri Synod Lutheran Church serves as an example. This model aims at preserving an ethnic identity and heritage while keeping its youth in the church. It is well organized both on the denominational and district levels. It includes curricular support, a quarterly publication, district conferences, and a major national conference every three years. Youth leaders on the local level are often teachers in the parochial schools.

The cultural-preservation model suffers from its looking backward while ministering to an age group concerned about the present and future. Structurally, smaller churches receive less attention than larger ones. While the strength of this program occurs at the junior-high level, when confirmation is made, many see confirmation as a form of spiritual graduation: thereafter, interest in the church wanes, and youth leave.

Another model is the "service station/conscience" approach. A denomination which exemplifies this style is the Reformed Church in America, which centralizes youth ministry on the denominational level through a denominational youth minister (who provides a conscience in the church for its youth) and decentralizes youth ministry by means of its particular synods so that attention is also focused on the specialized needs of the local church and on a variety of ministry settings. This approach recognizes the need for both strong denominational and regional leadership, and it provides direct services to local needs through close contact.

The Assemblies of God denomination offers a third model, that of "discipleship." The task of youth ministry is to bring youth to Christ and train them to bring others to Christ. While the Assemblies has a denominational youth pastor and a national youth department, which provides materials and regional rallies and meetings, there is a great deal of autonomy on the local church level concerning youth ministry approaches and curriculum materials. While diversity may exist on this level, the task of youth ministry in this model never varies.

Perhaps the most comprehensive model of denominational youth ministry we discovered is that of the Evangelical Free Church. Its explicit mandate is "to challenge and assist local Evangelical Free Churches in reaching and discipling students for Christ." It appears to include all of the components of the other models in its view of youth ministry, has a clearly defined mission which focuses on assisting the local church in its ministry, and equips professional youth pastors through the Master of Youth Ministry degree program at its denominational seminary.

In addition to incorporating all the components of the preceding models, it develops a denominational prayer base for the challenge of youth ministry. It also recognizes the changing nature and diversity of youth culture by establishing a research and development advisory council to sharpen the denominational youth minister's leadership. This comprehensive model

develops ministry and service projects as a resource for challenging youth to discipleship, which is an integral part of its mission.

B. The nurture model: A vision of youth ministry for the CRC

Having examined the scriptural foundations of youth ministry, our own denomination's unique journey to this present moment in our history, and a number of existing models of youth ministry, our committee now proposes its own vision of a ministry appropriate to the youth within our church. We call it "the nurture model." By "nurture" we mean the sustained and deliberate effort of the church to guide every young person within its care toward becoming all that God means him or her to be. This model reflects the church's best effort to be faithful to its Lord and to his desire that every member of his church become "mature in Christ" (Col. 1:28-29).

1. Guiding assumptions and principles

The nurture model we here propose is based on the following fundamental guiding assumptions and principles:

- a. Youth ministry is an integral part of the church's basic responsibility to guide all of its members to maturity in Jesus.
- b. Youth experience developmental issues unique to them, issues with which the church must seriously reckon if it is to guide them to such maturity in Jesus.
- c. Youth ministry is a mutual responsibility of the entire Christian community; accordingly, it is intergenerational.
- d. The church must be a community of such integrity and faithfulness to Jesus that, by its life, it spiritually forms the youth and consciously challenges them to commit their lives to the Lord.
- e. Maturing in the faith is a complex process which involves more than intellectual catechesis. It involves the total person, including all his or her physical, intellectual, social, psychological, and spiritual aspects.
- f. Youth ministry primarily involves relationships, not programs.
- g. Parents have a unique role and responsibility in transmitting faith to the next generation. Consequently, the church bears a responsibility to help parents discharge this duty well.
- h. Good youth ministry enables a young person to discern his/her talents, interests, and personality and to employ them in ministry within and beyond the body of Christ.
- i. No single model and structure for youth ministry suits all congregations since the needs and situations of each are unique.
- j. Any adequate local youth ministry must reckon with the cultural context in which it is being done. More specifically, it must take full account of the following factors:
 - (1) youth culture and peer influence;
 - (2) the secular environment;
 - (3) the role of the family, a clear determinant of religious behaviors and commitments; and
 - (4) the school(s) within the community.

2. Goals of youth ministry

What follows are the specific goals of the nurture model of youth ministry:

- a. To help every young person within the Christian fellowship to grow physically, emotionally, intellectually, socially, and spiritually. With God's blessing, each one can then begin to experience God's love in Jesus and learn to walk in faith as his disciple, increasingly becoming and doing all that Jesus means that person to be and to do.
- b. To lead the young person to a public profession of his or her faith in Jesus and to a way of life consistent with this confession.
- c. To encourage and challenge each person to use his or her unique gifts, interests, and person to serve and enrich others within the church and beyond it.

3. Vision of youth ministry

We envision that in a congregation which adopts these goals, ministry to youth will reflect certain identifiable marks.

- a. We dream of a ministry where youth experience a deepening relationship with the Living Word, Jesus, and the written Word, the Bible

- where Jesus is not only a doctrine to be confessed but also a living Lord to be followed;
- where Scripture is not primarily a book for spiritual information but for spiritual formation, not a book to be analyzed but to be internalized;
- where youth leaders themselves are ardent disciples of Jesus and students of Scripture;
- where the living Word, Jesus, is presented enthusiastically, relevantly, and with integrity so that every young person may be encouraged and challenged to grow toward maturity in him;
- where youth embrace God's written Word, the Bible, and honor it with obedience.

Thus we dream of a *Christ-centered youth ministry*.

- b. We dream of a ministry where youth experience a devotional life of worship and celebration

- where youth come together to meet God, recognize him in their midst, and worship him in humility and awe;
- where youth are taught the practice of prayer, spending time with the Lord in praise, in confession, and in longing for his people and the world he made and owns;
- where youth worship not only on Sunday but throughout the week, at schools, at their work places, and within their families.

Thus we dream of a *celebrative youth ministry*.

- c. We dream of a ministry where youth fellowship with the covenantal community

- where youth are viewed not as "tomorrow's church" but rather are respected as full and participating members of God's body, "today's church";
- where youth feel welcome and loved enough to invite their friends;

- where youth leaders and fellow believers make time to listen to each young person, build relationships with him or her, and offer guidance;
 - where a contagious Christ-like love embraces believers from all races, cultural backgrounds, and economic levels;
 - where the fellowship spills over into an alien world as the ministry seeks to be salt and light in a tasteless and dark world.
- Thus we dream of a *relational youth ministry*.
- d. We dream of a ministry where youth interact with growing Christians whose lives are marked by love, healing, grace
- where living in a world with constant pressure, enticing temptations, and continual setbacks, youth find refreshment, encouragement, and comfort;
 - where the church council gives youth ministry more than lip service, where the pastor knows the first name and interests of every young person in the church, and where parents and grandparents are actively involved in the lives of the next generation;
 - where the fellowship is warm and inviting, free from resentments, peer pressure, and social ladders;
 - where young people love each other with the love of Christ, forgive one another, and bear one another's burdens.
- Thus we dream of a *caring youth ministry*.
- e. We dream of a youth ministry where youth are equipped for an outward journey marked by telling and doing the good news
- where youth recognize Jesus as their model for servanthood and, imitating him, accept being his servants as an integral part of their spiritual journey;
 - where leaders model the call to servanthood and serve with integrity, passion, and personal involvement;
 - where youth downplay material affluence and any form of arrogance or superiority because they understand themselves to be pilgrims on this earth;
 - where youth eagerly share the good news of Jesus in word and deed, with enthusiasm and simplicity;
 - where youth, convinced of God's global mandate, willingly adopt life-styles and choose careers dedicated to serving others.
- Thus we dream of a *serving youth ministry*.
- f. We dream of a youth ministry where value systems are shaped by obedience to God
- where commitment to Jesus can be detected not only in the words our youth speak but also in their deeds, both in the important decisions they make and in the way they face common, daily issues;
 - where youth, having been helped to discover their gifts, are now encouraged to use them;
 - where, because they recognize that this world belongs to God, youth faithfully steward his creation, protect their fellow image-bearers, and require justice for and from all.
- Thus we dream of a *youth ministry obedient to Jesus' commands*.

4. Program of youth ministry for the local congregation of believers

a. Prayer

The Word of God is quite clear: transmitting the faith to the next generation is a holy task which must be enveloped by prayer. As Paul communicated the Christian faith to the early Thessalonian converts so that they in turn could become models for others (I Thess. 1:5-7), he surrounded his work by prayer: "We continually remember before our God and Father your work produced by faith, your labor prompted by love, and your endurance inspired by hope in our Lord Jesus Christ" (I Thess. 1:3). What is more, he encouraged his new brothers and sisters to "pray continually" (I Thess. 5:17) as they carried on their gospel-transmitting work.

Jesus faces our church with this stark question: "When the Son of Man returns, will he find faith on the earth?" Never shall we honestly be able to respond to him by saying, "Lord, we did our very best with the children you gave us," unless we as congregations of believers determine to pray for them consistently.

Therefore, a congregational program of ministry to youth must begin with an intentional commitment to pray. Spiritual leaders (clergy and elders) must pray, parents and grandparents must pray, youth leaders and sponsors must pray, and so too must each young person who has already declared his or her commitment to the Lord, for a desire to transmit the faith to the next generation begins by God's people expressing that longing to him.

b. Role of the congregational leaders in youth ministry

For a congregation to see youth ministry as a primary goal which God gives it to pursue, leaders must set the pace. Clergy and other leaders must show a genuine interest in every young person within the congregation. Such interest begins with learning each person's name and continues by showing the personal concern and attention which each of us—youth, too—needs to grow and flourish. This requires that leaders within the Christian fellowship strive to understand a young person, to accept him or her, to love, to trust, and to forgive.

But leaders must do even more. To minister effectively to youth, leaders within the congregation must learn all they can about them. Training in youth ministry must become a requirement for every minister within the denomination. In addition, clergy and other leaders can do much to keep themselves current about ministry to youth. They can subscribe to youth magazines, attend seminars and workshops on youth ministry, join discussion groups, and do whatever else is needed to keep themselves current on youth issues.

c. Mentoring relationships between youth-group leaders and youth

Our Lord has given a variety of gifts to members within the Christian fellowship (I Cor. 12). To some he has given the unique combination of talents, interest, and temperament to minister effectively to youth. These persons must be challenged to use these gifts readily and cheerfully to serve and enrich the youth within the Christian fellowship (cf. Heidelberg Catechism Q. and A. 55).

Such a ministry will demand a heavy commitment of time and energy, for effective ministry to youth requires mentoring them. Each young person must become apprenticed to a more mature person within the congregation.

Throughout biblical and Christian history, modeling and discipling have been two effective ways God has used to transmit the faith to others. Jesus himself "appointed twelve . . . that they might be with him" (Mark 3:14). Jesus' followers thus became his apprentices. Paul, too, became a model for others so that they, imitating him, could in turn become models for others (cf. I Thess. 1:5-7). "[In] Christ Jesus I became your father through the gospel," he says. And he follows with the plea, "Therefore I urge you to imitate me" (I Cor. 4:16).

We envision mentors who are willing to initiate a one-to-one relationship and take a very personal interest in aiding a child's growth toward maturity, beginning during his or her pre-teenage years. Such a mentor would be willing to share his or her own faith journey with that maturing young person, would intentionally strive to become a model for him or her, and would provide personal guidance.

5. Education of the congregation

To do its very best at transmitting the faith to the next generation, every congregation must provide quality training for the leaders of its youth so that they will be fully and excellently equipped to build relationships marked by Christian integrity with the youth in their care.

But the education must also extend to the youth themselves. There ought to be training programs to encourage youth to contribute their talents and gifts to the congregation. Furthermore, a congregation ought to instruct its youth in the basic teachings of the Christian faith; in how to read the Bible, to witness, and to pray; in the communal "story" of the local church and of the denomination; in Reformed Christian identity; and in the challenges facing world Christians.

A congregation ought also to educate itself about youth culture and the many complex issues and decisions youth face today.

6. Service and justice projects

An effective vehicle for youth to learn what following Jesus entails is service in ministry projects to the economically deprived, the elderly, the disabled. Programs like the denominationally sponsored Summer Workshop in Ministry (SWIM) and other locally sponsored programs ought to be strongly encouraged for every young person within the congregation and become a mandatory part of one's instruction in the faith. For through such participation, one comes to learn and have a heart for the things that matter to God.

7. Worship

More and more, a congregation must strive to shape its worship services so that through them the youth, too, can bring their devotion to God. Rather than simply planning an annual "youth service," those who are responsible for crafting *every* service—the music, the readings, the sermon—must ask themselves relentlessly as they plan, "Is this a service through which young persons also can worship their God?"

Moreover, congregations must encourage youth to use their gifts in leading worship.

8. Community-building

Many congregations see the value of small groups for aiding people to grow toward spiritual maturity. Youth ought to become members of these groups, for through them they can "hear the story" of others' journeys in the Christian faith and thus be encouraged to begin—or continue—their own Christian journeys.

9. Peer ministry

Some youth, having developed considerable spiritual maturity, are uniquely gifted to minister to their peers both inside the congregation and beyond it. A local congregation ought to take grateful account of these gifts and seek ways to put them to effective use.

10. Training and support program for parents

Parents stand front and center in Scripture as the primary transmitters of faith to the next generation. Continually God lays upon them the duty to "tell the children."

To aid them in more effectively discharging their task as parents, the local congregation, perhaps in collaboration with other congregations, ought to organize programs for parents on adolescent growth and development, including a child's spiritual development. Moreover, it ought to provide support groups for parents who face common issues and share common concerns.

11. Evangelism

Programs such as Summer Workshop in Ministry (SWIM) have done much to bring the gospel to those who are unbelievers and at the same time to encourage young people to advance in their own journey of faith by developing a life-style that includes outreach. Every congregation ought to devise strategic ways in which every young person within its fellowship can become involved, side by side with adults, in sharing the gospel with unbelievers (including unbelieving youths).

12. Church structure and organization

In many respects youth stand on the congregation's periphery. Unlike any other group, they often must raise money themselves to support their own programs. What is more, they are usually marginalized and underrepresented, having little or no direct involvement in the committee structure of a congregation.

By virtue of their baptism, the youth are members of a congregation. They, "as well as adults are in God's covenant and are his people" (Heidelberg Catechism Q. and A. 74). In other words, like other age groups within a congregation, youth *belong* to the church—and ought to be treated as those who belong. Every congregation, therefore, ought to include sufficient money in its regular budget to cover youth-ministry needs. Youth should not have to resort to soup suppers and car washes and various kinds of begging in order to support their programs.

Moreover, where appropriate and useful, a congregation ought to include youth on its various committees and boards.

C. Concluding challenge

Every 24 hours in North America,

13,700 teenagers become the victims of broken homes;

5,400 run away from home;

32,876 take some form of narcotic;

1,370 attempt suicide;

3,287 become pregnant;

1,389 have an abortion;

10,958 are beaten, molested, or abused.

As these statistics show, today's youth are much less stable than those of previous generations. Many have lost a firm grip on life because many of the once strong and reliable strands of family, morality, and commitment have become frayed and torn. Adult authority figures, from whom previous generations of youth took their cues as to the shape of adulthood, are much less trustworthy. Heroes emerge more by marketing muscle than by strength of character, and image far outweighs integrity in grabbing the adulation of youth. It is not surprising that today many youth are disillusioned, convulsive, and lacking in clear direction.

At the same time, many in the younger generation report a deep hunger and longing to discover an anchoring center for their lives and to find a cause worthy of their best energies. Amid the competing calls of false heroes and gods who beckon them, young people today need to hear afresh the call of Jesus, who says, "Come, follow me."

Someone must give flesh and blood to that call; someone needs to voice Jesus' promises and demands, to become his voice and hands and heart that reach out to youth. It is chiefly to the church that Jesus entrusted the high privilege and awesome responsibility of proclaiming to the next generation the "glories of him who has called us out of darkness into his marvelous light." Jesus has equipped the church to incarnate his call by joining himself to his church in a permanent, covenantal relationship that preserves both the church's organic wholeness as the body of Christ and its wondrous originality as many members.

In view of these realities, we end our report to synod with an imperative simple to say yet profoundly challenging to implement: Let the church be the church—for the sake of the next generation.

John Wesley once asked with deep concern, "If religion is not extended to the children, what will the outcome be?" We who are adults should seriously ask ourselves that question. The road which human society is taking into the twenty-first century and the third millennium is in many respects intimidating, dangerous, and hostile to the Christian faith. Consequently, we who are people of faith and who trust in God, the Lord of history, should respond to Wesley's question with a fierce resolve to be people of such integrity and faithfulness in following our Lord that our children too shall want to become his disciples. Increasingly we shall have to develop (as Henri Nouwen said) "the discipline of dwelling in the presence of the One who keeps asking us, as he asked Peter, 'Do you love me? Do you love me? Do you love me?'"

Our committee is convinced that, more and more, Christian adults within our churches shall have to think, act, and live intentionally for the sake of the coming generation. One youth survey participant said imploring-

ly to adults in the church, "Don't criticize the youth. They need and want your help more than they'll admit." Another pleaded, "There are a lot of kids now struggling with their faith, how they will—or will they?—hold on. And will anyone *listen* to their questions, or merely quote the Heidelberg Catechism?" For adults to nurture the coming generation is far from easy, but, as Dietrich Bonhoeffer said, it is imperative.

As together we face the future, our mood as congregations should be confidently hopeful, knowing that the last chapter in the story of God's people will be written by the Lord alone. Jesus is Lord of his church, and he has promised to be with her to the very end.

But we Christian adults must respond to Jesus' promise with a pledge of our own. We must commit ourselves to do everything—absolutely everything—we can to "proclaim [Jesus]" to our children and youth, "counseling and teaching everyone with all wisdom, so that we may present everyone mature in Christ" (Col. 1:28-29).

Jesus continues to ask us, "When the Son of Man returns, will he find faith on the earth?" (Luke 18:8). Only if we have done our very best with the children the Lord put into our care will we be able to rest from our work, face him in peace, and say, "Lord, we were faithful to you—and to the children you gave us."

VIII. Recommendations

- A. That synod grant the privilege of the floor to Jeanette Bult De Jong (chairperson), Harvey A. Smit (secretary), and Douglas A. Kamstra when these matters are discussed.
- B. That synod approve the development of a denominational youth and young-adult ministry.

Grounds:

1. The promises given by the church in baptism make it responsible for nurturing in its youth a mature faith in Jesus Christ as Savior and Lord; this responsibility is inalienable and nontransferable; this responsibility holds for every facet of the church's life and structure.
2. Youth and young-adult ministry is part and parcel of the church's pastoral ministry to all its members and of its outreach ministry to all people.
3. It is time that this ministry ceases to be a stepchild of the church and is recognized instead as a priority matter on its agenda.
4. The church's accountability to its Lord requires that its youth and young-adult ministry be made directly accountable to ruling bodies of the church.

- C. That this denominational ministry to youth be formed on the nurturing model outlined in Section V above. (*Note:* A model for young-adult ministry must yet be determined.)

Grounds:

1. The biblical teachings indicate that we should not only impress on our children the Word of God we have received (Deut. 6:6-9) but also

should build them up "in the knowledge of the Son of God" to a mature faith (Eph. 4:12-16).

2. The church should be a community of such integrity and faithfulness to Jesus that it spiritually forms its young people and challenges them to commit their lives to him.
3. Maturity in faith is a complex process which involves more than intellectual catechesis. It permeates every aspect of a person's life, physical, intellectual, social, psychological, spiritual.
4. Young people experience developmental issues with which the church must deal seriously if it is to guide them to maturity in Jesus.
5. The needs and situations of each congregation are unique. A nurturing model gives us the flexibility to develop forms of youth and young-adult ministry appropriate to each church and community.
6. This nurturing model is wholly consistent with the new LIFE curriculum approved by synod and being developed by the Education Department of CRC Publications.

D. That this denominational youth and young-adult ministry be structured along the following lines:

1. Scope of this ministry
 - a. Intermediate-school-age youth (Grades 3-6)
 - b. Junior-high-age youth (Grades 7-8)
 - c. Senior-high-age youth (Grades 9-12)
 - d. Young adults (Post-high-school singles)
2. Aspects of this ministry
 - a. Consulting services which may include regional staff, computer networking, on-site consulting by staff, and/or phone consulting
 - b. Leadership training for the faith-nurture model which may include a videotape library, computer-based "training by extension," promotion of conferences organized by parachurch youth ministries, and/or sponsorship of denominational conferences
 - c. Providing resources which may include a youth leader's magazine, video library, a computer "bulletin board" service, and/or study materials
 - d. Promoting convention and retreat opportunities which may include sponsoring denominational conventions or promoting conferences organized by other parachurch organizations
 - e. Promoting service opportunities through denominational and parachurch organizations on both international and local levels
 - f. Serving as a denominational conscience to continually emphasize the paramount importance of ministry among our youth and young adults
3. The organization
 - a. A youth and young-adult ministry committee of fifteen members elected by synod
 - (1) Twelve members regionally selected for their expertise in youth ministry

- (2) Three at-large members selected for complementary areas of expertise
 - (3) Additional members from the Education Department (CRC Publications) and/or parachurch youth organizations invited to serve in an advisory, ex officio capacity
 - (4) Officers elected by the committee
- b. The staff
- (1) A director
 - (2) An intermediate and junior-high ministry specialist
 - (3) A senior-high ministry specialist
 - (4) A young-adult ministry specialist
 - (5) Necessary support personnel

c. Location

The denominational building in Grand Rapids (*Note:* We have requested of the Synodical Interim Finance Committee that space be made available in this building.)

Grounds:

- 1. This organizational structure would provide both regional representation and direct accountability to synod.
- 2. This staff structure would encourage expertise in the main areas of youth and young-adult ministry.
- 3. This overall structure would permit close collaboration with other agencies in training, publications, service opportunities, etc.
- 4. The scope and aspects outlined above support the distinctive needs of the nurturing model.

E. That synod approve the following funding for this ministry.

- 1. That published materials, conventions, leadership training, and similar programs be planned and developed as self-supporting, that is, funded through payment for services or materials.
- 2. That the youth and young-adult ministry be listed as one of the causes recommended to the churches for one or more offerings.
- 3. That quota support be approved as needed.

Grounds:

- 1. Given the paramount importance of this task, adequate and stable funding is needed.
- 2. The present practice in most congregations of requiring young people to raise their own support for conventions, retreats, service projects, etc., indicates to the youth that this aspect of their church's ministry has a very low priority. Funding should be provided through regular budgets both on a congregational and denominational level.
- 3. The synodically approved goal of reaching out so that we number 400,000 by the year 2,000 should include a goal of equipping our own youth to tell the good news to others.

F. That synod appoint a youth and young-adult ministry committee (as outlined in Recommendation D above) from the slate of nominees prepared by the Synodical Interim Committee (SIC) and direct the SIC to do the following:

1. Develop a mandate and recommend it for synodical approval.
2. Present nominee(s) for the director position to Synod 1992.
3. Initiate discussions with YCF, Calvinettes, and Cadets toward a definition of the relationship between the denominational youth and young-adult ministry and these parachurch organizations.
4. Develop a budget based on the projected shape of this ministry and forward to synod a request for needed quota funding.
5. Study with SIC how this youth and young-adult ministry can best fit into denominational structures.
6. Develop standards for youth pastors within the CRC and study the possibility of certification or ordination of youth pastors.

Grounds:

1. Delay in appointing this committee would postpone acting on synod's decision for at least one more year.
2. YCF, Cadets, and Calvinettes have played a significant role in our denomination. Their strengths, experience, and network of youth volunteers could enhance greatly our denominational youth and young-adult ministry.
3. The executive director of denominational ministries will be able to aid this committee during the first, formative year before it has its own staff.

G. That a quota of \$2.00 be approved to cover start-up costs for this ministry.

Ground: This funding would permit the committee to begin meeting, to employ initial staff, and to set up an office during calendar 1992.

H. That synod recommend to the classes the following guidelines for youth ministry on a regional level (*note:* recommended guidelines for young-adult ministry will be presented to Synod 1992):

1. That each classis appoint a classical committee with a mandate for youth ministry that includes the following:
 - a. Scheduling regular spiritual retreats.
 - b. Promoting participation in a variety of service projects.
 - c. Encouraging and/or sponsoring leadership training for youth leaders.
 - d. Assisting the local churches of classis in the development, maintenance, growth, and renewal of their youth and young-adult ministry.
 - e. Maintaining effective communication with the local Christian schools so as to promote an integrated approach to the nurture of our covenant youth in both church and school.
2. That each classis establish a budget to promote youth and young-adult ministry and support the work of the classical committee.

3. That each classis give serious consideration to the hiring of a (professional) classical youth minister to assist the classical committee and the local churches of classis in their ministry to youth and young adults.
- I. That Synod recommend to the congregations the following guidelines for youth ministry in the local church (*note:* recommended guidelines for young-adult ministry will be presented to Synod 1992):
1. That each church develop its ministry to its youth according to the following stages:
 - a. Establishing an appropriate organizational structure to oversee the church's ministry with its youth.
 - b. Establishing in larger congregations subcommittees to concentrate on intermediate, junior-high, and senior-high youth ministry. In churches with few youth, more appropriate groupings could be made, or a congregation's youth ministry might be combined with that of a neighboring congregation.
 - c. Providing adequate funding for youth ministry in the annual church budget. We suggest as a guideline no less than 2 percent of the total annual budget.
 2. That each church adopt a "nurturing model" for youth ministry which promotes long-term relationships with mature adult believers, parental involvement and support, integration of youths and young adults into the full life and ministry of the congregation, and participation in the church's outreach ministry. Youth ministry should promote personal and corporate spiritual growth and maturing through a balance of Bible study, fellowship, mutual caring, prayer, service, and worship.
 3. That each church select, train, and support leaders with the gifts for youth ministry.
 - a. Churches with large numbers of youth should seriously consider hiring a part-time or full-time "professional" youth minister.
 - b. Because of the significance of relationships in youth ministry, churches should encourage youth leaders to make a long-term (not less than three years) commitment to this ministry.
 - c. Churches should encourage and fund youth leaders' participation in regular training opportunities.
- J. That the Synodical Interim Committee be requested to amend the Guide for Conducting Church Visiting (1973) so that it will encourage a nurturing ministry to the youth and young adults of the congregations.

Ground: The present questions emphasize the teaching ministry and neglect the broader nurturing aspects, including those specifically promised by the congregation in the form for baptism of children: "Do you, the people of the Lord, promise to receive these children in love, pray for them, help instruct them in the faith, and encourage and sustain them in the fellowship of believers?" (*Psalter Hymnal*, p. 961).

K. That the form for classical credentials be amended to include this additional question: "Does the consistory diligently maintain membership addresses and records?"

Ground: Attempts to obtain names of a sample population for the youth and young-adult survey show that in many churches inadequate membership addresses and records are maintained, especially of young adults.

L. That synod approve the following emendation of the Church Order:

B. Faith Nurture

Article 63

Each church shall minister to its youth—and to the youth in the community who participate—by nurturing their personal faith and trust in Jesus Christ as Savior and Lord, by preparing them to profess their faith publicly, and by equipping them to assume their Christian responsibilities in the church and in the world. This nurturing ministry shall include receiving them in love, praying for them, instructing them in the faith, and encouraging and sustaining them in the fellowship of believers.

Article 64

- a. *Faith nurture of the youth shall be supervised by the consistory.*
- b. *Instruction in the faith shall be based on the teachings of Scripture and the interpretation of those teachings as formulated in the creeds of the church, especially in the Heidelberg Catechism. Selection of curriculum materials and instructional helps shall be approved by the consistory.*
- c. *The minister of the Word shall lead in all aspects of the faith nurture of the youth, with the help of the elders and others appointed by the consistory.*

Grounds:

1. The present articles concentrate narrowly on the teaching ministry of the church and neglect the broader nurturing ministries, such as developing personal faith and teaching Christian responsibilities related to living as kingdom citizens in the world.
2. The present articles do not accurately express the actual practice in most of our churches.
3. The new language for Article 63 would reflect the congregation's promise found in the form for the baptism of children (*Psalter Hymnal*, p. 961).

M. That synod mandate the Calvin Seminary Board of Trustees to require a course in youth ministry of each student in its M.Div. and in its M.A. in Christian Education programs.

Grounds:

1. The seminary presently has one course in "The Christian Nurture of Children" (#760) and one course in "Youth Ministry" (#761). Neither course is required in either program. The only required course in this area is "The Teaching Ministry of the Church" (#750), which includes youth in its study of "the education ministry of the church to those 18 yrs old and under."

2. The low priority of youth ministry among present pastors (and church staff) may be a reflection of the low priority youth ministry receives at the seminary level. In any possible way, this must be corrected.
 3. The significance of youth ministry and the paramount importance of having our children embrace the faith underscore the urgency that pastors (and professional church staff) have a commitment to and understanding of ministry to our covenant children.
- N. That synod mandate Calvin Seminary Board of Trustees to establish a program to provide an appropriate degree program for youth pastors in our denomination.

Grounds:

1. Youth ministry is a very specialized ministry, requiring unique gifts and training.
2. While training for youth ministry is available at a variety of seminaries, no seminary presently offers graduate-level training from a Reformed, covenantal perspective.
3. If the guidelines above are followed, there will be an urgent need for proficient youth pastors to serve on the local and classical levels.

Committee on Youth and Young-Adult Ministry

Jeanette Bult De Jong, chairperson
Harvey A. Smit, secretary
Norma Coleman
Dale J. Cooper
Edward Den Haan
Douglas A. Kamstra
David Larsen

APPENDIX A

A Survey of Christian Reformed Youth

The Findings

Unless otherwise noted, the number of respondents on which table percentages are based is 314.

Part I: Christian beliefs and practices

A. Beliefs

Respondents in the youth survey, all of whom were 16 to 18 years old at the time their eligibility for the sample was determined, were asked a series of questions about their personal religious beliefs. First they were asked to describe their relationship with God by indicating how close to God they felt and lived.

Table Y1 shows that about half (49%) the youth feel close to God and try to live a life that pleases Him; 38% feel distant from God, but still try to live to please Him. Doubting their belief in God is not common among CRC youth; feeling distant from God is. How sure are they that God answers their prayers? Over half (56%) said very sure, while 39% said somewhat sure, and only 4% were not at all sure.

Table Y1
Respondents' Relationship with God: In Percentages

Feel close to God and try to live a life that pleases Him	49
Feel distant from God but try to live a life that pleases Him	38
Feel distant from God and don't think much about Him in my daily life	6
Not sure if I believe in God	1
Other	5

A large majority of CRC youth (75% to 95%) think that Christians must believe the four doctrinal statements given in Table Y2. About one-fifth of the church's youth (21%), however, consider belief in God's creating the world out of nothing optional, and 10% consider belief in the Trinity optional.

Table Y2
What Christians Must Believe: In Percentages

	A Must	Optional
God is three persons: Father, Son, and Holy Spirit.	89	10
God created the world out of nothing.	75	21
Jesus is the only way to salvation.	95	3
The Bible is the Word of God.	94	3

Eighty-three percent agree that homosexual behavior is wrong; 76% consider sex before marriage to be wrong. Only 12% of the youth believe interracial marriage is wrong.

About one-third of the 16-to-18-year-olds in the CRC believe they need a lot of help in developing the habit of regular Bible study (37%) and in learning to talk about their faith with others (33%). More than 70% need at least a little help in all areas in Table Y3, except for receiving pastoral care for their

special needs (57% said they need at least a little help). Table Y3 shows responses in ranked order of those needing a lot or a medium amount of help in each of the areas. The first three areas of help needed—Bible study, communicating their faith, and prayer life—were also the top three for young adults (ages 25-28) in the CRC, although the youth show higher percentages of need.

Table Y3
Amount of Help Needed in Selected Areas: In Percentages

	A Lot	Medium Amount	Little	None
Developing the habit of regular Bible study	37	38	19	5
Learning to talk about my faith with others	33	35	25	7
Developing a regular prayer life	19	34	35	12
Developing the habit of regular giving	12	28	40	19
Feeling a part of my church	12	26	40	20
Pursuing opportunities to help other people	6	28	40	25
Developing a desire to go to church	5	26	41	27
Learning how to make right decisions	6	24	54	14
Receiving pastoral care for my special needs	8	13	36	40

B. Practices

Almost half of the 16-to-18-year-olds in the church (47%) have personal devotions (Bible reading and prayer) at least several times a week, and another 11% have them at least once a week. However, a hefty 42% have personal devotion less than weekly or never. This reflects perhaps a level of spiritual immaturity of youth, which might lessen with age. Among young adults (aged 25 to 28) of the church, regular personal devotions were more common.

Church attendance of teenagers seems regulated by parents, compared to that of young adults. According to Table Y4, most (91%) say they go to Sunday morning services every week, and nearly all (97%) say they attend at least two or three Sundays a month. This last percentage exceeds that for young adults (83%) and the entire adult population of the church (93%). Following the example of adults of the church, 76% of the youth attend evening services at least two or three Sundays a month; this percentage for all adults in the church is 75% and for young adults (25 to 28), 51%. About 1% checked that their church has no evening service.

Table Y4

Frequency of Attendance at Sunday Worship Services: In Percentages

Sunday Morning Attendance	Youth	Young Adults	All CRC Adults**
Every Sunday	91	68	84
Two or three Sundays a month	6	15	9
One Sunday a month	*	3	1
Less than one Sunday a month	1	10	3
Never	1	4	1
Sunday Evening Attendance			
Every Sunday	53	36	50
Two or three Sundays a month	23	15	25
One Sunday a month	5	3	6
Less than one Sunday a month	5	12	9
Never	5	15	8
Church has no evening service	1	4	+
No response	8	15	2

* Less than .5 percent

** Survey of the CRC conducted in 1987 by the SRC (N=555)

+ Information unavailable

In response to why they go to church, 40% of the youth said parents make them go, 36% said to please their parents, and 23% said because their friends go. More significantly, 71% reported they went to church because it is important to them. Less than one percent said they don't go to church at all.

Table Y5 shows the frequency with which the youth of the CRC contribute their own money to church and talk about their faith with other Christians and non-Christians. Almost three-quarters (73%) said they very often or sometimes contributed their own money to church. The frequency of talking about their faith with others is less, particularly with non-Christians. Among young people of the CRC, 39% rarely or never share their faith with other Christians, and 82% rarely or never with non-Christians.

Table Y5

Frequency of Contributing Money to Church and Talking about One's Faith: In Percentages

Frequency	Contributing Own Money to Church	Talking About One's Faith With Other Christians	Talking About One's Faith With Non-Christians
Very often	37	12	2
Sometimes	36	49	15
Rarely	20	34	55
Never	7	5	27

Part II: Experiences in the local church*A. Relationship to the Local Church*

A majority of the 16-to-18-year-olds of the CRC are baptized (58%), and another 30% are professing members. (Less than three percent are not members but attended regularly or occasionally.) Those who made profession of faith in the CRC did so mostly during the ages of 15, 16, and 17. For those who have not made profession, the most common reason is that they don't feel ready (50%). Another 26% say they are considering making profession of

faith in the next six months. There are 5% who think church membership unimportant, and 6% are not sure they are Christian or are considering membership in another denomination.

While most respondents (91%) have never belonged to a church that was not Christian Reformed, 8% have been members at churches other than the CRC. Over 99% have at least one parent who is a member of the CRC.

B. Programs

Table Y6 shows that three quarters or more of the respondents were satisfied with various elements of their churches' worship services. In fact, in rating worship services as a whole, 90% of the youth reported being at least somewhat satisfied with them, and 32% were very satisfied. One-quarter of the respondents did report dissatisfaction with members' participation in the service and liturgy.

Table Y6
Satisfaction with Elements of Worship Services: In Percentages

	Very Satisfied	Some-what Satis-fied	Some-what Dissat-isfied	Very Dissat-isfied	Weighted Average
Celebration of Lord's Supper	52	38	6	2	1.60
Friendliness of members	49	34	12	5	1.73
Prayers	39	49	9	3	1.76
Sermon	37	49	11	3	1.78
Worship service as a whole	32	58	8	1	1.79
Members' participation in service	38	36	19	5	1.91
Music	33	46	17	5	1.93

Teenage respondents in the survey were asked what impact various church programs had on their spiritual life. Table Y7 summarizes their responses. Like the young adults of the church, a majority of the teens (61%) thought church school had a positive impact. The impact of high school youth groups was deemed positive by 51% of the respondents, and serving in church programs (e.g., usher, nursery attendants) by 41%, followed by Vacation Bible School at 39%. All four of these programs have relatively high participation levels by the church's youth. Programs with medium levels of nonparticipation (39 to 62% "never participated") are girls club/Calvinettes, boys club/Cadets, junior high school groups, service outreach, and choir. The levels of nonparticipation in these groups are shocking, to say the least, and suggest areas for improving the church's ministry to youth. Some of the programs showing high levels of nonparticipation (70% and higher) seem to be age-specific (e.g., young adult group) thereby not inviting participation from youth, but this is not true of all such programs (e.g., Bible study group, household or fellowship group, and church committee). In addition to the problem of non-participation, there is also a significant minority of church teens who characterize these church programs as neutral, having neither a positive nor negative impact. While few teenage respondents directly criticize the church's programs for having a negative impact, nonparticipation and neutrality of impact are a subtle criticism of the church's ministry to youth.

Table Y7

Impact of Church Programs on Respondents' Spiritual Life: In Percentages

Program	Positive	Neutral	Negative	Never Participated
Church School (Sunday School and/or Catechism)	61	35	3	2
Boys club/Cadets	20	16	3	53
Girls club/Calvinettes	28	23	3	39
Vacation Bible School	39	32	1	26
Junior high youth group	21	23	3	51
High school youth group	51	30	6	12
Young adult (post high school) group	6	3	1	83
Bible study group	1	5	1	79
Household or fellowship group	5	7	1	81
Choir	14	18	2	62
Serving in church programs (e.g., usher, nursery attendant)	41	46	2	10
Service outreach	20	18	1	58
Evangelism outreach	12	11	2	72
Friendship group	12	9	1	76
Church committee	5	8	1	83

Of the 91% of the youth who say their church has a special group or program for people their age, over three-quarters say this group is called "Young Peoples." Seventy-five percent of those who report their church has a special group or program attend occasionally or regularly because they want to be with friends (88%), the activities are fun (72%), it helps their spiritual growth (62%), and their parents want them to go (56%). For the 20% who seldom or never attend, their reasons for not participating are that few of their friends attend (63%), they feel like outsiders (44%), they are not interested in this type of group (40%), and they don't have time (30%).

In response to the question "How often do you go to church (Sunday) school classes or adult education?" 74% of the 16-to-18-year-olds said occasionally or regularly and were asked to evaluate certain aspects of their classes; their evaluations are given in Table Y8. Getting the highest percentage of votes for excellent is atmosphere (45%), next the leaders (41%), then the opportunity to grow in Christian faith (36%), and finally the issues addressed (34%). Oddly, "the classes overall" item had next to the lowest percentage (26%) who rated it excellent, followed by materials (22%).

Forty-eight percent of the youth of the church, however, gave church school classes overall a solid "good" rating. Church school materials received the poorest rating, with 30% evaluating them as fair or poor.

Table Y8

Evaluation of Aspects of Church (Sunday) School Classes by Those Attending Occasionally or Regularly: In Percentages (N=257)

Aspects Evaluated	Excellent	Good	Fair	Poor
Leaders	41	40	12	2
Materials	22	45	27	3
Issues addressed	34	38	21	3
Atmosphere (open, free to question and express doubts)	45	30	16	5
Opportunity to grow in Christian faith	36	41	17	3
The classes overall	26	48	19	3

Among all 16-to-18-year-olds in the church, 18% seldom or never attend church school classes or adult education. Why don't they attend on a regular basis? Reasons given include: there are other things they prefer to do at that time (30%), they don't feel the need (28%), and the materials are uninteresting (26%). Other reasons were expressed by over half the respondents.

Seventy percent of the respondents said they do not participate in Christian programs at another church. Of the 25% who do participate in another church, 55% (or 13% of all youth) said it was not a CR church. To the question whether anyone participates in Christian programs not sponsored by a church, 14% of the teens said yes. Of the programs listed in the questionnaire—Young Life, Bible study at place of employment, Campus Life, Youth for Christ, and Bible Study Fellowship—the last was most frequently indicated (29%), but the majority (58%) of those participating in Christian programs not sponsored by a church wrote in the name of other groups, including FCA (Fellowship of Christian Athletes), Bible studies at school, and Wednesday Night Live.

C. Materials

In stark contrast to the young adults, the 16-to-18-year-olds of the CRC say they read *The Banner*. Seventy percent say they read it regularly and another 24% read it occasionally. Most (77%) would probably read a special section in *The Banner* for their age group, and half would probably subscribe to a special magazine put out for people their age in the CRC.

Seventy percent do not read other religious magazines or publications. Of the 24% who do read them, 13% named *Calvinist Contact*, 49% *Campus Life*, 1% *Group Member*. *Moody Monthly* was listed but not checked, and 47% gave magazines not listed, including *Time Out*, *Christianity Today*, *Teen Quest*, *Youth*, and *Guidepost*.

D. People

When asked to indicate the three people who helped them the most to grow as a Christian, youth responded (given here in ranked order from most to least frequently chosen): family member (67%), friend (41%), Christian school teacher (38%), pastor (33%), youth group leader (26%), church school teacher (26%), other (17%), youth pastor (10%), Calvinette or girls club leader (8%), Cadet or boys club leader (6%), choir director or music leader (3%), elder (1%), and deacon (less than 1%). In the young adults survey, pastor placed second with 57%, along with family member (67%) and friend (39%) as the three most helpful in growth as a Christian.

Would teens talk to an adult in their church (other than a family member) about their problems? Depends on the problem. They are willing to discuss questions about biblical teaching (83%) and God's will for their lives (71%), less likely to talk about parents divorcing (62%) and alcoholism in the family (52%), and more reluctant to approach an adult in the church about depression (44%), sexual abuse (40%), and unplanned pregnancy outside of marriage (34%).

E. Summary Evaluation

Table Y9 presents the views of CRC young people about how well the church helps them in nine areas. In all areas, over one half to two thirds of respondents

rated how well their church helps as adequately. Over one quarter (27%) thought their church did better than adequately in helping them feel a part of their church. Conversely, in four areas over one quarter of the respondents thought their church had done poorly: developing a desire to go to church (25%), developing a regular prayer life (26%), learning to talk about their faith with others (30%), and developing the habit of regular Bible study (36%).

Table Y9
How Well the Church Helps in Selected Areas: In Percentages

	More than Adequately	Adequately	Poorly
Feeling a part of my church	27	53	18
Pursuing opportunities to help other people	21	62	16
Receiving pastoral care for my special needs	20	59	19
Learning how to make right decisions	19	67	12
Developing the habit of regular giving	18	63	17
Developing a desire to go to church	18	56	25
Developing a regular prayer life	13	59	26
Learning to talk about my faith with others	11	57	30
Developing the habit of regular Bible study	6	56	36

For more in-depth study, we look at a comparison of how much help respondents need with how much help their church gives them. Tables Y10-Y13 show this comparison, beginning with those who need a lot of help. These tables evaluate how well the church helps its youth with greatest need. (Caution: since these tables are based on rather small subgroups of the youth sample, sampling error may be large.)

In Table Y10, about half or more youth who need a lot of help (48%-88%) rate how well their church helps as poorly in six of the nine areas. Churches are rated as helping adequately or better in the other three areas: learning how to make right decisions (85%), developing the habit of regular giving (66%), and pursuing opportunities to help other people (52%).

Table Y10
**How Well the Church Helps Respondents Who Need
a Lot of Help in Selected Areas: In Percentages**

Areas of Help Needed	More than Adequately	Adequately	Poorly
Developing the habit of regular Bible study (N=115)	3	46	50
Developing a desire to go to church (N=17)	0	12	88
Feeling a part of my church (N=37)	5	38	54
Receiving pastoral care for my special needs (N=26)	4	46	50
Pursuing opportunities to help other people (N=19)	5	47	42
Learning how to make right decisions (N=20)	20	65	15
Developing a regular prayer life (N=58)	5	40	52
Learning to talk about my faith with others (N=102)	7	41	48
Developing the habit of regular giving (N=38)	13	53	34

Table Y11 looks at amount of help given youth who need a medium amount of help. More than half of all youth rate their church as helping adequately in all areas, ranging from receiving pastoral care for their special needs (54%) to learning how to make right decisions (71%). One quarter or more, however, rate how well their church helps as poorly in five of the nine areas, ranging from developing a regular prayer life (25%) to developing a desire to go to church (37%). Only 5-18% rate their church as more than adequately helping them in these areas.

Table Y11
How Well the Church Helps Respondents Who Need
a Medium Amount of Help In Selected Areas: In Percentage

Areas of Needed Help	More than Adequately	Adequately	Poorly
Developing the habit of regular Bible study (N=20)	7	57	35
Developing a desire to go to church (N=81)	5	57	37
Feeling a part of my church (N=82)	16	62	20
Receiving pastoral care for my special needs (N=41)	12	54	29
Pursuing opportunities to help other people (N=87)	16	64	17
Learning how to make right decisions (N=76)	15	71	11
Developing a regular prayer life (N=108)	12	62	25
Learning to talk about my faith with others (N=110)	7	66	26
Developing the habit of regular giving (N=88)	8	68	22

Table Y12 evaluates the amount of help youth who need a little help feel their church gives to them. From 58-75% of these youth rate how well their church helps as adequately. More than one quarter (28%) rate their church as more than adequate in helping them feel a part of their church.

Table Y12
How Well the Church Helps Respondents Who Need
a Little Help In Selected Areas: In Percentages

Areas of Needed Help	More than Adequately	Adequately	Poorly
Developing the habit of regular Bible study (N=61)	8	75	15
Developing a desire to go to church (N=128)	20	62	19
Feeling a part of my church (N=126)	28	58	14
Receiving pastoral care for my special needs (N=112)	19	68	13
Pursuing opportunities to help other people (N=127)	16	69	14
Learning how to make right decisions (N=169)	20	67	13
Developing a regular prayer life (N=109)	16	66	17
Learning to talk about my faith with others (N=78)	18	65	17
Developing the habit of regular giving (N=125)	23	62	13

The last in this set of four tables, Table Y13, is based only on those respondents who said they needed no help from the church. In all but one

area, that of feeling a part of their church (41%), more than half of youth respondents (53%-67%) rate their church as adequately helping them. In that area, the church is rated as helping more than adequately by one half of youth (55%). More than one quarter (27%) rate their church as poor in helping them develop the habit of regular Bible study. Only 5-18% rated their church as poorly helping them in any other area.

Table Y13
How Well the Church Helps Respondents Who Need No Help in Selected Areas: In Percentages

Areas	More than Adequately	Adequately	Poorly
Developing the habit of regular Bible study (N=15)	20	53	27
Developing a desire to go to church (N=86)	30	57	9
Feeling a part of my church (N=64)	55	41	5
Receiving pastoral care for my special needs (N=125)	29	57	14
Pursuing opportunities to help other people (N=77)	36	52	10
Learning how to make right decisions (N=45)	27	67	7
Developing a regular prayer life (N=36)	25	58	14
Learning to talk about my faith with others (N=22)	18	64	18
Developing the habit of regular giving (N=19)	27	66	5

In summary, Tables Y10-Y13 show that the more help youth need in selected areas, the more critical they are of how well the church helps.

How well does the church minister to different age groups of young people in the church? The questionnaire asked respondents to grade how well their churches were doing. Table Y14 gives the report card. Respondents whose church had no group did not grade. The 16-to-18-year-olds give their churches a B grade for their ministry with all three groups of young people, although the junior highs' average grade is a low B. Respondents in the young adults survey, by contrast, gave their churches a C+ for how well they ministered to them.

Table Y14
Grading How Well the Church Ministers to Different Age Groups of Young People: In Percentages

Grade	Junior Highs (N=245)	Senior Highs (N=302)	Young Adults (N=274)
A	18	2	24
B	34	37	40
C	27	21	17
D	11	8	7
F	4	5	4
No response or don't know	5	3	8
Church has no group (N=314)	22	4	13

The teenage members of the CRC are not isolated. Two-thirds have friends who are unchurched, and 39% have invited an unchurched friend to come to church with them. The 56% who have never invited an unchurched

friend say they have problems doing this (42%) or have other reasons (55%); less than 10% said the church was the problem.

Part III. A mixed bag

A. Alcohol and other drugs

Sixteen-to-eighteen-year-olds are not of legal age to drink alcoholic beverages, yet over half (54%) of the respondents in this survey of CRC youth admit to having drunk beer, wine, or other alcoholic beverages at least once within the past year. (See Table Y15.) Just under one quarter (23%) of them drank one or more times per month. Of those who say they did drink within the past year, 32% report having only one drink per time, 24% say only two drinks per time, 22% say three to four drinks per time, and 16% admit to five or more drinks per time. Six percent did not answer the question. Among the youth of the CRC, 40% said never in the past year have they drunk alcoholic beverages.

Table Y15
Frequency of Drinking Alcoholic Beverages In Past Year: In Percentages

In the past year, how often did you drink beer, wine, or other alcoholic beverage?	Percent
Never	40
Less than once a month, but at least once a year	31
About once a month	10
Three or four days a month	9
One or two days a week	4
Three or four days a week	1
No response	5

The use of alcohol, is a much bigger drug problem than is the use of other drugs. Under six percent of all respondents report having used marijuana in the past year, one percent used cocaine or crack, and three percent used other drugs.

B. Sexual experiences

According to Table Y16, 13% of the 16-to-18-year-olds in the CRC have experienced sexual intercourse one or more times in their dating experiences. A large percentage (83%), compared to other youth surveys in North America, have never had sexual intercourse (and five percent did not respond to the question). Current surveys are finding more than half of the 15- and 16-year-olds in North American schools have had sexual intercourse (usually within the past year). In our survey of CRC young adults, with respondents who are single and between the ages of 25 and 28, 46% reported having had sexual intercourse at least once (and 6% gave no answer to this question).

Table Y16**Number of Times Respondents Have Had Sexual Intercourse: In Percentages**

In your dating experience, how many times have you had sexual intercourse?	Percent
Never	83
Once	3
Twice	1
Three or more times	9
No response	5

Those 16-to-18-year-olds who said they never had sexual intercourse were asked about other dating behaviors they had experienced. Table Y17 shows that 17% of the youth had experienced none of them. Handholding (79%), hugging (76%), and dry kissing (73%) were most common, and one of four (26%) had gone as far as genital petting.

Table Y17**Dating Behaviors Experienced by Those Who Never Had Sexual Intercourse: In Percentages (N=260)**

What dating behaviors have you experienced?	Percent
Handholding	79
Hugging	76
Dry kissing	73
Deep kissing (French)	63
Non-genital petting	41
Genital petting	26
None of the above	17

Respondents to the survey indicated their sexual identity by selecting one of five terms to describe themselves. No one selected "probably homosexual" or "definitely homosexual." Ninety-three percent described themselves as "definitely heterosexual," about three percent selected "probably heterosexual," one percent chose the term "bisexual," and three percent did not respond to the question. Homosexuals appear to be under-represented in our sample or not willing to identify themselves in this survey. Other possibilities are that (1) because of their age, some have not become conscious of their homosexuality or (2) by the age of 18, practicing homosexuals may have already left the church.

In response to the question "Did you experience sexual abuse in your childhood or adolescent years?," three percent said yes, 95% no, and two percent gave no answer.

C. What youth worry about

Respondents were asked to indicate how much they worry about 13 common teenage concerns. For each item listed, they could indicate that they worried very much about it, somewhat, or very little/not at all. Table Y18 gives the percentages for the combined categories of somewhat and very much. What the majority of youth worry about is somewhat predictable: their looks (86%), how well their peers like them (82%), how well they are doing in school (81%), whether they will get a good job (67%), and that they don't have enough dates (50%).

Table Y18

**Respondents Who Say They Worry Somewhat
or Very Much about Selected Topics: In Percentages**

Worry:	Percent
About my looks	86
About how well other people my age like me	82
About how I'm doing in school	81
That I might not get a good job	67
About being too interested in material things	62
That I don't have enough dates	50
About getting a serious disease like cancer or AIDS	41
That one or more of my friends is not a Christian	34
That I might die soon	28
That my friends might get me in trouble	26
That someone might force me to do sexual things	
I don't want to do	19
That I might kill myself	14
That I might be homeless someday	11

That 62% of the 16-to-18-year-olds worry very much or somewhat about being too interested in material things is astonishing, though pleasing, among the other major worries that have apparent materialistic connections. This and the remaining worries listed in Table Y18, shared by less than a majority of the youth, suggest a generation of youth struggling with a pot-pourri of internal tensions and fears, most of which are downright frightening or morbid. Two of every five teens worry about getting a serious disease like cancer or AIDS (41%), one of four worries about dying too soon (28%) or that their friends might get them in trouble (26%), one of five fear being forced to do sexual things they don't want to do (19%), one of seven have thoughts of suicide (14%), and one of ten worry about being homeless someday (11%). Even worrying that their friends may not be Christian, expressed by one of every three youth (34%), is not necessarily without some alienation or apprehension.

The concerns presented in Table Y19 are purposely focused on the parental relationship. Respondents were asked how much concern they had about their parents' behavior or attitudes in nine areas. They categorized each concern as serious, minor, or not a concern. Tops on the list are the concerns of how much trust and freedom their parents grant, but three times as many 16-to-18-year-olds consider freedom a minor concern (48%) rather than a serious concern (16%), and twice as many think trust a minor concern (33%) rather than a serious concern (17%). For the remaining list of concerns, a majority (60 to 77%) thought them not a concern, reflecting a healthy relationship between parents and teens in a majority of CRC families. Nevertheless, with respect to criticizing too often, showing interest in the things youth care about, and giving enough responsibility, one in nearly every three 16-to-18-year-olds view them as minor concerns and one in ten as serious concerns. The last four areas of concern are considered serious by few, but there are families where they are of minor concern to the youth. Not sharing views on important issues, not spending enough time, not saying "I love you," and being too concerned about material things should not be taken lightly or quickly dismissed.

Table Y19

Amount of Concern of Youth about Their Relationships with Parent(s): In Percentages

My parent(s):	Serious Concern	Minor Concern	Not a Concern
Doesn't give me enough freedom	16	48	36
Doesn't trust me enough	17	33	49
Criticizes me too often	11	29	60
Isn't interested enough in the things I care about	10	30	60
Doesn't give me enough responsibility	10	29	61
Don't talk with me enough about their views on important issues	7	32	61
Doesn't spend enough time with me	5	28	66
Doesn't say "I love you" enough	5	27	67
Is too concerned about material things	3	19	77

D. Family

Table Y20 shows how serious (or not serious) the teen respondents considered ten problems in their immediate families. For all problems listed, about one half or more (49% to 98%) of the respondents evaluated them as not problems in their immediate families. Where there are serious or minor problems, they stem from lack of communication between parents and children, death of family member or friend, lack of communication between parents, and unemployment. Physical and sexual abuse of children and spouse abuse are considered neither serious nor minor problems.

Table Y20

Seriousness of Problems in Respondents' Immediate Families: In Percentages

Problem	Serious Problem	Minor Problem	Not a Problem
Lack of communication between parents and children	11	39	49
Death of family member or friend	13	28	58
Lack of communication between parents	5	18	77
Unemployment	4	10	86
Problem drinking or drug use by a family member	5	8	87
Consequences of a separation or divorce	4	7	89
Isolation or loneliness from a move to a new community	1	6	92
Physical abuse of children	*	2	97
Sexual abuse of children	1	1	98
Spouse abuse	*	1	98

*Less than .5 percent

When asked to rate their parent(s) as Christian role models, respondents rated mothers better than fathers, although not by a wide margin. Eighty-eight percent of the 16-to-18-year-olds rated their mothers as an excellent or good role model, and 80% rated their fathers the same. Conversely, 19% of the youth graded their fathers as only fair or poor role models, while

only 11% considered their mothers as such. Fathers need to work more on modeling for their children. (Three percent of the respondents had no father to rate.)

E. Media

How much time do CRC youth spend with the media? Table Y21 indicates that listening to radio, tapes, records, or CDs is the popular choice; 61% spend two hours or more a day in this activity. This is followed by watching television; almost half (48%) of the 16-to-18-year-olds report watching television two hours or more per day. Reading for pleasure receives much less time; 83% of the respondents said one hour or less per day was spent reading for pleasure.

Table Y21
Amount of Time Per Day With Media: In Percentages

Amount of time per day	Watching TV (excluding video tapes)	Listening to Radio, Tapes, Records, or CDs	Reading for Pleasure
One hour or less	52	40	83
Two to three hours	39	39	13
Four to five hours	9	14	2
Six hours or more	1	8	*

*Less than .5 percent

What television programs are watched by CRC youth? Most popular are movies (85%), followed by situation comedies (80%), sports (57%), dramas (51%), news and documentaries (47%), MTV (40%), soap operas (37%), talk shows (37%), and others (9%).

Table Y22 shows the number of times each month that CRC youth view a movie, attend a concert, or buy records, tapes, and CDs. Nearly everyone (95%) sees a movie on VCR at least once a month, and more than one of four (27%) view taped movies at least once a week. Seeing movies in a theater is also popular but done less frequently; 84% see a movie in a theater at least once a month. Purchasing records, tapes, or CDs each month is done by a majority (59%) of youth, but 80% of them never attend concerts.

Table Y22
Number of Times per Month with Media: In Percentages

Number of times per month	See Movie on VCR	See Movie in Theater	Buy Records, Tapes, or CDS	Attend Concert
Never	4	15	40	80
Once	21	54	46	17
Two to three	47	26	10	1
Four or more	27	4	3	*

*Less than .5 percent

To what music do the youth of the CRC listen? First choice by far goes to rock (82%), followed by top forty (66%), then oldies (46%), Christian con-

temporary (38%), rap/soul (33%), heavy metal (32%), new wave (27%), classical (22%), country/western (12%), gospel (7%), and others (12%).

F. Racial attitudes

Table Y23 gives five statements reflecting racial attitudes to which respondents were asked to indicate their agreement, uncertainty, or disagreement. Responses to three of the items indicate considerable ambivalence; the percentage saying "not sure" was significantly larger for whether their church helps them respond to the sin of racism (51%), whether racism is a problem in the CRC (48%), and whether their congregation needs racial diversity (42%). A small majority of the respondents are convinced, however, that interracial marriage is okay (58%) and that they are not prejudiced against people of other races (58%). These percentages are alarming when we look at the opposite side; almost half of youth aren't sure or disagree about these racial issues. One-third of the 16-to-18-year-olds appear to criticize their church for not helping them respond to the sin of racism. Their ambivalence on racial attitudes, however, might come from a lack of understanding of the nature and consequences of racism.

Table Y23
Racial Attitudes: In Percentages

Statement	Agree	Not Sure	Disagree
Racism is a problem in the CRC.	22	48	30
My congregation needs racial diversity.	30	42	26
Marriage between black people and white people is okay.	58	31	11
I am somewhat prejudiced against people of other races.	20	21	58
My church helps me respond to the sin of racism.	15	51	33

Part IV. More about you: background information

This section of the report presents a profile of CRC youth by using the demographic and other background information from the questionnaire. We describe the typical 16-to-18-year-old in the church as well as the diversity within this age group.

Sex and age. Fifty-six percent of the respondents in this survey are female and 44% are male. Table Y24 gives the age distribution of respondents. Close to half (44%) of our sample were 17-year-olds; the few 19-year-olds included were confirmed to be 18 at the time we determined their eligibility for the sample.

Table Y24
Age Distribution of Respondents: In Percentages

16 years old	28
17 years old	44
18 years old	27
19 years old	1

Race. Table Y25 shows that the large majority of respondents are white (96%), which is probably somewhat larger than the percentage for the denomination as a whole. Studies by the SRC estimate the percentage of minority persons in the CRC at more than 5%, the most rapidly growing segment of the denomination's membership.

Table Y25
Race of Respondents: In Percentages

American Indian/Native American/Native Canadian Indian	2
Asian/Oriental/Pacific Islander	0
Black/African American	1
Hispanic/Spanish Origin	1
White/Caucasian	96
Other	*

*Less than .5 percent

Ancestry. Almost all respondents (94%) reported at least some Dutch in their ancestry. Most of the remaining (6%) reported other than Dutch backgrounds; we were uncertain where to place the person who said "northern European."

Marital status. The survey of youth deliberately focused on single persons. One married person is in the sample, but at the time eligibility was determined this person was single. Table Y26 shows the marital status information for respondents.

Table Y26
Marital Status of Respondents: In Percentages

Single, never married	99
Married	*
No response	*

*Less than .5 percent

Persons with disability. The questionnaire asked respondents, "Do you have a disability?" Two percent of the youth said yes (see Table Y27). Disabilities reported were all learning disabilities, such as dyslexia.

Table Y27
Respondents Who Have a Disability: In Percentages

No	93
Yes	2
No response	5

Current schooling status and level. Only three percent of the respondents are currently not in school. The majority (92%) are in a school outside the home, and two percent are in home schooling (see Table Y28). Regarding level of current schooling, Table Y29 shows that only four percent of the youth sample are currently attending a college or university. Most respondents (96%), however, are attending high school in grades 11 or 12. Three percent are in grade 13 (in Canada), and 6% in grade 10.

Table Y28**Current Schooling Status of Respondents: In Percentages**

Not in school	3
In school	94
In home	2
Outside home	92
No response	3

Table Y29**Current Schooling Level of Respondents: In Percentages (N=306)**

College or university	4
Grade 13 (Canada)	3
Grade 12	44
Grade 11	40
Grade 10	6
Grade 9	*

*Less than .5 percent

College or university plans. Respondents currently at the high school level were asked their plans to attend college or university. Table Y30 shows that over 90% plan to continue their education in a college or university; only about seven percent said they did not plan to attend.

Table Y30**Plans of Respondents Currently at High School Level to Attend College or University: In Percentages (N=294)**

No plans	7
Plan to attend	90
No response	3

Those planning to attend college or university were asked what type they were likely to attend. Table Y31 indicates that nearly half (44%) plan to attend a four-year Christian college or university, 25% a four-year public college or university, 10% a public community or junior college, and 3% a Christian two-year college.

Table Y31**Type of College or University Likely to Attend: In Percentages (N=276)**

Type of college or university	Percent
Public, two-year	10
Public, four-year	25
Christian, two-year	3
Christian, four-year	44
Other types	9
Undecided	3
No response	5

Type of high school attended or attending. All respondents were queried about the types of high school they did attend or were currently attending. Table Y32 shows that the largest category among our youth (63%) is those who attended or are attending a Christian high school associated with the CRC.

The next largest category is public high school; one-third of all respondents attended or are attending a public high school. Another 12% attended or are attending a Christian high school associated with denominations other than the CRC (e.g., Baptist, Lutheran, Roman Catholic, nondenominational, etc.).

**Table Y32
Types of High School Respondents Attended or Are Attending: In Percentages****

Type of High School	Percent
Christian high school associated with the CRC	63
Christian high school associated with other denominations (nondenominational, Baptist, Lutheran, Catholic, etc.)	12
Other private high school	1
Public high school	33
Home school	*

* Less than .5 percent

** Percentages add to more than 100 because of multiple responses.

Type of college or university attended. What types of colleges or universities have the respondents attended? Since a large majority of them are currently in high school, very few have attended. But for those who have, Table Y33 shows the distribution by type of college and university.

**Table Y33
Type of College or University Attended: In Percentages**

Have not attended college or university	85
Public two-year college (community or junior college)	1
Public four-year college or university	1
CRC-related college	2
Other private or church-related college or university	2
No response	9

Employment status. Table Y34 shows the extent to which the respondents of our survey are involved with employment and related activities. The majority are full-time students (85%), and another six percent are part-time students. In addition to school, about two-thirds (67%) are employed, over half of them at jobs requiring less than 15 hours per week.

**Table Y34
Employment Status of Respondents: In Percentages***

Working 30 hours or more per week	4
Working 15 to 29 hours per week	26
Working less than 15 hours per week	38
Unemployed/laid off/looking for work	7
Full-time student	85
Part-time student	6
Full-time homemaker	1
Other	4

*Percentages total more than 100 because of multiple responses

Personal income. Respondents were invited to indicate their personal income category for 1989 (before taxes and deductions). Their personal income dis-

tribution is given in Table Y35. Two-thirds (67%) earned under \$2,500 in 1989, and another 21% earned between \$2,500 and \$4,999. Their median income falls within the \$1,000 to \$2,999 range.

Table Y35

**Personal Income of Respondents In 1989
(before Taxes and Deductions): In Percentages**

Less than \$1,000	31
\$1,000 to \$2,499	36
\$2,500 to \$4,999	21
\$5,000 to \$9,999	5
\$1,000 to \$14,999	1
\$15,000 to \$19,999	1
No response	5

Monthly spending. Respondents were asked to write in the appropriate amount of money they spend each month on four areas: entertainment, restaurants, clothes, and charitable contributions. Table Y36 gives the monthly spending patterns for the surveyed youth. On average, they spend under \$20 a month for entertainment (59%), restaurants (74%), or clothes (59%), and give less than \$10 per month as charitable contribution (75%).

Table Y36

Amount of Money Spent Each Month In Four Selected Areas: In Percentages

Spending Areas

Amount Spent	Entertainment	Restaurants	Clothes	Charitable Contributions
\$10 or less	30	43	41	75
\$11 to \$20	29	31	18	12
\$21 to \$30	17	9	12	3
\$31 to 40	8	5	5	2
\$41 to 50	6	5	10	*
\$51 or more	7	4	9	1
No response	3	4	5	7

*Less than .5 percent

Marital and employment status of respondents' parents. Less than one percent of the respondents reported that they live independently. Table Y37 provides information about the marital status of the parents of the respondents. A large majority (92%) of the respondents' parents are married, four percent are divorced, and three percent widowed.

Table Y37

Marital Status of Parents of Respondents: In Percentages

Married	92
Divorced	4
Widowed	3

Table Y38 contains information about employment status of the respondents' mothers and fathers. Most fathers work full-time (89%), and almost one-third of the mothers work full-time (33%). The largest category of

the mothers' employment status is working part-time (39%). Thus 71% of the mothers are employed full-time or part-time. Only 20% of the respondents' mothers describe themselves as full-time homemakers.

Table Y38

Employment Status of Fathers and Mothers of Respondents: In Percentages

	Fathers	Mothers
Working full-time (30 hours or more per week)	89	33
Working part-time (1 to 29 hours per week)	1	39
Unemployed, laid off, looking for work	*	2
Full-time student	0	1
Full-time homemaker	0	20
Other	3	2
No response	7	5

*Less than .5 percent

Citizenship of respondents. Table Y39 shows that three-quarters of the respondents are U.S. citizens (75%) and slightly less than one-fifth Canadian citizens (19%). Less than one percent of the youth sample have other citizenship and five percent gave no answer. This pattern is close to that of the membership of the CRC; in a 1987 SRC survey the sample was 77% U.S. and 22% Canadian.

Table Y39

Citizenship of Respondents: In Percentages

U.S.	75
Canadian	19
Other	*
No response	5

*Less than .5 percent

**Survey of Christian Reformed Youth
Summary of Findings****Background information on youth**

Gender, ethnicity, disability, and citizenship. Of the 314 16-to-18-year-old respondents in this survey, all of whom were attending the CRC and were single when selected for the sample, slightly more than half (56%) are female. Most (96%) are white; most (94%) have Dutch ancestry. Only 2% report having a disability. Over three-fourths (76%) are citizens of the U.S.A. and 19% of Canada.

School. Close to half (44%) are 17-year-olds, 94% are in school, and 86% are seniors or juniors in high school. Three quarters have attended a Christian high school (the majority CRC-associated), and one-third a public high school. A large majority (90%) of the high schoolers plan to attend a college or university, 47% a Christian one and 35% public. A few (5%) are currently attending a college or university.

Employment, income, and spending. Although the majority (85%) are full-time students, two-thirds are employed, over half working less than 15 hours per week. Two-thirds earned under \$2,500 in 1989. The majority spend under \$20 a month for entertainment, under \$20 on restaurants, and under \$20 on clothes, and give less than \$10 per month as charitable contribution.

Parents. A large majority (92%) of the respondents' parents are married. Most fathers (89%) work full-time. One-third of the mothers work full-time, 39% work part-time, and one-fifth are full-time homemakers.

Their Christian beliefs and practices

Relationship to God. About half (49%) feel close to God and try to live a life that pleases Him. The other half feel distant from God, although most of them still try to live a life that pleases Him. A small minority (7%) don't think much about God in daily life or don't believe in Him. While a majority (56%) are very sure God answers their prayers, 39% are only somewhat sure, and some (4%) are not at all sure.

Some beliefs. Twenty-one percent believe it is optional for Christians to believe God created the world out of nothing, and 10% think believing the Trinity is optional. Most (83%) believe homosexual behavior is wrong, 76% consider sex before marriage wrong, and only 12% believe interracial marriage is wrong.

Help needed. A majority of CRC youth need a lot or medium amount of help in developing the habit of regular Bible study (75%), learning to talk about their faith with others (68%), and developing a regular prayer life (53%). A minority have needs in developing the habit of regular giving (40%), feeling a part of their church (38%), pursuing opportunities to help other people (34%), developing a desire to go to church (31%), and learning how to make right decisions (31%).

Some practices. Over two-fifths (42%) have personal devotions (Bible reading and prayer) less than weekly or never. Nearly all (97%) attend Sunday

morning worship services at least two or three times a month, and 76% attend evening services that often or more. One percent report their church has no Sunday evening services. A majority (71%) attend church because it is important to them. Almost three-fourths (73%) contribute their own money to church very often or sometimes. Almost two-fifths (39%) rarely or never talk about their faith with other Christians, and over four-fifths (82%) rarely or never talk about their faith with non-Christians.

Their relationship to the local church

Church membership. A majority (58%) are baptized members of the CRC, and 30% are professing members. Most common ages for making profession of faith are 15, 16, and 17. Over one-third (35%) had not made profession because they didn't feel ready. Eight percent thought church membership unimportant, were not sure they were Christian, or were considering membership in another denomination. Most (91%) had never belonged to a church other than the CRC, and the parents of most (99%) were CRC members.

Their evaluation of programs, materials, and people of the church

Worship services. Three-fourths or more (74% to 90%) of the youth were very or somewhat satisfied with various elements of their churches' worship services. One-fourth (24%) were dissatisfied with members' participation in the service liturgy; one-fifth (22%) with music.

Impact of church programs. A majority (61%) thought church (Sunday) school had a positive impact on their spiritual life, and 51% thought their high school group did. About two-fifths thought serving in church programs (e.g., ushering) and Vacation Bible School had a positive impact. Few criticized church programs for their negative impact, but neutrality of program impact and high non-participation rates in certain programs suggest criticism of the church's ministry to youth.

Youth group. A large majority (91%) of youth say their church has a special group or program for people their age, usually called "Young Peoples." In local churches with a program, three quarters of the youth attend occasionally or regularly, primarily to be with friends. Few of the nonparticipating youth have friends who attend.

Church (Sunday) school. About three quarters (74%) attend church or Sunday school occasionally or regularly and rate aspects of its classes between good and excellent. About one quarter (26%) say classes overall are excellent and almost half (48%) say good. Almost a third (30%) rate the materials fair to poor. A variety of reasons for not regularly attending are given by youth who seldom or never attend.

Christian programs outside local church. Of the 25% who participate in Christian programs at another church, over half (55%) say it is not CR. One in seven (14%) of the youth participates in Christian programs not sponsored by a church.

Religious magazines. Seventy percent of the youth read *The Banner* regularly and almost one quarter (24%) occasionally. A majority would read a spe-

cial section in it for youth and subscribe to a CR magazine for youth. Most (70%) don't read other religious magazines or publications.

People influential in their growth as Christian. The three people reported to be most helpful in their growth as a Christian are family member (67%), friend (41%), and Christian school teacher (38%). One-third selected pastor in the top three; one-fourth (26%) chose youth group leader and church school teacher.

Talking to adults in church. A majority of youth say they would talk to an adult in their church (other than a family member) about certain problems; questions about Biblical teaching (83%), God's will for their lives (71%), parents divorcing (62%), and alcoholism in their family (52%).

Does the church provide help needed by youth? From one-half to two-thirds (53% to 67%) rate their church's help as adequate in nine areas. Over one-fourth (27%) say it is more than adequate in helping them feel a part of their church. In four areas one quarter or more say its help is poor. Our in-depth analysis concluded the more help youth need in selected areas, the more critical they are of how well the church helps.

Grading the church's ministry to youth. Asked to grade how well their church ministers to junior and senior high youth and young adults, youth on the average gave the church a B grade for each age group. Between 28% to 42% of youth gave grades of C or below. About one in five (22%) reported no junior high group in their churches, one in eight (13%) no young adult group, and only one in 25 (4%) no senior high group.

Youth and the unchurched. Two-thirds (66%) of the youth say they have unchurched friends, but over half (56%) have never invited an unchurched friend to church with them, not because of the church but because they have problems doing it.

More about youth: a mixed bag

Drinking and drugs. The use of alcohol is a much bigger problem among CR youth than the use of illegal drugs. Over half (54%) admitted to drinking alcoholic beverages at least once in the past year, and almost one-fourth (23%) drank one or more times per month. Under five percent said they had used marijuana in the past year, one percent cocaine or crack, and three percent other illegal drugs.

Sexual experiences. A large percentage of CR youth (83%) say they have never had sexual intercourse in their dating experience. Sexual experience is not absent, because about one in eight (13%) report they have had sexual intercourse at least once; among those who have not, one quarter (26%) have experienced genital petting, two-fifths (41%) non-genital petting, and two-thirds (63%) French kissing. Most (93%) selected the term "definitely heterosexual" to describe themselves. A few (3%) report having experienced sexual abuse in their childhood or adolescent years.

Worries and concerns. Of 13 common teenage concerns, what the majority worry about is somewhat predictable: their looks, how well their peers like them, how they are doing in school, whether they will get a good job, and that they don't have enough dates. Surprisingly, almost two-thirds (62%) said they worry somewhat or very much about being too interested in

material things. CR youth do worry, sometimes about morbid things like getting AIDS, dying too soon, and suicide. Lack of concern about relationships with their parents, however, suggests a healthy relationship between parent and youth in a majority of CR families.

For seven of nine areas of concern about their parents' behavior or attitude toward them, a majority (60% to 77%) of youth expressed no concern. Concern that their parents don't give them enough freedom or trust them enough was expressed by a majority, but they see these more as minor concerns.

Family problems. At least a majority (58% to 98%) consider nine problems out of ten no problem in their immediate families. Half of the youth, however, say lack of communication between parents and children is a problem, although most say it is minor and not serious.

Parents as Christian role models. Most youth (80% to 88%) rate their parents as good to excellent Christian role models. Conversely, almost one in five (19%) graded their fathers as fair or poor, and about one in ten (11%) graded their mothers the same.

The media. Over three-fifths (61%) spend at least two hours a day listening to radio, tapes, records, or CDs, and almost half (48%) spend the same amount of time per day watching TV. A majority (83%) read for pleasure one hour or less per day. Most popular types of TV programs are movies, sitcoms, and sports. Nearly everyone (95%) views a movie on VCR at least once a month, and 84% see a movie in a theater at least once a month. Over half (59%) purchase records, tapes, or CDs each month. Many (80%) never attend concerts. Most popular music listened to by the majority of CR youth is rock and top forty.

Racial attitudes. A majority (58%) of CR youth agree that marriage between black people and white people is okay and 58% disagree that they are somewhat prejudiced against people of other races. Reflecting ambivalence about racism in the CRC, over half (51%) are not sure their church helps them respond to the sin of racism, almost half (48%) are not sure racism is a problem in the CRC, and 42% are not sure their congregation needs racial diversity.

APPENDIX C

A Survey of Christian Reformed Young Adults Summary Findings

Part I. Christian beliefs and practices

A. Beliefs

Respondents of the young adult group (ages 25-28) were first asked a series of questions about their own religious beliefs. Over half (56%) feel close to God and try to live a life that pleases Him; another 30% feel distant, but also try to live a life to please Him. Almost 90% are at least somewhat sure that God answers their prayers. They overwhelmingly feel a Christian must believe that (1) God is three persons: Father, Son and Holy Spirit, (2) God created the world out of nothing, (3) Jesus is the only way to salvation and (4) the Bible is the Word of God. A significant minority (21%), however, think that believing God created the world out of nothing is optional for Christians.

More than three quarters (78%) of young adults believe that homosexual behavior is wrong, but only 57% believe that sex before marriage is wrong. Almost two-thirds (65%) don't think that interracial marriage is wrong.

Young adults feel they need a lot of help in developing the habit of regular Bible study (33%) and in learning to talk about their faith with others (27%). More than 60% need at least a little help in all areas in question 5. Table A1 shows responses in order of those needing a lot or a medium amount of help in the areas.

Table A1
Amount of Help Needed In Selected Areas: In Percentages

Amount of help needed	A Lot	Medium	A Little	None
Developing the habit of regular Bible study	33	34	22	10
Learning to talk about my faith with others	27	28	26	19
Developing a regular prayer life	20	25	36	20
Feeling a part of my church	22	17	25	36
Pursuing opportunities to help other people	6	25	43	26
Receiving pastoral care for my special needs	7	20	33	38
Learning how to make right decisions	6	17	51	27
Developing the habit of regular giving	7	15	40	38
Developing a desire to go to church	9	12	23	56

B. Practices

Over half (57%) of young adults have personal devotions at least several times a week, but 18% have them less than weekly, and another 8% never have them. Most (83%) go to Sunday morning services at least two or three times a month, and half go to evening services that often. They go because it is important to them, but they have a hard time talking about their faith with others. Only 18% talk about their faith very often with other Christians and 7% with non-Christians.

Part II. Experiences in the local church

A. Relationship to the local church

Most respondents are professing members (81%) who made profession of faith between the ages of 16 and 20. Those who have not made profession of faith feel church membership is not important to them. Most have never belonged to another denomination (83%) and have at least one parent who is a member of the CRC (92%).

B. Programs

Table A2 shows that more than three quarters of respondents are basically satisfied with the worship services at their churches; the area with the most dissatisfaction is friendliness of members (26%). The Weighted Average column was computed by assigning a value of 1 for each Very Satisfied response, 2 for each Somewhat Satisfied, and so on. The total number was then divided by the number of people responding to each question, resulting in an average response value showing degree of satisfaction for each element of the worship service. Thus, the lower the number, the higher the degree of satisfaction.

Table A2
Satisfaction with Elements of Worship Services: In Percentages

	Very Satisfied	Somewhat Satisfied	Somewhat Dissatisfied	Very Dissatisfied	Weighted Average
Celebration of Lord's Supper	58	30	6	1	1.47
Prayers	49	37	7	2	1.60
Worship service as a whole	43	42	9	1	1.68
Sermon	44	34	14	4	1.78
Music	38	39	15	4	1.84
Members' participation					
In service	39	36	16	5	1.86
Friendliness of members	40	30	20	6	1.90

Of all church programs, church school has had the most, evangelism outreach the least, impact on the spiritual life of our respondents (see Table A3). For some (between 4 and 41%), church programs have had no impact on their spiritual lives. Furthermore, a high percentage of them have never participated in many of the programs.

Table A3
Impact of Church Programs on Respondents' Spiritual Lives: In Percentages

Program	Positive	Neutral	Negative	Never Participated
Church school (Sunday school and/or catechism)	59	36	2	1
Boys club/Cadets	29	13	1	50
Girls club/Calvinettes	15	10	1	62
Vacation Bible School	31	30	1	35
Junior high youth group	20	18	1	54
High school youth group	39	33	4	21
Young adult (post high school) group	27	15	7	47

Bible study group	31	15	1	48
Household or fellowship group	15	9	1	74
Choir	20	14	1	62
Serving in church programs (e.g., usher, nursery attendant)	33	41	0	22
Service outreach	17	15	1	62
Evangelism outreach	8	12	1	75
Friendship group	17	4	1	75
Church committee	15	12	4	66

Of the 53% of respondents who say their church has programs for people their age, half never attend them because their friends don't go, they feel like an outsider, or they don't have time. Those who do attend do so because it helps their spiritual growth or their friends go.

Almost three quarters (73%) seldom or never go to church school or adult education classes; there are other things they prefer to do (45%), or they don't feel the need (32%). Those who do attend, however, rate the aspects of those classes as either good or excellent. Most (78%) do not participate in programs in another church, but when they do it is usually not a CR church. They do not participate in Christian programs not sponsored by a church.

C. Materials

Over half (55%) of young adults seldom or never read *The Banner*, but most (72%) say they would read a special section just for their age group. About half (48%) say they would probably subscribe to a special magazine put out for people their age in the CRC. Two-thirds do not read other religious magazines, but those who do read a variety of different ones.

D. People

When asked to select from a list of twelve the three people who helped them the most to grow as a Christian, young adults most frequently chose family member (67%), pastor (57%), friend (39%), and Christian school teacher (29%).

Although young adults would talk to an adult in their church about biblical teaching (85%) or about God's will for their lives (78%), fewer are willing to discuss unplanned pregnancy (46%) or sexual abuse (43%).

E. Summary evaluation

Although 60% or more of young adults feel their church helps them adequately or more than adequately in nine listed areas, a significant minority rated four areas poorly: developing the habit of regular Bible study (31%), learning to talk about my faith with others (30%), feeling a part of my church (28%), and developing a regular prayer life (25%).

Table A4
How Well the Church Helps in Selected Areas: In Percentages

	More than Adequately	Adequately	Poorly
Developing the habit of regular giving	36	44	13
Feeling a part of my church	33	35	28
Developing a desire to go to church	30	43	22
Receiving pastoral care for my special needs	26	47	19
Developing a regular prayer life	23	46	25
Pursuing opportunities to help other people	22	53	19
Learning how to make right decisions	20	60	15
Learning to talk about my faith with others	17	48	30
Developing the habit of regular Bible study	15	49	31

A more in-depth look at these data, however, relates the responses above to question 5, how much help the young adult feels s/he needs in each area (see Table A1). Table A4 gives an evaluation of the church's help by all young adult respondents. Tables A5-A8, however, show their evaluation by how much need young adults have. These tables evaluate whether the church's ministry reaches young adults with greatest need. (Caution: since these tables are based on rather small subgroups of the young adult sample, sampling error is quite large.)

In Table A5, young adults who need a lot of help (varying from 6% to 33% by area of need) are not getting enough help from their church. In six of the nine areas, more than half (56% to 75%) of these respondents rate their church poorly. The other three areas fall not far behind. Three quarters rate their church poorly in helping them develop a desire to go to church.

Table A5
How Well the Church Helps Respondents Who Need a Lot of Help in Selected Areas: In Percentages

Areas of Help	More than Adequately	Adequately	Poorly
Developing the habit of regular Bible study (N=46)	7	46	46
Developing a desire to go to church (N=12)	8	17	75
Feeling a part of my church (N=30)	7	23	70
Receiving pastoral care for my special needs (N=9)	0	44	56
Pursuing opportunities to help other people (N=8)	0	38	63
Learning how to make right decisions (N=8)	13	50	38
Developing a regular prayer life (N=27)	11	44	44
Learning to talk about my faith with others (N=37)	3	35	57
Developing the habit of regular giving (N=9)	11	33	56

Table A6 shows responses for those young adults who need a medium amount of help in the selected areas (varying from 12% to 34% by area of need). These young adults rate their church higher than those in Table A5, with between 53% and 75% saying their church helps them adequately or more than adequately in all areas. We still see the greatest need in one area, where almost half (47%) rate their church poorly in helping them develop a

desire to go to church. In the other eight areas, 21% to 36% said their church's help was poor.

Table A6
**How Well the Church Helps Respondents Who Need
 a Medium Amount of Help in Selected Areas: In Percentages**

Areas of Help	More than Adequately	Adequately	Poorly
Developing the habit of regular Bible study (N=47)	19	49	30
Developing a desire to go to church (N=17)	12	41	47
Feeling a part of my church (N=23)	9	61	26
Receiving pastoral care for my special needs (N=28)	21	39	36
Pursuing opportunities to help other people (N=34)	18	56	24
Learning how to make right decisions (N=23)	9	61	26
Developing a regular prayer life (N=34)	24	32	35
Learning to talk about my faith with others (N=38)	18	55	21
Developing the habit of regular giving (N=20)	25	40	30

In Table A7, those young adults who need only a little help in the selected areas (varying from 22% to 51% by area of need) tend to rate their church as adequate or more in helping them. Once again, helping them develop a desire to go to church is rated poorly by a significant percentage (19%), surpassed only by feeling a part of my church (21%). In the other seven areas, only 9% to 17% said their church's help is poor.

Table A7
**How Well the Church Helps Respondents Who Need
 a Little Help In Selected Areas: In Percentages**

Areas of Help	More than Adequately	Adequately	Poorly
Developing the habit of regular Bible study (N=30)	20	67	10
Developing a desire to go to church (N=31)	16	58	19
Feeling a part of my church (N=34)	24	47	21
Receiving pastoral care for my special needs (N=46)	17	59	17
Pursuing opportunities to help other people (N=59)	24	61	12
Learning how to make right decisions (N=70)	23	63	9
Developing a regular prayer life (N=49)	22	61	10
Learning to talk about my faith with others (N=36)	17	69	14
Developing the habit of regular giving (N=55)	29	56	9

The last in this series of four tables showing how well the church responds to young adult needs, Table A8 is based on only those respondents who need no help in the nine selected areas (varying from 10% to 56% by area of need). The church's help is rated by this group as adequate or more, like the rating of those needing little help. The church is rated poorly in two areas by a sizable minority of those needing no help: developing the habit of

regular Bible study (36%) and learning to talk about their faith with others (27%). In the other seven areas, only 4% to 19% said their church's help is poor. To summarize, moving from Table A5 to A8, we see that as young adults need less help in the selected areas, they tend to rate the church's help as adequate or more.

Table A8
**How Well the Church Helps Respondents Who Need
 No Help In Selected Areas: In Percentages**

Areas	More than Adequately	Adequately	Poorly
Developing the habit of regular Bible study (N=14)	21	21	36
Developing a desire to go to church (N=77)	44	42	9
Feeling a part of my church (N=50)	66	22	8
Receiving pastoral care for my special needs (N=53)	42	43	6
Pursuing opportunities to help other people (N=36)	28	39	17
Learning how to make right decisions (N=37)	22	57	14
Developing a regular prayer life (N=27)	33	37	19
Learning to talk about my faith with others (N=26)	35	27	27
Developing the habit of regular giving (N=53)	53	36	4

When asked to grade how well their churches minister to different age groups of young people, the largest percentage gave its ministry to junior highs a B, to senior highs an A or B, and to young adults a C.

Four of every five (82%) young adults in the CRC (compared to 66% of the youth) have unchurched friends. Over half (55%) have invited unchurched friends to come to church (compared to 39% of the youth). Those who have not say it is because they have problems doing so.

Part III. A mixed bag

A. Alcohol and drugs

Although 57% of young adults drank alcoholic beverages at least three to four days a month during the past year, one of every four never did or did less than once a month. Two-thirds of those who reported drinking at least once a year say they only have one or two drinks at a time. Most respondents never use marijuana (91%), cocaine/crack (94%), or other drugs (96%).

B. Sexual experiences

Almost half of the respondents (46%) report having had sexual intercourse at least once (6% refused to answer this question), usually three or more times and with three or more partners. When those who said they have never had intercourse were asked about dating behaviors they have experienced, 8% said none; other responses range from handholding (88%) to genital petting (36%). While most (86%) labeled themselves definitely heterosexual, it should be noted that one in ten did not and an additional 4% refused to answer the question. Five percent reported having experienced sexual abuse as a child or adolescent.

C. What young adults worry about

Young adults were asked how much they worry about thirteen different topics. Combining those who answered they are either very much or somewhat worried tells us that they worry most about their looks (70%), how they are doing on the job (68%), and whether they will marry (63%), and least that their friends might get them in trouble (8%). (Note that two-thirds of respondents are male.) One in nine (11%) respondents is worried that s/he might commit suicide. Table A9 shows responses for this question ranked by order of concern.

Table A9
Respondents Who Say They Worry Somewhat or Very Much About Selected Topics: In Percentages

Worry	Percent
About my looks	70
About how I'm doing in my job	68
That I might not ever get married	63
About how well other people my age like me	60
About being too interested in material things	60
That one or more of my friends is not a Christian	45
That I might not get a good job	38
About getting a serious disease like cancer or AIDS	37
That I might die soon	20
Forced to do sexual things I don't want to do	15
That I might be homeless someday	12
That I might kill myself	11
That my friends might get me in trouble	

D. Family

Respondents were asked how serious certain problems have been in their immediate families. In most cases, they were not problems; at least three quarters of young adults reported no problems in seven of the areas. Over one-third of respondents see the other areas as minor or serious problems: lack of communication between parents and children (63%), lack of communication between parents (43%), and death of family member or friend (35%). They see the most serious problem as lack of communication between parents and children (16%), followed closely by lack of communication between parents (14%), and death of family member or friend (13%). No one felt physical abuse of children has been a serious problem in their families. Table A10 shows all responses to this question.

Table A10
Seriousness of Problems in Respondents' Immediate Families: In Percentages

Problem	Serious Problem	Minor Problem	Not a Problem
Lack of communication between parents and children	16	47	36
Lack of communication between parents	14	29	56
Death of family member or friend	13	22	62
Consequences of a separation or divorce	11	9	78
Isolation or loneliness resulting from a move to a new community	9	12	78
Unemployment	2	15	80
Problem drinking or drug use by a family member	7	8	83
Spouse abuse	1	7	91
Sexual abuse of children	1	1	96
Physical abuse of children	0	3	97

Young adults rate their mothers as better role models than their fathers, although more than three quarters see their mothers (88%) and/or fathers (78%) as either good or excellent models.

E. Media

Young adults spend an average of two to five hours a day watching television (55%), listen to the radio, tapes, records or CDs at least 2 hours a day (58%), and read one hour a day or less (73%). When watching television, they prefer movies (81%), news and documentaries (77%), and situation comedies (73%). They watch one or more VCR movies a month (84%) and one or more movies in a theater (78%). Over half buy at least one record a month, but they do not attend live concerts (74%). Most listen to rock music (75%) or oldies (50%).

F. Racial attitudes

Most young adults do not see themselves or the church as having racial problems. They are unsure or disagree that (1) they are somewhat prejudiced against people of other races (70%), (2) racism is a problem in the CRC (65%), and (3) their congregations need racial diversity (58%). Interestingly, however, only one in five agrees that their church helps them respond to the sin of racism.

Part IV. More about you

Respondents in this survey are predominately male (62%), white (95%), and single, never married (97%). Two percent are divorced. They are about evenly divided between having attended a CRC-affiliated high school (51%) and a public high school (46%); there may be some overlap in these responses. Over half (56%) are at least college graduates, and 16% are currently working on some type of college degree. When asked what colleges or types of colleges they attended, respondents indicate public 2-year college (38%), public four-year college or university (31%), Calvin College (26%), other private or church-related college or university (9%), Trinity Christian College (4%), Dordt College (3%), Reformed Bible College (1%), and King's College

and Redeemer College each less than 1%. Eighteen percent have not attended any college or university.

Most young adults are working full-time (90%), and about half of those who are attending college go full time. The median salary falls in the \$20,000 to \$29,000 range. They spend under \$30 a month for entertainment (51%) and for clothing (57%), under \$40 a month in restaurants (54%), and give less than \$50 a month to charities (57%).

Over half (59%) live independently, but those who do not are living with both parents (36%) in a home where the father works full-time (72%) and the mother either stays home or works only part-time (86%). Three quarters of respondents feel at least a medium amount of loyalty to the Christian Reformed denomination.

In consistency with the denomination as a whole, about three-fourths of respondents are United States citizens and one-fourth Canadian.

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COMMITTEE ON CREATION AND SCIENCE

I. Introduction

A. Mandate

Synod 1988 appointed a study committee composed of representatives from the areas of natural science, philosophy of science, and theology and assigned to that committee the following mandate:

To address the relationship between special and general revelation as found in Belgic Confession Article II and in Report 44 of the Synod of 1972 focusing primarily on the implications for biblical interpretation and the investigation of God's creation. This task should include, but not be limited to, such matters as the following: The concept of "vehicle/packaging/contents," the designation of Genesis 1 as "primeval history," the creation of Adam and Eve in God's image, the fall into sin, and the doctrines of creation and providence as they relate to evolutionary theory. The task should also include an investigation of the difference, if any, in our subjection to God's special and God's general revelation.

(Acts of Synod 1988, p. 598)

B. History of the mandate

The issue of creation and evolution first appeared on synod's agenda in response to three general principles adopted by the 1949 Reformed Ecumenical Synod. After voicing several objections to these principles, the CRC Synod of 1959 accepted as information the revised formulation adopted by the Fourth Ecumenical Synod of Potchefstroom (1958). The key principle was worded as follows:

Observing the historicity of Gen. 1 and 2 implies *inter alia* an acceptance of Divine Creation, maintenance, and government of the entire world, and accordingly implies that the church should repudiate any concept of evolution which (1) entirely eliminates God, (2) regards Him as dependent on the process of creative evolution, or (3) regards Him as merely incidentally intervening in the natural course of evolution. Generally, because it has to preach the Word of God, which is not a scientific treatise and which should not be bound to any particular exegetical exposition, the Church should observe the utmost discretion in making all kinds of pronouncements in connection with scientific matters.

(Acts of Synod 1959, p. 81)

It should be noted that while the Reformed Ecumenical Synod affirmed the historicity of Genesis 1 and 2 and rejected approaches that viewed these chapters as "visionary," as "symbolic," or as "allegorical myth," the synod refused to endorse a specific exegetical theory. While the synod also rejected atheistic and materialistic evolution and any view asserting in whole or in part autonomous natural development, the synod refused to reject theistic evolution, preferring to leave that matter to Christian scholarship to investigate. These "guiding principles" were not in any way confessionally binding and were intended only to be considered seriously by the member churches of the Reformed Ecumenical Synod. The 1959 Synod of the CRC received them as information.

Responding to three overtures requesting the church to study the matter of creation and evolution, Synod 1966 appointed a committee to advise Synod 1967 as to the membership and mandate of such a committee. However, Synod 1966 was aware of the limitations under which such a committee would operate. Listen to the wisdom of the advisory committee:

A study such as requested by these overtures is a matter of immense magnitude. One cannot simply instruct a committee "to study the teaching of Scripture in relation to the subject of creation and evolution" or to "define the doctrinal position of the CRC with regard to . . . theistic Evolution" and expect it wholly to fulfill this mandate. These subjects involve the entire matter of the relation of science and Scripture, a matter which has vexed the Christian community ever since the rise of science in the modern world. This problem, as is also true of certain other theological problems, is probably incapable of complete resolution in this life.

(*Acts of Synod 1966*, pp. 76-77)

This same advisory committee also believed that a committee studying these issues would not be able to produce a "creedal" type of statement and suggested that reassuring persons "in the pew" was not an easy matter, because the membership of the church reflects "many different backgrounds with vastly different kinds and levels of training." Although a committee and a mandate were proposed, Synod 1967 did not implement the decision of 1966 because there was no case before it and because "this is a study we may confidently trust can and will be carried on by interested and competent and responsible persons in the community of our common faith" (*Acts of Synod 1967*, pp. 76-77).

The study was continued by competent persons, and Synod 1988 had the issue before it. This issue was occasioned especially by the publication in 1986 of Dr. Howard Van Till's book *The Fourth Day*, but it also involved questions about the teachings of Professors Clarence Menninga and Davis Young. Since all three were professors at Calvin College, the Board of Trustees appointed a special committee to evaluate their published statements and to determine whether "these statements are in accord with the synodically adopted guidelines for the interpretation of Scripture and with the doctrinal statements of the Christian Reformed Church" (*Acts of Synod 1988*, p. 591). Without summarizing the committee's findings (cf. *Acts of Synod 1988*, pp. 592-94), we would note only that while the committee spoke of some questions that challenge us and some weaknesses and lack of precision in presentation, it noted only two areas of concern: first, whether Van Till's use of "primeval history" adequately maintains the event character of the early chapters of Genesis and, second, whether the unique creation of man as the imagebearer of God can be compatible with an evolutionary development. Having raised such questions and concerns within a context of many positive assertions commanding not only the personal faith of the three professors but also their diligence in subjecting their scholarship to Christ's service, the committee recommended that the Board of Trustees declare that

The writings of Professors Menninga, Van Till, and Young fall within the limits set by the synodically adopted guidelines for the interpretation of Scripture and by the doctrinal statements of the Christian Reformed Church; but, at the same time, the Board reminds the professors of the limitations that these guidelines place upon the interpretation of Scripture.

(*Acts of Synod 1988*, p. 595)

When the Board of Trustees adopted this recommendation, many in the church were not satisfied. Consequently, thirty-two overtures and eight communications, presenting a variety of concerns and requests, were sent to Synod 1988. In response the synod not only adopted a variety of declarations concerning the issues at hand; it also saw fit to appoint the present study committee with its mandate. The grounds presented for the appointment of this study committee clearly indicate the goals which the synod hoped such a study would fulfill:

- a. The concerns voiced by the churches through the overtures need to be addressed by a study of this nature.
- b. Such a study will give clarity to points of ambiguity as noted in the ad hoc committee report, and, thereby, give substantive content to the Board of Trustees in their reminder to the professors.
- c. Such a study will benefit the total Christian community in understanding the relationship between special revelation/Scripture and general revelation/creation.
- d. Such a study, although judged necessary for the church by the Synod of 1966, was never carried out.
- e. Such a study will facilitate the continuing work of Calvin College and its faculty as leaders in the promotion of Christian scholarship.

(*Acts of Synod 1988*, p. 598)

We hope this study report will meet some of the aims articulated above. But surely the synod would not take it amiss if we ask that the grounds stated above be understood in the light of the sober realism expressed by the 1966 advisory committee as quoted above. The issues with which we are confronted require a lifetime of thought and investigation, and even that may not be enough.

C. Analysis of the mandate

It is important to note that this mandate does not instruct the committee to function as a judicial committee which judges the beliefs and teachings of specific persons. Insofar as synod wishes to judge the beliefs of such persons, it is doing so through the agency of the Board of Trustees. This committee was constituted as a study committee to assess the significant issues which are at stake in the present debate concerning origins. However, since the mandate contains several terms taken from H. Van Till's book, it will be necessary for the committee to respond to several positions developed in that book. Still, we would remind synod that we were mandated to investigate issues, not persons. Consequently, although the three professors are part of the history leading to our mandate, their names will not appear in the body of the report except where the mandate makes it necessary for us to refer to a particular book.

The mandate places the discussion in the broadest context possible, namely, in the context of the relationship between special and general revelation. While acknowledging that in the Reformed tradition this is precisely the right context for such a discussion, we suggest also that it makes the mandate rather overwhelming, for the implications of the relationship between general and special revelation must be hammered out ever anew in terms of specific issues. Changes of insight or perspective on either side may raise again the whole issue of the relationship between general and special revelation. Originally we hoped to make a creative contribution to that debate, but we would no longer claim such a label for our modest efforts. We hope only

that we have done reasonable justice to our mandate, that the more obvious errors have been rejected, and that the Reformed tradition has so shaped our perspectives that the guidelines established will assist in creating a continuing fruitful discussion which may lead to clearer insight into the relationship between special and general revelation.

D. Outline of the report

The occasion for this report is the apparent clash between the biblical account of and contemporary scientific perspectives on origins. While the church is familiar with the biblical account, it is less familiar with contemporary scientific claims. Since this report necessarily makes reference to such claims, we have included as an appendix a simplified summary of the current scientific view of origins. While this summary includes opinions about the present difficulties and future possibilities of this view, it makes no general evaluation from either a biblical, theological, or philosophical point of view. It intends only to inform as simply and succinctly as possible concerning the present scientific consensus.

The line of argumentation followed by this report is apparent from the following outline. It begins with the basic confessional and theological affirmations concerning the mutual interdependence of general and special revelation which determine the shape of the problem for the Reformed tradition. While, on the one hand, Scripture in its own way sheds light on the interpretation of general revelation, the Reformed tradition holds, on the other hand, that general revelation in its own way also sheds light on the interpretation of Scripture. Out of these emphases arise the present questions and debate. Following this development of basic perspectives, the report addresses the specific questions contained in its mandate. The outline is as follows:

I. Introduction	367-71
A. Mandate	367
B. History of the Mandate	367
C. Analysis of the Mandate	369
D. Outline of the Report	370
II. General and Special Revelation in the Reformed Tradition	371-79
A. The Relationship of General and Special Revelation	371
B. General Revelation and Science	373
C. General Revelation and Biblical Interpretation	378
D. The Unity of Knowledge	379
III. Genesis 1-11 as Primeval History	379-84
A. The Historiography of Genesis 1-11	379
B. The Designation "Primeval History"	381
IV. Interpretation of the Creation Account	384-92
A. Views Held within the CRC during This Century	385
B. Recent Literary Viewpoints	386
C. Exegetical Theories and Essential Teachings of Genesis 1	388
D. The Problem of Interpretation	389
1. The Literal Reading	390
2. The Period Theory	390
3. Literary Theories	390
V. Evolutionary Theory and Genesis 1	392-401

A. The Evolutionistic Worldview vs. the Christian Worldview	392
B. Evolution as a Scientific Theory	394
C. Evolutionary Theory and Genesis 1—Three Views:	396
1. Inherently Antiscriptural	397
2. A Mediating Answer	397
3. Not Inherently Antiscriptural	399
VI. An Analysis of the Problem Confronting the Church	401
VII. Words of Counsel and Advice	405
VIII. A Summary of Conclusions	407
IX. Declarations	409
X. Pastoral Advice	410
XI. Recommendations	411
XII. Appendix: Brief Summary of Current Scientific View of Origins . .	414-33

II. General and special revelation in the Reformed tradition

The question we face in understanding the relationship of biblical teaching and scientific theory is one directly shaped by our tradition. The Reformed tradition challenges its adherents to be busy with the task of bringing their faith to bear upon the variegated activities of human life: faith and agricultural practices, faith and politics, faith and economics, faith and science. This challenge is exciting, but it is often not simple. Sometimes it is difficult to know with certainty which judgment, opinion, or position does the greatest justice to the requirements of the Christian faith. Thus, in our striving to be faithful we often live with some ambiguities and uncertainties and discover that humility before God and others is the only appropriate stance.

A. The relationship of general and special revelation

We confess that the one God—Father, Son, and Holy Spirit—is this world's Creator and Redeemer. The Word by whom all things were made is the same Word that became flesh in Jesus Christ. We are confronted by two books of revelation through which this one God reveals himself. The classic description of these two revelations is found in the Belgic Confession (Art. 2):

We know him by two means:

First, by the creation, preservation, and government of the universe, since that universe is before our eyes like a beautiful book in which all creatures, great and small, are as letters to make us ponder the invisible things of God....

Second, he makes himself known to us more openly by his holy and divine word, as much as we need in this life, for his glory and for the salvation of his own.

Each of these books is divine revelation and comes to us with divine authority, the first book as well as the second. Thus the report on *The Nature and Extent of Biblical Authority* (Report 44) affirmed that although God's revelation in creation and history is a nonverbal revelation, we must confess its divine authority. "All of general revelation is addressed to us by God with divine authority" (*Acts of Synod* 1972, p. 506). And not only does general revelation come to us with divine authority, but there is even a sense in which general revelation is basic to special revelation. The Belgic Confession describes it as "first," first not only in time but also in the sense of being primary, constituting the matrix into which special revelation comes and against the background of which special revelation is understood. As Louis

Berkhof affirmed, "Scripture can be fully understood only against the background of God's revelation in nature" (*Manual of Reformed Doctrine*, p. 31). Hence we may not, and in fact cannot, ignore the first book of revelation. Abraham Kuyper expressed this teaching in a very pointed way by saying that if, without any addition, one says, "I am bound by Scripture," then one has made a very incomplete confession. For there is another Word of God to which we are also bound, a different Word, the language which God speaks through nature (*Band aan het Woord*, 1899, p. 9). Thus we confess that there are two books of revelation, which are different yet mutually interdependent.

The fall into sin neither eroded the content of general revelation nor destroyed its authority. The fall did turn humanity into an unfaithful respondent to this revelation of God coming to us through creation and history. Consequently, the sinner needs the Scriptures as the "spectacles" by which, through faith in Jesus Christ, one is enabled to read God's revelation in creation faithfully. We now need both books of revelation to understand each.

But has not the fall rendered general revelation defective, incomplete, insufficient? The answer depends on the perspective from which that question is asked. If the question concerns the adequacy of general revelation for salvation, then the answer must clearly affirm the necessity of special revelation for salvation, for the essential difference between general and special revelation is that special revelation makes known the covenant of grace. Such is the key theme reiterated again and again by Herman Bavinck in his address on common grace. The key difference between special revelation and all previous revelation is special grace, or the covenant of grace, which now appears as something marvelously new and in which Elohim, the God of creation and nature, makes himself known as Yahweh, the God of the covenant. But even though this revelation of grace is new and finds its ultimate manifestation in Jesus Christ, nevertheless, this revelation of grace attaches itself to the revelation of God already in existence. Thus, while general revelation is not sufficient to the task of overcoming the destructive consequences of the fall in either human knowing or doing, special revelation neither ignores general revelation nor displaces it but rather assumes it and builds upon it. General revelation is not defective in terms of its own purposes, and it continues to function as revelation for us even after the fall into sin. The two books of revelation function in harmony, and any perceived difficulty we may have in understanding their essential unity lies only in the hearts, minds, and perceptions of the human respondents.

This essential unity and mutual interconnectedness of general and special revelation has important implications for understanding the nature and purpose of special revelation. If special revelation assumes and builds upon general, or creation, revelation and if the central principle or theme of special revelation is the renewing grace of God, then it follows that special revelation does not intend to create a new supernatural order of things or a new world. As H. Bavinck says about grace, "It creates no new cosmos but rather makes the cosmos new" ("Common Grace," *Calvin Theological Journal*, Apr. 1989: 61). In other words, the original created order established by God has been preserved and maintained by God, and its essence has not been destroyed by sin. Sin did not create another world; it marred an existing world that continues to exist. Grace is given to remove sin, to purify, to redeem, to restore, but the grace of God does not introduce a single substan-

tial foreign element into the creation. Consequently, the original created order, with all of its implications for home and state, for society and science, by which God still makes himself known, still confronts all of us. Our renewed life in Christ must be lived within the structure and orders of life which God reveals and makes possible by his creation, preservation, and governance of the universe.

What does general revelation reveal? The primary answer is that it reveals God. The Belgic Confession refers to Romans 1:20 and declares that general revelation makes us ponder the invisible things of God, that is, his eternal power and his divinity. The Scriptures speak eloquently of this theme: "The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge" (Ps. 19:1-2, NIV). Thus God speaks to us through the works of his hands, revealing not only his nature and his presence but also that he is the source of all that is good.

This biblical perspective shaped Calvin's discussion of the knowledge of God the Creator. Since human happiness rests in knowledge of God, God "not only sowed in men's minds the seed of religion . . . but revealed himself and daily discloses himself in the whole workmanship of the universe. As a consequence, men cannot open their eyes without being compelled to see him. . . . Wherever you cast your eyes, there is no spot in the universe wherein you cannot discern at least some sparks of his glory" (*Institutes* I. 5. 1). The more perfect way of seeking God is not by speculation which attempts to penetrate to the divine essence, but rather by contemplating God "in his works whereby he renders himself near and familiar to us, and in some manner communicates himself" (I. 5. 9). General revelation is thus an ongoing activity of God by which he makes himself both known and present to us, for "this skillful ordering of the universe is for us a sort of mirror in which we can contemplate God, who is otherwise invisible" (I. 5. 1).

So compelling is this general revelation that Calvin concludes, "... it is not a doctrine that must first be learned in school, but one of which each of us is master from his mother's womb and which nature itself permits no one to forget, although many strive with every nerve to this end" (I. 3. 3). Of course, Calvin's entire discussion of this knowledge of God acquired through general revelation is from the perspective of that "primal and simple knowledge to which the very order of nature would have led us if Adam had remained upright" (I. 2. 1). However, because of the fall, humanity brushes God aside and by ascribing all things simply to nature turns nature into a cloak that hides the face of God (I. 5. 4). Consequently, since through the fall humanity has become like "old or bleary-eyed men" with weak vision, who can scarcely construe two words on a printed page, humankind needs the Scriptures as "spectacles" in order to read distinctly the revelation that comes through creation, history, and God's governance of the universe. The Scriptures, by gathering up the confused knowledge of God in our minds and dispersing our dullness, clearly show us the true God (I. 6. 1).

B. General revelation and science

If general revelation is an ongoing activity by which God reveals himself and if this is "not a doctrine that must first be learned in school" and thus

not in the first place a matter of scientific investigation, what precisely is the relation of science to general revelation? Can we claim that science increases our knowledge of general revelation, or at least our awareness of it?

G. C. Berkouwer does not think so. His opinion is that "it is wrong to say, as is sometimes done, that the natural sciences 'investigate' God's general revelation; and surely it is just as wrong to state that we owe our knowledge of God's revelation in nature primarily to the natural sciences" (*General Revelation*, p. 289). While he grants that scientific investigation of God's handiwork is part of our calling, Berkouwer insists that, since general revelation concerns knowledge of God *himself*, it is not apprehended "first of all" by scientific investigation, but by faith. Is Berkouwer correct? Or does his position too easily separate general revelation from the created reality through which it occurs, and thus faith from science? Surely, if God reveals himself *in* nature, then this means that we know him *in* our experience of nature, including our scientific experience. Even Berkouwer, by using the qualifiers "primarily" and "in the first place," acknowledges that we must affirm some connection between science and general revelation, although he does not elaborate on this point.

What then is the relationship between scientific investigation of nature and general revelation? One way of approaching the question is to think of general revelation as the manifestation of God's wisdom in the world and of science as the discovery of that wisdom. This is an approach taken by Calvin when he writes,

There are innumerable evidences both in heaven and on earth that declare his wonderful wisdom; not only those more recondite matters for the closer observation of which astronomy, medicine, and all natural science are intended, but also those which thrust themselves upon the sight of even the most untutored and ignorant persons, so that they cannot open their eyes without being compelled to witness them. Indeed, men who have either quaffed or even tasted the liberal arts penetrate with their aid far more deeply into the secrets of the divine wisdom.

(I. 5. 2)

In general revelation God gives evidence of his wisdom in creation, and, according to Calvin, that wisdom is made manifest to all people, both learned and unlearned. But those who have special training in the academic disciplines, including natural science, penetrate into aspects of God's wisdom that are hidden to others. By so closely tying science to divine wisdom, Calvin does two things: not only does he give a high status to scientific activity, but he does so by making it a religious activity, one which deals directly with an aspect of the character of God. In dealing with the created order, scientists are dealing, whether they acknowledge it or not, with the God who reveals his wisdom in the world. Perhaps this perspective of Calvin accounts for L. Berkhof's description of general revelation as consisting in "an embodiment of the divine thought in the phenomena of nature, in the general constitution of the human mind, and in the facts of experience or history" (*Manual of Christian Doctrine*, pp. 26-27). Certainly this perspective on general revelation as a manifestation of the thought of God or, more particularly, of the wisdom of God is a clear teaching of Scripture.

A significant example of this biblical teaching is the parable of the God-instructed farmer in Isaiah 28:23-29. The parable is about a farmer who knows how to plant and thresh properly. This farmer, says the prophet, "is in-

structed aright; his God teaches him." And the wisdom the farmer displays in threshing without crushing the grain "also comes from the Lord of hosts; he is wonderful in counsel and excellent in wisdom." God instructs the farmer not directly from the Scriptures, for that is not their purpose, but through the wisdom of God embedded in the creation itself. God has placed the human race on earth and has instructed us to be earthkeepers. He does not reveal to us by special revelation the means, the methods, the techniques by which to do this. All of that must be learned. Yet in learning how to do this, we are not left without guidance from the Lord, for the guidance, knowledge, and wisdom that are necessary are embedded in the creation itself. By working with the creation, by sifting it through our fingers, by tilling the ground, by peering through microscopes and telescopes, we learn creation's secrets, we discover its order, how it functions, how it sustains and produces life. In other words, we discover embedded in it the wisdom of God. That is why, when the farmer has it right, when he discovers contour plowing and proper crop rotation, or when a scientist discovers DNA, that marvelous arrangement of the genetic code that controls the development of organic life, we may say with Isaiah, "... his God teaches him, this also comes from the Lord of hosts; he is wonderful in counsel, and excellent in wisdom."

This biblical teaching on wisdom indicates that there should be no divorce between human knowing (including investigation and discovery) and divine instruction. Of course, this does not mean that we can simply equate the two, since human knowing is always imperfect knowing, whereas God's instruction is free from error. Still, when we have it right, when what we believe is true and what we do corresponds to God's order in the creation, then the Scripture says not that Nature teaches us but that God teaches us.

By emphasizing that human knowledge is a response to divine revelation, we are saying that it is at bottom a religious affair; it inescapably involves faith in some way. Faith is involved in whether or not we acknowledge that our knowing is a matter of penetrating the secrets of God's wisdom. Faith is also involved in recognizing that there are depths to God's wisdom that human knowledge can never fathom, that this wisdom, while reflected in and revealed through the creation, exists before it and beyond it. And faith is involved in whether or not we let the light of God's special revelation illuminate our understanding of creation, whether we put on the spectacles of Scripture to read the book of nature. In other words, it is a matter of faith whether we allow our thinking to be shaped by presuppositions or control beliefs that find their warrant in Scripture or instead rigorously exclude them as a matter of principle. It is because of the profoundly religious character of human knowing that Scripture states so emphatically, "The fear of the Lord is the beginning of knowledge," and, "the fear of the Lord is training for wisdom" (Prov. 1:7; 15:3). Ultimately, it is only by faith that we can truly and rightly hear the voice of wisdom, which structures and gives meaning to this creation. Hence the search for knowledge can go wrong not just because people make mistakes in observation and judgment, but it can go wrong and will go wrong because of a single mistake at the beginning. Gerhard von Rad correctly summarizes this teaching of Proverbs on wisdom: "One becomes competent and expert as far as the orders in life are concerned only if one

begins from knowledge about God . . . effective knowledge about God is the only thing that puts a man into a right relationship with the objects of his perception" (*Wisdom*, pp. 67-68). Thus, according to Proverbs, faith does not hinder knowledge; on the contrary, it liberates knowledge. Faith enables us to see the connection between our knowledge and the wisdom of God.

Proverbs declares also that the severing of that connection between our knowledge and God's wisdom brings into human life disintegration, distress, and chaos. Thus the Christian scientist (or economist or farmer) may never sever the tie between his or her knowledge (scientific or otherwise) and revelation (both special and general). For when the tie is severed, that is, when fear of the Lord is set aside and the voice of wisdom is not heeded, then calamities strike (Prov. 1:24-31). Our knowledge must reflect the wisdom of God, by which created reality has been structured and receives its meaning. Accordingly, Scripture represents wisdom as saying, "whoever finds me, finds life and has obtained favor from the Lord, but whoever misses me, injures himself; all who hate me love death" (Prov. 8:35). Since humans are made in God's image and made for covenant relation with him in whom all things hold together, unbelief is necessarily driven to substitute some creature for the Creator (Rom. 1). This inevitably leads to a distorted perception of the creation in its wholeness, with its God-ordained order and coherence. And when humans without God deify something in creation, the fabric of creation itself becomes distorted. Thus the "antithesis" (the spiritual conflict between life led by God's Word and Spirit and unbelieving human attempts to order life autonomously) comes especially to the fore in the matter of worldview and of the total arrangement of life and society in creation.

Though knowledge and faith are intimately connected, it does not follow that science which rejects or methodologically excludes God and religion is cut off from general revelation. It remains true that scientific investigation, whatever its presuppositions, deals with the materials of general revelation, with the data and structures of created reality and historical process, through which God reveals himself and his wisdom. Perhaps one should not claim that every fact or observation is by itself revelation. That would be analogous to the claim that each separate word in the biblical text abstracted from its function in a sentence, paragraph, or book is revelation. When a word is so abstracted, we do not know its revelational meaning, and similarly discrete and isolated facts, such as the freezing point of water or the melting point of platinum, are in themselves hardly revelation. However, such facts are parts of larger structures, and their significance can be understood only as parts of larger patterns of meaning and design. From this perspective one can say that science certainly deals with the empirical phenomena through which general revelation occurs and by which the divine wisdom speaks. Nevertheless, the dimensions of depth and the ultimate context which are part of that revelation and that divine voice can be ignored or distorted.

If all this is so and if faith is integral to knowledge, should we not just ignore the knowledge and the theorizing of unbelieving scholars? Have not sin and unbelief so suppressed their receptivity to the truth that their work can no longer have any benefit for us? Although some Christian traditions may affirm such a position, the Reformed tradition does not support such a

stance. Speaking of the arts and sciences found in secular writers, Calvin writes,

let that admirable light of truth shining in them teach us that the mind of man, though fallen and perverted from its wholeness, is nevertheless clothed and ornamented with God's excellent gifts. If we regard the Spirit of God as the sole fountain of truth, we shall neither reject the truth itself, nor despise it wherever it shall appear, unless we wish to dishonor the Spirit of God.

(II. 2. 15)

And again,

if the Lord has willed that we be helped in physics, dialectic, mathematics, and other like disciplines, by the work and ministry of the ungodly, let us use this assistance. For if we neglect God's gift freely offered in these arts, we ought to suffer just punishment for our sloths.

(II. 2. 16)

Following in Calvin's footsteps, H. Bavinck declared,

There is thus a rich revelation of God even among the heathen—not only in nature but also in their heart and conscience, in their life and history, among their statesmen and artists, their philosophers and reformers. There exists no reason at all to denigrate or diminish this divine revelation.

("Common Grace," *Calvin Theological Journal*, Apr. 1989: 41)

Thus the Reformed tradition places on its adherents a moral obligation, in fact, a religious duty, to acknowledge truth wherever it is found. How the tradition accounts for moments of truth in an unbelieving response to revelation is not the key issue for us. Calvin spoke of a "general grace," the subsequent Reformed tradition of "common grace," and today some prefer to speak of certain structures of created reality which inescapably impose themselves on all persons. In any case, the tradition does not allow us an easy appeal to the noetic effects of the fall as a reason for simply dismissing secular or unbelieving scholarship. We are at least compelled in any specific case to assess the extent (if any) to which sin has distorted the truth.

The Reformed tradition has from the beginning acknowledged also that the consequences of the fall upon the human mind are not the same in all areas of knowledge. Calvin used a rough distinction between knowledge of earthly and heavenly things. Under "earthly" he referred to things which have their significance with regard to the present life, including government, various mechanical and management skills, as well as the liberal arts, which included science. In this area he granted considerable ability to the unregenerate human mind to understand correctly (II. 2. 13-14). A. Kuyper distinguished the material or exact sciences from the humanities and argued that the difference between believing and unbelieving science is more clearly apparent in the latter than in the former. Today, although the Kuyperian perspective has been developed in various ways, all in that tradition would grant the basic point that the effects of sin, and conversely the renewing power of the gospel, are more difficult to demonstrate in a science such as physics than in psychology, history, or jurisprudence. Thus we have an obligation not only to treat general revelation seriously but also to treat seriously the understanding of a specific domain of reality presented by unbelieving science. Of course, we must always be ready to critically assess to what extent sin has affected a particular understanding and to what extent special revelation must be brought to bear upon a particular understanding. The Reformed tradition has been characterized by just such a critical engage-

ment with science, distinguishing what is true and what is not, what leads away from the revelation of God and what stands in harmony with it.

The implications of the relationship between general and special revelation for the investigation of God's creation are complex. An awareness of these implications does not directly solve questions stemming from an investigation of a specific area of the creation. At best these implications establish an overall framework or perspective in terms of which specific issues must be discussed. Such a framework rules out simplistic appeals to the noetic effects of the fall, to general revelation unrelated to the reshaping perspectives of special revelation, or to special revelation isolated from its relation to general revelation. We have been privileged by God to respond to his revelation, but we should not assume that our human struggle to understand and maintain the unity of that revelation will ever be a simple task.

C. General revelation and biblical interpretation

Since the report on *The Nature and Extent of Biblical Authority* (Report 44 [1972]) has addressed this issue, this section will simply recall its essential position.

While acknowledging the Reformation principle that Scripture is its own interpreter, Report 44 argued that this principle intends in essence to affirm that Scripture may not be interpreted contrary to its own intention. One may not subject the Scriptures to methods of interpretation which are based on principles which contradict the proclamation of Scripture itself. However, that principle does not mean that one may isolate the Scriptures from other forms of knowledge. Ever since the Reformation itself used and developed the principles of grammatical-historical-theological exegesis, the Reformed tradition has gladly used insights gained from historical and archaeological research to help clarify the intended meaning of Scripture. Because we have acknowledged the historical character of the divinely inspired Scriptures, we have been willing to use the results of a great variety of scientific research in matters of language, culture, and history to illumine its meaning. Even perspectives of natural science have had an impact on our interpretation of Scripture. The classic case is the Copernican revolution. Thus H. J. Kuiper could write in *The Banner*,

When we read that at Joshua's command the sun and the moon stood still, this should not be taken literally, as if these two heavenly bodies were actually stopped in their courses (Josh. 10:12, 13). We know that this would have been destructive for the entire solar system. The very form of the words reveals their poetic flavor. The passage merely teaches that by the miraculous power of God, the light of the day's victory over the Canaanitish hosts was prolonged far beyond its usual time.

(17 July 1959)

This example illustrates a traditional understanding, continued in Report 44, that perspectives from science can become the occasion for a new understanding of Scripture provided that the new understanding remains in harmony with the revelatory intent of Scripture. The Scriptures may not be isolated from what we know to be true in the arena of creational revelation. Such affirmations only establish the guidelines within which a discussion about the proper interpretation of Scripture takes place. In each specific case one must demonstrate that a change in understanding does justice to and does not contradict the intention of Scripture itself.

When change in the understanding of a specific part of Scripture is dramatic—as was the change in paradigm from a Ptolemaic to a Copernican worldview, which entailed a virtual revolution in how reality was perceived—it will take some time for that change of view to be developed and accepted. Thus the ancient advice of St. Augustine still seems to be the epitome of wisdom. Speaking about the interpretation of the creation account and the six days, Augustine warned that one should not too quickly declare that something is in conflict with Scripture, lest lack of expertise make one appear foolish in the eyes of unbelieving science and lest serious study convince one of the contrary. Such caution is an appropriate expression of the church's wisdom and humility in handling the revelation of God.

D. The unity of knowledge

The Christian belief in the one God who is Creator and Redeemer is the ultimate foundation of our commitment to the unity of knowledge. The belief that the same God reveals himself in creation and history and in Scripture establishes the Reformed commitment to the belief that the diverse threads of reality form a unified pattern reflecting a deep unity in the wisdom of God.

Consequently, the Reformed tradition has tilted against all dualisms, all attempts to declare certain arenas of reality or our perceptions of them as unaffected by sin and thus not in need of the renewing power of the gospel. While acknowledging degrees of difference, it has refused to hermetically seal off in advance any area of human knowledge or activity and to declare that special revelation has no impact on it. All of our knowledge is ultimately related to God. How it is related and to what degree this manifests itself in a specific discipline or arena of knowledge must be worked out in a case-by-case approach. Yet even when we have done this in the light of present knowledge and have discovered areas where we find no specific impact of special revelation or no distinctive Christian interpretation, we should not erect a system that precludes any future interaction. Knowledge changes, and, as the history and philosophy of science demonstrate, human knowledge and theorizing are open to multiple influences. In practice even natural science is not a purely naturalistic or empirical enterprise. Various impulses can have a shaping effect on theory. What these influences are and from what direction they may come cannot be predicted in advance. Therefore, Christians, committed to general and special revelation and to a God who is continually revealing himself and his wisdom, must keep themselves open to both horizons of knowledge, for what God may choose to teach us through either means cannot be predicted in advance.

III. Genesis 1-11 as primeval history

In our dealing with the matter of primeval history and the first eleven chapters of Genesis, it will be useful to distinguish clearly between the special kind of historiography, or history writing, found in these chapters and the name *primeval history*, which is often used to designate these chapters.

A. The historiography of Genesis 1-11

Attention to the first of these two issues has become necessary because of our increased knowledge of the history of humanity prior to Abraham. This knowledge has been gained through the sciences of history, archaeology, and

anthropology. Thus this issue concerns the impact of general revelation upon our understanding of special revelation. If we stood in a tradition that instructed us in our reading of Scripture to ignore either general revelation or the results of science, the question of how Genesis records history would not arise.

We come to understand the character of historical documents by comparing them with other sources of knowledge dealing with the same or similar events or by comparing them with other historical accounts. For example, none of the gospels intends to present a complete historical record of the ministry of Jesus (John 20:30; 21:25). Each presents a selection of the things Jesus said and did. Yet were it not for the Gospel of John's record of the Passovers, indicating that the ministry of Jesus lasted three years, we could have inferred from the synoptic gospels that Jesus' ministry lasted only one year. Thus, if we could not compare the synoptics with John, we would have drawn erroneous inferences about the history of Jesus. Since all historical accounts are selective, without additional sources of knowledge or comparative accounts, we can easily draw incorrect inferences from a historical account. We can make it say what it never intended to say. Although there are elsewhere in the Bible specific references to persons and events treated in Genesis 1-11, there is no second historical account with which we can compare these chapters. Yet during the last two centuries our knowledge of human history prior to Abraham, prior to 2000 B.C., has increased dramatically. The comparison of the biblical historical account with this knowledge has led to new interpretations of the way history is written in these chapters.

What precisely is the character of the Bible's account of the earliest history of the world and humankind? This question constitutes the nub of the problem we are dealing with, and at present there is no consensus among evangelical biblical scholars. The best we can do is to present an example which we believe does justice to what is known about pre-Abrahamic history, to what Report 44 says about the necessity of distinguishing between an event and the way it is reported even while maintaining the event character of biblical historical narrative, and to the revelational significance of the historical account.

The example is the Tower of Babel story. The traditional interpretation of this account in Genesis 11 seems to conflict with the findings of historical linguistics, for there is a great deal of evidence that the diversity of languages precedes Babylonian culture. Since *babel* in Hebrew is the standard word for Babylon and since the Tower of Babel very probably refers to a characteristic institution of Babylonian culture, the temple tower (or "ziggurat"), the biblical narrative refers to a civilization which already knew a diversity of languages, such as Akkadian, Sumerian, and Egyptian, to mention only three well-known languages from the Ancient Near East. According to linguistic evidence available today, it would seem that the diversification of language must have taken place long before the rise of the Old Babylonian culture.

Because of this conflict some propose to read the story as a parable illustrating human pride but not as a historical narrative related to an event or to a series of events. But "parable" seems not to do justice to the overall tenor and context of the story, which functions as a part of the broad historical prologue to God's call of Abraham and the history of God's chosen people.

Thus various other interpretations have been proposed. One suggests that, while the story does indeed concern Babylon, the judgment of God refers not to the origin of languages but to a breakdown in communication. The word translated as "language" can refer to "talk" or to "speech" in a more general sense. Then the whole episode speaks of the religious pride of the Old Babylonian empire, centered in the ziggurat dedicated to the god Marduk in the City of Babylon, and of God's judgment on this proud manifestation of pagan culture. Ultimately it was a breakdown of communication, of mutual understanding, which brought disaster upon the first great empire of recorded history. Others, however, think it necessary to retain the reference to languages and then suggest either that Genesis 11 as a historical event must be assumed to be prior to the table of nations in Genesis 10 or that Genesis 11 should be understood as a history that compresses into a single event a process that elapsed over a period of time. In all of these interpretations connecting Genesis 11 to Babylon, the interpreter is assuming that an extensive and complex historical tableau is being described in a highly stylized manner and from a perspective that compresses history into a single focus to serve the purposes of the history of salvation. In addition, by its use of this history, however stylized the shape of its report, the Bible intends to illumine the basic nature of human history when it is divorced from the God who is Creator and Redeemer. Hence, Babylon continues to serve, even in the book of Revelation, as a symbol of the cities and empires which humanity erects in opposition to God. Beginning with the story of the Tower of Babel, Babylon is both a historical city and, in Augustine's terms, a symbol of the City of This World in rebellion against the City of God.

Without placing a stamp of approval upon any single interpretation, we suggest that the approaches mentioned above satisfy the requirements of Reformed hermeneutics. Our increased knowledge of early human history has underscored the highly stylized and compressed nature of the biblical account and cautions us against drawing historical inferences unrelated to the revelational intention of the account. In such historiography the Bible does not intend to present the entire history in which the narrative is rooted, and the stylized character of the account prevents us from inferring what the total historical picture may have been. In spite of these limitations imposed on us by the nature of these biblical narratives, the function of the historical narrative concerning the Tower of Babel in the unfolding history of redemption remains clear.

In general we can say that the primary intention of the historical narratives in Genesis 1-11 is to serve the understanding of the unfolding history of redemption, not to present us with a detailed history of pre-Abrahamic times.

B. *The designation "primeval history"*

We turn now to the second issue mentioned above, namely, the designation *primeval history* for the first eleven chapters of Genesis. Since the nineteenth century, German commentaries have used the label *Urgeschichte* for these chapters, which has been translated in English as "primeval history," "primal history," "primordial history," or "primitive history." The term has become a handy capsule formulation of the content of the initial chapters of Genesis, which describe the earliest history of the world and humanity. The problem with the term in German is that it can refer either to

history or to story, to facts or to story as presenting not empirical fact but psychological or moral truth. In fact, for the majority of German scholars the term does refer more to story than to history. Consequently, conservative German theologians have been suspicious of its use because often it has been associated with the denial of historicity.

However, in the English-speaking world the situation is different. The English term favors history over story. Primeval history is *history* and is therefore a term that is widely used by English-speaking biblical scholars who maintain the historicity of Genesis 1-11. In the context of English-speaking biblical scholarship, there is little room to question the propriety of the term *primeval history* to designate the first eleven chapters of Genesis.

This topic of primeval history became part of our mandate because of its use by H. Van Till in *The Fourth Day*. There he associates it with a hermeneutic requiring a distinction between vehicle, packaging, and contents. This combination of primeval history and vehicle/packaging/contents has raised the question whether Van Till's use of primeval history maintains the event character of Genesis 1-11.

Van Till suggests that primeval history identifies the literary genre of Genesis 1-11. While we could enter into a technical debate about this matter by pointing out that Genesis 1-11 includes a diversity of genres and by arguing that primeval history refers more to contents than to the literary form of the narratives, we wish rather to indicate only the effect this position has on the interpretation of Genesis 1-11.

According to Van Till, the basic procedure in biblical interpretation is to distinguish vehicle, packaging, and contents and then to separate the contents from the vehicle and the packaging. Since vehicle refers to genre, one must in this scheme extract the biblical teachings from the vehicle called primeval history. Since the packaging includes symbolism and cultural patterns forming the context or description, as well as the specific story or account of an event (*Fourth Day*, p. 15), Van Till advocates a rather complete separation between what is said and how it is said. He writes, "... the stories serve as 'packaging' that contains the message-content conveyed by the vehicle of primeval history" (p. 82). Thus, for example, Genesis 1 teaches us about God and about the status, origin, governance, value, and purpose of the creation—all of which deal with external questions concerning the relationship of God to the creation—but not about the internal matters, questions concerning the properties and behavior of the creation or its cosmic history.

What about this separation of external and internal matters? We would affirm, of course, that Genesis 1-11 does teach about God and the status, origin, governance, value, and purpose of the creation. The problem is whether these chapters intend to teach anything about internal matters. No one of us would claim to find scientific-like statements or propositions in Scripture—as though a biblical author had just looked through a microscope or telescope. We have all absorbed Calvin's suggestion that Moses did not speak the language of the astronomers and that if one wished to learn astronomy, one had to go to the astronomers. Hence our tradition would not lead us to expect to find much in Scripture concerning the "internal matters" of astronomy. Since natural science is primarily concerned with the category of questions that deals with physical properties, physical behavior, and forma-

tive history, we would not expect to find in Scripture much that bears upon such questions. Consequently, large areas of natural science possess not even the possibility of conflict with the Scriptures. However, Van Till himself acknowledges that the doctrine of *creatio ex nihilo* does have direct bearing on physics and astronomy. Thus we should not conclude that the teaching of Scripture has no bearing on such internal matters. Besides, Genesis 1-11 deals with much more than matters of interest to physics and astronomy. For example, it makes pronouncements of direct interest to the science of history. Can we then so easily adopt a hermeneutic that knows in advance that Genesis 1-11 addresses only external questions and never addresses matters that are related to or could become internal to a specific science? We do not think so.

In addition, we would briefly point out that current literary theory rejects any form-content distinction by which the message of a text can be separated from the form of the text in which it comes. Every jot and tittle of a text, its literary genres, its poetic features, its precise vocabulary, its language, its grammar and syntax, its puns and word plays, its metaphors and similes, and much more are all essential and indispensable for proper understanding of that text's meaning. While form and content may be analytically distinguished, they may not be separated in the process of interpretation. The form is as essential to the text's meaning as the content is. The form of the content is what gives the message its meaning, so that the message can be apprehended and understood. Thus the ancient "formal" features of the biblical text are not matters to be stripped away like so much packaging. Rather, every aspect of the text is there to be understood and interpreted so that God's people can hear what the Spirit is saying to the churches today.

Is primeval history, as Van Till suggests, like a parable in illustrating truth (p. 83), and if it is, does it still have an event character? All agree that the narrative called primeval history does not describe events as a court historian or as a modern journalist does. The question is whether primeval history describes events at all. Van Till suggests that unlike parable it "does refer to a historical past with a character essentially the same as that illustrated by the narratives" (p. 83). Although this statement includes a reference to a historical past, the emphasis falls on the character of that past which is being illuminated in the story. The past described in the primeval history has the same character as that described in the stories, but the stories are only parables and not references to events or persons. If this interpretation of Van Till's position is correct, primeval history is understood as a special kind of parable, one that reveals the character of the past to illumine the ongoing history of redemption.

Is parable the best analogy? There is in Scripture at least one parable which, according to older and some more recent interpreters, does refer to specific historical events in Israel's history. The parable of the marriage feast (Matt. 22) may contain references to the prophets God sent to warn Israel in the Old Testament. If that interpretation is accepted, then a parable can contain references to specific historical events or to a series of such events. But since parable usually refers to a general lesson or truth without reference to a specific historical past, we think that parable is probably not the best analogy. Our earlier discussion of the Tower of Babel suggested that that narrative was more history specific than a parable usually is. While agreeing that

the narratives of primeval history have a universal significance because they reveal the fundamental characteristics and tendencies of human history in its relationship to God, we differ with Van Till by holding that these narratives retain a more specific connection to the history narrated than simply reflecting its character. Even though questions concerning the nature of this specific connection to history must be continually assessed in the light of our knowledge of human history, we do not believe that the biblical interpreter can say on the basis of literary (genre) considerations that Genesis 1-11 intends no such specific connections at all.*

IV. Interpretation of the creation account

At the heart of our mandate lie questions concerning the doctrine of creation and the interpretation of Genesis 1 and 2. We should be clear at the outset that no one in our denomination is questioning the first article of the Apostles' Creed: "I believe in God the Father, Almighty, Maker of Heaven and Earth." All confess gladly that the creation of this universe by God is the foundational belief without which Christian doctrine, Christian life, and the Christian interpretation of reality cannot stand. Our questions concern only the interpretation of Genesis 1 and 2: Beyond the obvious teaching that God has created all things and that "without him was not anything made that has been made" (John 1:3), what additional teachings does a proper interpretation of Genesis 1 and 2 require us to believe? On what issues must we take our stand without compromise in our time?

These questions have arisen because of advances in science. Many of these questions are not new but have been discussed throughout the twentieth century. Today, however, the discussion has again become very lively, and numerous books about it are being produced. Theologians and scientists who are Christian are still today trying to assess the relationship between Genesis and the contemporary findings of the scientific community. This does not mean that the dominant or changing views of science should be allowed simply to dictate the interpretation of Genesis. Report 44 warned against the possibility of allowing science simply to control or to dictate the interpretation of Scripture, but it also asserted that scientific discovery can become the occasion for reexamining a traditional interpretation and in this way can lead to a reinterpretation of certain aspects of the Bible (*Acts of Synod 1972*, p. 515). Preserving this fine balance between scientific perspectives and biblical interpretation means simply that we must not interpret the Scripture contrary to its own intention and that there must be indications within Scripture which suggest or support or at least allow the new interpretation. Just as the entire Christian Church once reinterpreted certain texts and departed from a centuries-old traditional interpretation under the impact of the Copernican revolution, so today we may not foreclose the possibility that something similar could occur under the impact of certain contemporary scientific perspectives. Whether it should occur or should not is, of course, the issue being debated.

* Synod 1990 referred the question concerning the interpretation of the universal extent of the Flood to this committee (Art. 59, B, 2). The committee did not become aware of this referral until late summer, after which there was no time to enter into a study of this issue. However, the perspectives developed in this section on primeval history would apply also to the story of the flood.

A. Views held within the CRC during this century

Since many of the issues before us have been debated throughout this century, it is important for the church to acknowledge its own past. The CRC has never seen fit officially to go beyond the creedal affirmations concerning Genesis 1 and 2. Within these creedal boundaries it has been willing to allow theologians, scientists, and others to propose various theories about the interpretation of Genesis 1 as well as various methods of understanding the relationships between Genesis and science. In adopting such a stance, the CRC has been following the wisdom of the church that has governed since the days of St. Augustine. As H. Bavinck writes, even though the Christian church has traditionally understood Genesis 1 as history and not as myth, it is remarkable that there is not a single church confession that has made pronouncements about the days of Genesis (*Gereformeerde Dogmatiek* II: 458). Consequently, various positions have been tolerated by the Christian church in general and by the CRC. Hence our descriptions of views held in the past are only the descriptions of views, held by various persons, which the church allowed or tolerated and not of views officially approved by the church.

Early in this century the big issue was the age of humanity and of the earth. Could persons holding orthodox beliefs accept the scientific estimates about the age of the earth? It is interesting that three theologians who were held in great esteem by the CRC and whose views were widely influential thought that a person could be both thoroughly orthodox and open to the proposals of modern science on this question. B. B. Warfield was the most outspoken; he asserted that "the question of the antiquity of man has of itself no theological significance. It is to theology, as such, a matter of entire indifference how long man has existed on earth" (*Princeton Theological Review*, 1911, p. 1). Warfield based his assertion on work done by W. H. Green, who pointed out the schematic nature of the early biblical genealogies and concluded that their compressed nature makes it impossible to know how many generations actually existed from Adam to Abraham. Thus for Warfield the question of the antiquity of the human race was a purely scientific one in which theology as such has no concern. A. Kuyper created an openness to a longer period of time by arguing that the first three days of Genesis were extraordinary days whose length could not be determined. H. Bavinck believed that since the matter of time did not belong to the essentials of the faith, various opinions could be allowed. He himself preferred to speak simply of extraordinary days which are God's workdays. As divine workdays, each day is filled with secrets and things hidden, as though the days of Genesis hide as much or even more than they reveal. In fact, in one place he writes that there almost seemed to be a "disharmony" between the fact and the description of it in the creation account. So much was hidden beneath the simple account, glimpses of which science was now presenting (*Gereformeerde Dogmatiek* II: 458). This theological openness to questions of the time or duration of the creation process has its roots in the ancient church. It was St. Augustine, the orthodox teacher of the church, who held that the days of Genesis 1 give us no temporal information whatsoever because the creation occurred in a single moment of time, as indicated by Genesis 2:4, "*In the day* that the Lord God made the heavens and the earth," a position held in the Eastern Orthodox churches from the time of Augustine until the present.

Whether one agrees with Augustine or not, ever since his time the Christian church has been reluctant to make pronouncements about either the time of creation or its duration.

Consequently, one can discover statements from leaders in the CRC, as early as the 1920s and 1930s, expressing appreciation for the way in which modern science had expanded our knowledge of nature, including the age of the earth. Even editors of *The Banner* openly declared that the literal reading of the early chapters of Genesis that produced Ussher's chronology was in error. A review of literature produced within the CRC from 1910-1950 clearly demonstrates that the views of Warfield, Kuyper, and Bavinck had been accepted and that within the CRC a person was free to adopt viewpoints which departed from a literal interpretation of either the genealogies found in the early chapters of Genesis or the days of creation (cf. G. A. Remelts, "The Christian Reformed Church and Science, 1900-1930: An Evangelical Alternative to the Fundamentalist and Modernist Responses to Science" [*Fides et Historia*, Jan. 1989: 61-80]).

The developing viewpoints of these early decades can be illustrated by the work of Professor John De Vries. Already in the 1930s he advocated accepting the age of the earth as being two billion years, and although he recognized that accepting such an age might create some problems, he believed that a final solution would give glory to God the Creator. His own method of handling the problems of biblical interpretation was developed in his book, *Beyond the Atom*, published in 1948. His point of view is known as the Period Theory of creation, in which each day is considered as an indefinite period of time. In addition, this theory holds that the order of the creative events is just what modern science requires. Thus Genesis 1 and the views of science can be brought together by the simple expedient of interpreting the days of Genesis 1 as indefinite but lengthy periods of time. This theory was widely held by evangelical scholars in the 1950s and 1960s and during those decades was perhaps the dominant view among Christian scientists holding membership in the American Scientific Affiliation. While there were some in the CRC who opposed this theory, Professor De Vries took great delight in the assurance he received from Professor Martin Wyngaarden, at that time professor of Old Testament at Calvin Seminary, that such an interpretation of "day" was exegetically possible. Officially the CRC took no position on this matter, even though Dr. De Vries was a professor of chemistry at Calvin College. Bavinck's view that various possibilities could be allowed because this matter of time did not belong to the essentials of the faith seems to have shaped the official mindset of the CRC.

B. Recent literary viewpoints

While the Period Theory of creation was widely held by evangelical scientists and theologians for several decades and is still advocated by many today, during the past two decades other interpretations of Genesis 1 have gained acceptance. One such theory, called the Framework Theory, has its roots in the views of St. Augustine. Like Augustine this theory argues that the days of Genesis 1 do not inform us concerning the time or the duration of the creative process. But while Augustine was largely motivated by philosophical reasons, the contemporary advocates of this theory appeal more to literary considerations. For example, N. H. Ridderbos, in his book *Is*

There a Conflict Between Genesis 1 and Natural Science? (Eerdmans, 1957), points to the eight works of creation, four occurring during the first series of three days and four during the second series; to the similarities of the works of separation during the first three days; and to the fact that Day 1 corresponds to Day 4, Day 2 to Day 5, Day 3 to Day 6. Thus there is an appeal to the artistic arrangement of the creation week, which is more literary in nature than chronological. Henri Blocher, in his book *In the Beginning* (Inter-Varsity Press, 1984), adds to these literary considerations the observation that the author of Genesis uses patterns of 10, 3, and 7: for example, ten times we find "God said," three times concerning mankind and seven times concerning the rest of creation; three benedictions; three times the use of "create," and on the third occasion it is used thrice; seven times statements of approval by God. By making appeals to such literary considerations, which indicate how the story has been artistically crafted and stylized, advocates of this position argue that such considerations are sufficient to suggest that the author is using artistic patterns which do not intend to teach a literal succession in time. If such a view is adopted, the areas of potential conflict with science are greatly reduced because, in distinction from the Period Theory, the Framework Theory concludes that Genesis 1 intends to teach nothing concerning either the time or even the necessary order of the creative events.

While accepting many of the literary considerations mentioned above, others point out that a comparison of the biblical accounts with comparable literature from the Ancient Near East is very helpful in gaining perspectives on the proper understanding of Genesis 1. One viewpoint suggests that, in the context of the Ancient Near East, creation is viewed as an act of divine kingship. Genesis 1 presents creation as a series of royal edicts of the Great King, who is establishing and ordering his kingdom and revealing his sovereignty over all that exists. Moreover, the creation account seems to be spoken from the vantage point of God's throne room in heaven. It is as though the author were standing in God's heavenly council chamber and witnessing what happens there. By way of contrast, the perspective of the creation account which begins in Genesis 2:4 seems to be that of an author who stands on the earth within human history. If one is convinced by this literary perspective, then obviously one must avoid treating these days as though they were the ordinary days of our experience, either as twenty-four-hour days or as aeons of time. God's actions have been described after the manner of human actions, but this has been done only to describe what would otherwise be indescribable.

Although these approaches to Genesis 1 based on literary considerations vary among themselves, all agree that Genesis 1 must be understood as a unique mode of revelation in which God accommodates his revelation to human capacities of imagination and understanding. According to these views, a literal reading, which treats the Genesis 1 description of acts of God as though they were in fact comparable to a description of acts of human persons, clearly misreads the mode of revelation and the kind of literature that Genesis 1 uniquely is.

We have not presented an exhaustive account of interpretive approaches to Genesis 1. There are others. For example, some think it best to treat Genesis 1 as a hymn of praise. Even though Genesis 1 is technically not poetry, its style moves with a stately cadence that could indicate its use as a

confessional hymn. If so, as would be the case with a psalm or hymn, its advocates conclude that we should not expect Genesis 1 to be addressing directly the kinds of questions science asks.

While the discussion above does not exhaust the possibilities, it does intend to alert the church to a variety of interpretive viewpoints which today hold some attraction for evangelical scholars. Because the church should not adopt specific interpretive or exegetical theories, this report has presented only the general outlines of several theories without arguing for any one of them in detail. If the theological tradition of our church continues as sketched above, the church will undoubtedly feel compelled to allow a variety of exegetical theories concerning Genesis 1. Nevertheless, in order to allow such a variety of viewpoints, the church must have assurance that a given theory will not infringe on any essential faith commitments. To tolerate an exegetical theory within a confessional context requires that the church knows not only what a given theory does not teach but, more important, what a given theory does maintain as the essential teachings of the creation account.

C. Exegetical theories and essential teachings of Genesis 1

Genesis 1 stands as a grand overture to the entire panorama of God's establishment of his kingdom in this world and as a prologue to covenant history. Genesis 1 is unique. Its teachings about God, humankind, and the nature of created reality cause it to stand out as distinctive revelation among the attempts of other religions to describe and account for the nature of these realities.

The God of Genesis 1 is absolutely sovereign, without beginning, the only one who exists before the existence of the creation. He is one, not many, neither competing with other forces for sovereignty nor himself an aspect of created reality. He is Creator; all else is creature—dependent upon his creative Word for its existence. He is good, faithful, benevolent, not capricious, arbitrary, threatening. Genesis 1 is far removed from the mythical stories and the polytheistic pantheons of the ancient world.

The creation account implies a creation *ex nihilo*. This refers, of course, to the initial act of creation, for the days of creation describe actions by which God, through his Word and Spirit, gives order to that which is orderless and life to that which appeared lifeless. Thus everything that is is radically contingent, dependent not independent, subject to the will of the Creator. And the order in which all exist and to which all are called is a kingdom designed for peace and shaped by righteousness.

The Genesis narrative highlights the idea of dynamic order in God's work of creation. Step by step various levels of created reality appear in response to God's Word. The world takes shape in stages. Not everything happens all at once. Nor does Genesis leave us with the picture of a single continuous process. Emphasis falls on the successive separation of a variety of distinctive creaturely types. God's handiwork reveals a rich diversity of creatures suited to clearly differentiated orders of reality. We therefore speak, for example, of the plant, animal, and human kingdoms.

Man and woman form the climax of God's creation, created in his image, placed as his representatives on earth, stewards over the peaceable kingdom which God established. Their work of managing the earth and

developing culture is not a necessary evil but a consequence of being created in the image of God. Their sexuality is designed by God for blessing, but it is neither an aspect of divinity nor an avenue for manipulating God or discovering his will; nor is it the source of evil. Man and woman are created good, morally upright and morally responsible. They are created to live in community with each other, to establish the human family, which is the family of God.

Yet beyond the first climax of creation lies a second. The purpose and goal of the entire creation lies in the sabbath rest of God. Man and woman are made for communion with each other and both for communion with God. Their work is religion, but when life and work are severed from the Sabbath, both lose their proper meaning. Man and woman have been created to serve God and to enjoy him forever.

These are some of the grand themes of Genesis 1, themes which are not silenced by subsequent human disobedience. Even though the fall into sin brought evil and discord into the good creation, Genesis 1 continues to reveal the truth about God, the creation, and the kingdom which God is establishing. No theory of interpretation may silence these basic themes, and we judge that none of the theories mentioned above do so. They all affirm these fundamental teachings of Genesis 1. What then is our problem?

D. *The problem of interpretation*

The problem facing the CRC is not that some of its members reject Genesis 1. The problem is how to interpret Genesis 1. The problem is focused on two questions asked by science: *when* did creation occur and *how* did the various parts of the creation and its living creatures come to be? These questions in turn raise questions about the revelatory intention and limits of the creation account: does the creation account intend to answer the *scientific* question of how something came to be, what limits does God's action of accommodating his revelation in Scripture to the human situation impose upon our curiosity, and what limits do we encounter in the very words that are used to describe the creation?

Since the question of the time of creation and the age of the earth has been discussed among us for the greater part of this century and since the theological judgment has been widely accepted among us that the age of humanity or of the universe is of no consequence for maintaining orthodoxy, we judge that the question concerning how things came to be is the more crucial one in the contemporary debate. Of course, these two questions are intertwined. Yet we also judge that the early chapters of Genesis contain sufficient indications to alert us to the fact that these chapters contain highly stylized and compressed accounts of history and that, consequently, they do not intend to establish and are not suitable for establishing either a specific pre-Abrahamic chronology or the time of creation. Hence this section will focus mainly on the question whether and to what extent Genesis 1 provides answers to the scientific question concerning how things came to be.

There are within the CRC and the broader evangelical community at least three positions concerning how Genesis 1 speaks to issues of contemporary science on origins. By looking at each and at some of their respective arguments, we can illuminate the nature of the question and the focus of the problem.

1. The Literal Reading: The literal reading has a long and noble history, yet at least since the days of St. Augustine (5th century A.D.) the church has often wondered how literal its reading of Genesis 1 should be. Today in our scientific age the literal reading tends to treat Genesis 1 as though it were directly a scientific statement; for example, the days are literally twenty-four-hour periods within which God actually performed his creative activity; each creative Word of God represents a significant discontinuity with what preceded and allows for little continuity of process; creation occurred in the relatively recent past and within a 144-hour time span. Some proponents of the literal view allow a gap between Genesis 1:1 and 1:2 which may have lasted millions of years, but the rest of the chapter is taken as a straightforward historical report. Consequently, this view opposes most current scientific views of origins, at least insofar as these cannot be accommodated by the gap theory, and is often associated with what has become known as "Creation-Science." From this perspective Genesis 1 directly presents the scientific model of reality, which organizes all data and within which all data must be interpreted. Genesis 1 is not an accommodation to our capacities but a straightforward presentation of scientific fact.
2. The Period Theory: The Period Theory discovers accommodation at one point. Although the days of Genesis 1 look like ordinary days, they are actually periods of time almost unimaginable in length. The evidence for this discovery is primarily scientific, the conviction that the data on which scientific estimates of age are based are sufficiently convincing to warrant treating these estimates as fact. In addition, the theory rests also on the biblical use of *day* for a longer period of time, as in Genesis 2:4, where day refers to the entire period of creation. Because of this expansion of the time frame for creation, this theory is open to considerable process and development within each period of time, open to what is sometimes called microevolution. However, like the literal reading, the Period Theory insists that between the periods there is no continuity of process which can account for the succeeding levels of creation. The creative commands of God indicate discontinuity between the periods of creation, a discontinuity which should be traceable by science. Hence this theory rejects any evolutionary position which assumes continuity of development from the beginning of creation to its conclusion. Unlike the literal reading, it does not advocate a recent creation, nor does it assume that everything in the creation account is directly a revelation of scientific fact. Consequently, advocates of this theory are in agreement with wide areas of contemporary science and accept many of its claims, but they believe that they must reject the overarching claims of a macroevolutionary theory on both biblical and scientific grounds.
3. Literary Theories: Literary theories, whether Framework Theory or others, share a common conviction, namely, that Genesis 1 is not a literal description of the creative process but a revelation which God accommodates to the human situation, a revelation which has been shaped and patterned according to the structure of an ordinary week. Since Genesis 1 reveals a past to which no human person was witness, Genesis 1 should not be interpreted as though it were a human eyewitness account of the acts of

God nor as a scientific account. Instead, these theories highlight the fact that there is some distance between the description of the creative acts and the acts themselves.

Some of the literary features on which these theories are based have already been mentioned. In addition to such features, advocates of these theories would also point to the limits that the words used in the creation account place upon us (cf. J. Stek, "What Says the Scripture," chap. 7 in *Portraits of Creation*, Eerdmans, 1990). For example, while the word for *create* (*bara*) is always reserved for the action of God and while in Genesis 1:1 it implies a creation out of nothing, elsewhere in the creation account and in the rest of the Old Testament it does not by itself imply a creation out of nothing. When one examines the words which function as synonyms of *create* (*make, form*), it becomes obvious that God's creative activity can involve the use of materials already formed, as in the case of the animals produced by the earth and created by God or in the case of the creation of man and woman. In addition, this language of creation is used in the Old Testament not only for the origin of all things in the beginning but also for the origin of everything that ever was, is, or will be, including Israel, every individual person, historical disasters, a house, a city, and even the wind, the snow, and the rain. God has created and still creates all sorts of things. Everything owes its being to him and every "new" thing that appears is created by him. Consequently, one cannot determine from the word itself, whether it is *create, form, or made*, how God did it. God's acts of creation may be "out of nothing," at least originally, or they may not. Creation may refer to an instantaneous action, or it may refer to a process like creation in the womb. When it is said that God creates the wind, one need not conclude that there is an absence of natural causation. Even when it is said that God creates by his Word or by his command, one cannot infer that such an action refers to an instantaneous creation. For creation by fiat describes not only the original creation but also God's commands for the falling of rain and snow, for drought and famine, for the appearance of ravens and of Cyrus. Creation by word, by command or fiat, expresses God's sovereignty over all and that all originates with him, but it does not inform us directly whether he has chosen to create out of nothing, by means of an already existing agent (the earth), or by means of natural processes that owe their existence to him (conception/birth, natural law).

Because of such considerations, both of literary structure and of the limitations imposed on us by the basic creation vocabulary, advocates of literary theories usually conclude that Genesis 1 does not directly address the scientific question of *how* things came to be. They would agree with H. Bavinck's view that there is some difference between (Bavinck spoke of "almost disharmony between") the biblical description and the actual creative acts of God. Whether science *can* inform us or, more pointedly, whether contemporary science *has* informed us about these creative acts is the matter of dispute. Some advocates of literary theories reject the macro-evolutionary picture of contemporary science; some do not. Usually the reasons for rejection or for acceptance are scientific in nature. Some think that the scientific evidence stands clearly against evolutionary theory, at least with a view to the origin of humankind. Others think that while at

present the evidence is not sufficient to prove the theory, the evidence is sufficient for continuing scientific work along the lines of the theory. Thus there can be a serious dispute about scientific claims among those holding a similar interpretive approach to Genesis 1. Yet, since most advocates of these literary theories believe that Genesis 1 does not directly answer the scientific question as to how God caused things to be, they agree that the dispute must be settled primarily on scientific grounds.

As we have noted earlier, all of the advocates of the various interpretations of Genesis 1 affirm all of the teachings of Genesis 1 described in the preceding section, including the teaching that man and woman have been created in the image of God. The major point of dispute concerns the degree to which Genesis 1 speaks directly to the scientific questions concerning when and how things came to be. Though our theological tradition has rendered the question about the time of creation less of a burning issue, the question about how things came to be has become the nub of the problem. On this question the members of the church at large and the members of this committee are not in full agreement. However, before we present a concise statement of the essential disagreements and the reasons for them, it is necessary first to raise questions about the use of the term *evolution*, about evolutionary theory in general, and about the essential differences between the biblical worldview and the popular evolutionary worldview.

V. Evolutionary theory and Genesis 1

The term *evolution* has had primarily negative connotations among evangelical Christians. For many it necessarily implies a rejection of Genesis 1, a disbelief in a creator-God, and an advocacy of ethical relativism. The theory of evolution is held responsible for the rise of communism, sexual freedom, and other social evils. As such, evolution is not considered to be a concept that Christians should advocate. Is this commonly held opinion fully accurate, or is it perhaps one-sided? Does evolution have any validity whatsoever? Are there important distinctions to be made?

A. *The evolutionistic worldview versus the Christian worldview*

Evolutionism is more than a scientific theory. It is a worldview, an answer to the essential questions of who we are, where we came from, and where we are going. Consequently, evolutionism functions as a quasi-religious perspective, a worldview that is in fact anti-Christian. And the danger is that it does this in the name of science. Scientific description and worldview perspectives are often thoroughly intertwined and many evolutionists have claimed that the extension of their evolutionary perspectives into the fields of history, sociology, economics, ethics, and religion is simply a necessary and legitimate inference from their scientific theory.

For example, one of the leading evolutionary biologists today, Richard Dawkins, once held a belief in God based on evidence for design in the creation. However, through his work as a biologist he has become convinced of an apparent lack of design or even foolish design as judged by standards of engineering. He has concluded that if there is a God who like a watchmaker designed this world, he must be a blind watchmaker, not necessarily a malicious or cruel designer, but certainly a blind one. Of course, a deity who works with no foresight or purpose is no deity at all. So Richard Dawkins

has become an atheist who claims that evolutionary theory provides the intellectual foundation for his atheism. In Dawkins's hands evolutionary theory and evolutionary worldview are intermingled. There are many who draw similar conclusions. They claim that there is no purpose in the evolutionary process, just random change. Humanity has randomly appeared on the scene, and while as human beings we may be glad that it did, there is no purpose in it and no special value to be ascribed to humanity. Obviously such claims go far beyond any reasonable scientific description of the data.

As a worldview, evolutionism is a form of naturalism which believes that Nature is all that there is, that it is self-originating and self-sustaining. Nothing exists outside of Nature, no external power or person who is responsible for the origin and preservation of the cosmos. Everything that happens is simply the result of the behavior of matter. For many naturalists there exist no ultimate values, no absolute ethical norms. Nature is autonomous and is not part of some ultimate plan. Everything that exists is transient and ever changing. Naturalism, whether ancient or modern, stands in open conflict with the Christian worldview.

The Christian worldview has a view of nature, but it is a de-divinized nature, no longer autonomous. Nature is full of life and capable of producing life, but it has received these capabilities from the hand of the Creator, and it exercises these capabilities at his command and under the aegis of his Spirit. Thus at the command of God the earth brought forth vegetation, and the waters brought forth swarms of living creatures (Gen. 1:11, 20). Nature is neither self-originating nor self-sustaining. It is a creature brought into existence and sustained by God to serve his purpose. The creation story is an account of the creative activity of God by which he separates and distinguishes one thing from another; gives to each creature its own nature, purpose, and powers; and establishes an order in which his creatures can live. This ordered creation is purposeful and has in view the life and work of man and woman, created in God's image, commissioned as stewards of the creation, called to represent and serve God. This biblical worldview stands in an antithetical relationship to the contemporary naturalistic evolutionary worldview. Here there is a clash of two opposing faiths.

The creation account is dominated by God's activity of separating, distinguishing, and thereby imposing an order on his creation. Everything has a place; everything receives a function which contributes to the orderly whole. Such is the biblical perspective. God is a God of order, and he calls humanity to live within and according to the order he has established. Henri Blocher claims that naturalisms, whether ancient or modern, have a fascination with intermixture and a longing for a universal dissolution of differences. Somehow it is hoped that by breaking categories, by acting contrary to the "natural" order of things, one can release spiritual power and even overcome the distinction of good and evil. Such a spirit is very much alive today. According to Blocher, behind this desire to cross boundaries and to confuse everything lies

the anarchic revolt of mankind who wishes himself to be free of all law—having neither God nor master. Not only is it moral law but also natural law which must appear intolerable to our God-defying liberty. . . . Together with revolt goes resentment against being, as it is given and shaped: the desperate will not to be oneself. There is also weariness of definition and dissatisfaction with the finite; what is there to hope for, then, shut up within categories?

(In the Beginning, p. 72)

Certainly, naturalistic evolutionism has contributed to the spirit of revolt described above. This spirit seems to believe that anything can become anything and that human freedom lies in overcoming boundaries. The Christian believer knows better. God's order does not assail our liberty but establishes it. Sin, not our created nature nor the created orders of this world, destroys freedom, and sin must be overcome and has been overcome in Jesus Christ. But with naturalistic worldviews, as Blocher says,

Once the knowledge of God is lost, the sense of God wanders among created things, and not finding him, seeks for his substitute in their dissolution. Once the knowledge of God is lost, mankind accuses finitude of causing his disorder, whereas that disorder is the fruit of disobedience. Once the communion is lost, mankind wants to replace it with confusion.

(p. 73)

Obviously, evolutionism as a naturalistic worldview functions as a religious interpretation of reality. As such it is an atheistic faith completely opposed to the basic teachings of the Bible. Since these worldview assumptions and perspectives of evolutionism are often not distinguished from evolution as a scientific theory, it is no wonder that many evangelical Christians totally reject any concept of evolution. Evolution is considered simply to be an anti-Christian theory, and when it becomes a total naturalistic worldview, it certainly is.

B. Evolution as a scientific theory

While there is ample evidence that evolution is for many both a scientific theory and a naturalistic worldview, one must acknowledge that there are Christian scientists who accept evolution as a scientific theory but reject the naturalistic worldview associated with it. They believe it is possible to fit evolution as a scientific theory into a Christian worldview. For example, John C. Polkinghorne, a British physicist-theologian, has pointed out the astonishing fact that the contemporary evolutionary model of the origin of the universe has contributed to a greater openness to the possibility of the existence of God. Some scientists by simply doing their science have been led to this position. Many have been impressed by the intelligibility of the physical universe, the fact that much of its structure can be grasped in mathematical formulas by the human mind, as an indication of an Intelligence who planned it all. Polkinghorne argues also that the clear purpose of the evolutionary process has been the appearance of humanity. Everything points in that direction, from the rate of expansion of the universe from the time of the Big Bang (any slight change would have left humanity out of the picture) to the composition of the stars. Thus he finds an argument for a Creator in the grand design of the universe understood along the lines of evolutionary theory. While one cannot use such arguments as proof of a Creator, Polkinghorne believes that an argument can be made to show that the Christian answer is a more intellectually satisfying answer than that supplied by atheistic naturalism (cf. "Creation and the Structure of the Physical World," *Theology Today*, Apr. 1987: 53-68). Thus, whether we accept the evolutionary hypothesis or not, we must be aware that there are Christians who accept evolution as a scientific theory but who radically reject the atheistic naturalism often associated with it.

That evolution can be distinguished from such naturalistic assumptions should come as no surprise to us. Already in 1899 in his rectorial address on evolution, Abraham Kuyper made essentially the same distinction. On the one hand, he completely rejected Darwinism because it taught the mechanical origin of all things without purpose or plan and assumed a materialistic doctrine of an autonomous nature. On the other hand, he raised the question whether the Christian faith could permit the possibility of a spontaneous evolution of the species in the organic world from one single primary cell. His answer was that without reservation that question must be answered affirmatively. We cannot impose on the Creator our style. Kuyper argued that "if it thus had pleased the Lord not to create the species as such, but to have one species arise from the other, by designing the preceding species in such a way that it could produce the next higher, the creation would have been just as wonderful" (cf. *Evolutie*, 1899, p. 47). We would point out that for Kuyper this was only a theoretical possibility. He acknowledged only that there could be an evolutionary theory which was not inherently anti-Christian provided it was not mechanistic or naturalistic and was rather understood as God's method of creating, which achieved God's purpose and plan. However, for both biblical and scientific reasons, Kuyper himself did not believe that this was the way God did it, and he consequently rejected evolutionary theory.

Basically, evolution holds that physical and biological reality exhibit a specific type of dynamic. (For various meanings of *evolution* as used by science, cf. Appendix, Section III, D.) There is and has been ongoing and continual change in the physical world at large, for example, in the life cycle of a star or in the development of species, such as the various species of fern or the various species of horse that have descended from a common ancestor or the various species of gull that circle the earth in the northern hemisphere. In the physical world these changes are brought about by the interaction of various physical processes governed by physical law, and in the biological world the changes result from the accumulation of minor genetic changes often reinforced by geographical isolation. Thus the contemporary biological interpretation of the development of species (speciation) is along evolutionary lines. This is called microevolution.

Should such an interpretation be problematic for a biblically informed Christian? We think not. There is nothing in either the doctrine of creation or providence that militates against it. If God chose to create species possessing considerable genetic possibilities of adaptation and change, such a creation would only demonstrate his infinite wisdom. For without such possibilities, in a changing environment species would be much more fragile than they actually are. In addition, the evidence for such speciation is sufficient to warrant the claim that this is scientific fact. Thus we believe that microevolution—the minor changes involved in the speciation process—can be accepted without danger to either a Christian view of Scripture or a Christian worldview.

What about macroevolution, that aspect of evolutionary theory dealing with change above the level of species and including the belief in common descent? It has become quite common for Christians to accept microevolution but to reject macroevolution as in conflict with the account of origins in Genesis 1. To such a distinction some evolutionary biologists reply that all

evolution is the result of microevolutionary changes in species and that it is only the nonscientist who thinks it possible to distinguish micro- from macroevolution and who thinks that macroevolution is somehow more difficult to account for. But even if the mechanisms are the same, it can be pointed out that, on the available evidence, microevolution can be given a much higher degree of probability than macroevolution. The present evidence for macroevolution is highly retrospective, because it is an accumulation of microevolutionary changes. It includes the use of fossil evidence and requires extensive use of inference based often on fragmentary data. Frequently "transitional forms" are missing, and their past existence must be simply inferred. Consequently, it becomes much more difficult to trace connections between phyla and classes (than between species) because there are major gaps in the fossil record. While evolutionists may give "plausible" explanations for these gaps, it is obvious that the reconstructions required for a complete macroevolutionary history are at present and at best an exercise in probability that falls far short of proof. Thus while the proposed mechanisms for micro- and macroevolution may be the same, at present the evidence for the former is better than the evidence for the latter (cf. R. T. Wright, *Biology Through the Eyes of Faith*, chap. 7, "The Darwinian Revolution").

The question confronting the church is this: is it permissible for a biblically informed Christian to accept macroevolution as a working hypothesis and to participate in such research? Or is there something in this theory that is inimical to the biblical account of origins? Do we know directly from special revelation that this theory is antisciptural and thus off limits for the scientist who is a Christian?

C. Evolutionary theory and Genesis 1—three views

Obviously the answers to the questions mentioned above depend on the church's interpretation of Genesis 1. While this report acknowledges the possibility that in a given case an appeal to Scripture can rule out a specific scientific theory, before the church exercises that possibility, it must be assured that its interpretation of Scripture is in harmony with the biblical intention and that its understanding of the specific scientific theory and its proposed evidence is accurate. Although the church as institute has neither the authority nor competence to judge the validity of a scientific theory on strictly scientific grounds, it does have the obligation to see whether a given theory violates the clear teaching of Scripture and/or is inimical to the central concerns of the Christian worldview. The problem which confronts the church today in answering these questions is the fact that there are within the church differing views of the meaning and intention of Genesis 1, as well as differing evaluations of the theories and data presented by science.

In answering the questions before us, the church must speak biblically and confessionally. It must speak from the perspective of its common confession and from that understanding of Scripture which the church considers, in the light of its total understanding of special and general revelation, to be the clear and compelling teaching of the Word of God. It is not the church's task to construct a scientific case in answer to the questions asked. Hence also in this ecclesiastical report we have not considered it our task to develop a scientific case either for or against various aspects of evolutionary theory.

Instead, the question facing the church is this: do we know that evolutionary theory is inherently and self-evidently antisciptural and thus off limits for the scientist who is a Christian? In this question we are speaking, of course, of evolutionary theory as a *scientific theory* and not as a *naturalistic worldview*.

At present in the church one hears three different types of answers to that question. While variations within these types are possible, for the sake of convenience and clarity we believe that the essential positions can be summarized under three answers. These answers range from a vigorous affirmation that evolutionary theory is inherently antisciptural, to a mediating position which holds that some aspects of evolutionary theory are and other aspects are not antisciptural, to the view which holds that Scripture does not directly address the issue and that therefore the questions about evolutionary theory must be argued primarily scientifically and not confessionally.

1. Inherently antisciptural

The vigorous affirmation that evolutionary theory is inherently antisciptural is usually associated with a traditionally literal reading of Genesis 1. If one holds to a young earth and to a literal interpretation of the days of Genesis 1, there is simply no time for evolution to occur. In addition, in common with certain other readings of Genesis 1, the days are understood as distinct creative periods which are sharply demarcated from each other. Consequently, there are significant discontinuities between creatures called into existence on the respective days of creation. Each day reveals a new creative act of God, and thus what is brought into being on each day is a *de novo* creation, not to be accounted for by a physical or biological process continuing from the previous day.

This reading of Genesis claims as confessional teaching a young earth, separate creative acts accomplished within twenty-four-hour periods, and a clear and absolute distinction in origin and in essence between plants, animals, and humanity. Within this biblical and confessional viewpoint there is no possibility of any evolution with respect to origins, although some very limited forms of microevolution could have occurred subsequent to creation. Frequently in this view the fossil record is considered to be not a record of origins but rather the deposit of the flood. Since this reading of Genesis 1 is understood well, it is not necessary to describe it further in detail. While the difficulties of this position have been pointed out in the past and continue to be part of the ongoing debate, there are many in the church who continue to hold it.

However, during this century the church has not required adherence to this strictly literal view. Other interpretations of Genesis 1 have been permitted. On the basis of these other positions, what is the answer to the question whether general evolutionary theory is inherently antisciptural?

2. A mediating answer

The mediating answer distinguishes general evolutionary theorizing with reference to the development of the physical universe from such theorizing with reference to organic life and the origins of humanity. The reasoning is as follows. Influenced either by the expanded time frame of the Period Theory or by the abandonment of literal time frames in the various literary theories, this view assumes the possibility of an old universe and an ancient creation. Convinced by the literary structuring of

Genesis 1 and the clearly stylized history and schematic genealogies of Genesis 1-11, this view advocates, with Warfield, the position that the biblical account does not intend to present a chronology of origins. Hence neither the age of humanity nor the age of the universe can become a matter of confessional orthodoxy or a measure of the faithful reading of the Scriptures. Consequently, the estimated age of the universe given by contemporary science (15 billion years) or even the possibly evolutionary development of the universe (Big Bang theory) is not viewed as a threat to the biblical doctrine of creation. While the Bible clearly teaches that God created the universe and that he made the stars also, its description of how God did this and the time it took is not a scientific portrayal of the processes involved.

Whether the present scientific view of the matter is right or wrong is considered a separate question. While the Big Bang theory is plausible, its scientific certainty has not been finally determined. Since every scientific theory is underdetermined by the evidence and since some bits of important counterevidence exist for every significant theory, modifications of the present theory and even the overthrow of the present scientific consensus are possible outcomes. For the church the only significant issue is whether the present scientific consensus concerning the age of the universe and its possible evolutionary history is inimical to its own confession. This view judges that it is not. Thus in this view it is permissible to hold such an evolutionary theory of the development of the physical universe provided that it does not rest on naturalistic assumptions and does not posit the eternity or autonomy of the material universe. The universe originates by the command of God and develops and is upheld by the Word of God. The developing and developed universe is God's creation achieving God's purpose.

While permitting the above as compatible with a Christian worldview, many believe that the confession of the church and a faithful reading of the Scriptures require a rejection of a macroevolutionary theory of origins in regard to the organic world. Whatever literary features may be agreed upon and whatever literary theories may be accepted, it still seems self-evident that the central thrust of the story of creation refers the origin of the various stages of creation directly to the creative activity of God. As God sets about in his work of dividing and separating the various aspects of reality and carving out their distinctive characteristics, his creative activity (Word of command) is the *event* which initiates and brings into being the fully articulated world of plants, animals, and humanity. The creation occurs in stages, not everything at once nor as a single continuous process. Each stage originates in a creative command of God. Hence, although plants, animals, and humanity may possess certain characteristics in common, in origin and in being they are distinct creations possessing their own nature and essence.

The creation story highlights especially the distinctive origin, nature, and essence of humanity. Prior to the creation of man and woman, there is a deliberation within the Godhead concerning this creative activity. God decides to place on earth creatures who bear his image. Whatever content one gives to the "image of God," and theologians have made various proposals, it is clear that men and women are distinct and unique in their

being and in their task. As morally responsible creatures they represent God himself on earth and function on his behalf. Thus the creation story itself as well as the uniqueness which Scripture clearly ascribes to humanity requires in this view the belief that humanity originates as a *de novo* creation of God without being derived from preexisting levels of created organic life. Because humanity is the imagebearer of God, prior levels of created existence could not have had the capacity to produce such a distinctive being. In traditional language the argument is that no developmental process can account for the origin of the human soul.

Without entering the debate about how best to speak of *soul* or *spirit*, this view holds that whatever is distinctive about human nature—the fact that humanity requires fulfillment in fellowship with God and others, the fact that humanity has the capacity for choice within a framework of moral accountability, and whatever other human qualities one may add—this distinctive human nature requires for its origin a distinctive creative action of God. This view holds also that the teaching of the temporal fall into sin of our first parents, by which the whole of humanity fell, is better protected by the position which affirms that humanity originates in a *de novo* creation by God.

Because of such reasons this view believes that an animal-ancestry theory of the origin of humanity contravenes the clear teaching of the creation account as well as the Christian confession concerning the uniqueness of humanity. Therefore, the Christian church and scientists who are Christian should reject the animal-ancestry view of the origin of humanity as contrary to Scripture and to the church's confession. However, within this view the age of humanity can remain an open question, and microevolutionary development within the human race can be accepted. One need not assume that Adam in all his features looked just like modern humanity. Nevertheless, whenever the human race began, this view holds that at that juncture one must posit a distinct creative act of God as the only sufficient cause for the origin of humanity.

3. Not inherently antisciptural

There is a third position, which believes that a proper interpretation of Genesis 1 allows greater openness with reference to general evolutionary theories. Since this third view is in complete agreement with the second position described above concerning the age of the universe and its possible evolutionary development, there is no need to repeat this material and the arguments on which it is based. The third view also has no dispute with the second position concerning the obvious fact that the origins of the various levels of organic life must be ascribed to the creative commands of God and that the unique characteristics of human nature owe their origin to the creative will and action of God. Surely such is the clear teaching of Genesis 1. The only dispute between the second and third positions is the question whether this clear biblical teaching about origins enables us to say anything scientifically about how things came to be. The arguments are as follows.

Part of the argument concerns the function of the creation account. It has been characteristic of the Reformed hermeneutical tradition to insist that texts be understood as they function within the broader sweep of the

history of redemption. It is always necessary to ask about the intention or purpose of a given passage and its function within the entire scope of Scripture. Because of this perspective the Reformed tradition has not fallen prey to the temptation to translate specific texts directly into scientific theories. The tradition has always sensed that such is not the intention of Scripture. Within the view here being described, this focus on function looms large.

What about the function of the creation account? While some suggest that Genesis 1 functioned as a celebrative hymn in the liturgy of Israel—and conclude that certainly one should not expect in a psalm or hymn information directly relevant to scientific theorizing—scholars are not in agreement concerning this proposal. They do agree, however, that Genesis 1 functioned within Israel as a critique of the mythical accounts of origins found in the Nature religions which surrounded Israel. Genesis 1 provides a distinctive worldview (cf. IV, C and V, A) which is the foundation for biblical faith and obedience. Thus Genesis 1 describes the world which God called into being and its order. Such knowledge is essential for Old Testament and New Testament faith. But does the worldview function of Genesis 1 include as well information translatable into scientific theory concerning how God brought this ordered world into existence?

Earlier in this report a comment of Herman Bavinck was mentioned in which he spoke of a difference, almost a disharmony, between the actual facts of creation and the description of it in Genesis 1. What led him to this astonishing conclusion was the developing awareness of the geological and fossil record. Bavinck interpreted this record as providing information about the creative process and recognized that one would never have guessed that such was the case simply by reading Genesis 1. Science, he believed, was legitimately opening vistas into the creative activity of God. We are faced then with this question: what depths of reality lie hidden within the creative Word of God?

Earlier in this report (IV, D, 3) we described some of the limits that the language of the creation account places upon us. While the creation account emphasizes that all creatures owe their origin and being to the creative Word of God, the language of creation does not by itself instruct us concerning how God brought it about. For example, according to Job 37:6 rain and snow fall at the command of God. Obviously this command of God is for biblical faith a causal event, but from a modern scientific perspective this command is not a cause of the sort traceable by science. Instead science traces the lawful patterns governing weather. Such lawful patterns do not cancel belief in a command of God, for they need not be considered autonomous patterns, but science cannot get behind the lawfully ordered universe. Is it then possible that the creative commands of God in Genesis 1, even though they are causal events which originate reality, may likewise not be traceable by science? Is it possible that by his creative Word God set in motion laws and processes that brought into being reality as we know it? Some believe that such is indeed a possibility, that the language of Genesis 1, when seen in the light of similar language used elsewhere in Scripture, makes it impossible to know with absolute certainty whether God used processes or not. Even the more graphic description of the creation of man from the dust does not finally answer

the question. This language is clearly anthropomorphic. God is described as though he were a potter, but since God does not literally work with his hands, we are left with uncertainty concerning what the literal process may have been. To the extent that we cannot be certain, science is free to investigate and theorize about the matter. Whether science can successfully sustain such an inquiry into origins remains an open question.

Does this position inevitably surrender the unique nature of humanity? Does it perhaps allow for the position that sin is not really sin? No, it does not. While one must recognize that certain sociobiologists who have accepted a naturalistic evolutionary worldview have interpreted certain human actions which Christian teaching labels sinful as being merely natural behavior stemming from an evolutionary past, their argument is neither scientifically nor philosophically compelling. The way in which God brought humanity into existence, whatever that may have been, cannot negate the distinctive human nature that has been created. The biblical worldview teaches that human beings are uniquely created in the image of God and are consequently morally responsible creatures. Even if certain human behavior bears a resemblance to that of other creatures, human behavior is the expression of a morally responsible agent, and that fact renders such behavior essentially different. Thus also in this position there is an absolute insistence on the unique characteristics that constitute human beings as the imagebearers of God. This position disagrees with the second view only in concluding that neither the language of the creation account nor the necessity of maintaining the uniqueness of humanity requires a rejection of a macroevolutionary theory.

This position does not intend thereby to assert that such a macroevolutionary theory is correct. It asserts only that whether or not such a theory is possible cannot be conclusively determined by the interpretation of the biblical account. Whether macroevolution is valid or not is left to the debate of the scientists. Of course, Christians who are scientists must insist on and maintain the perspectives and beliefs that constitute the Christian worldview.

VI. An analysis of the problem confronting the church

While various exegetical proposals have been made which make the apparent conflict easier to handle, the church must not overlook the sharp contours of the problem it now confronts. Since the problem is complex, we here present as simply and as sharply demarcated as possible the contours of the relationship of the Bible and science on questions of origins.

A. Put in its simplest terms, the problem is that the Bible and modern science give apparently incompatible accounts of the origins of the universe and humanity and that none of the proposals for harmonizing them is completely satisfactory.

B. A plain reading of the first chapters of Genesis, as it was almost universally accepted by Christians until the nineteenth century, indicates that God made the world in six days a few thousand years before Abraham, that the various kinds of plants and animals were created by him according to their kind, and that Adam and Eve were uniquely created in God's image. Eve

was made from Adam's rib, and together they were the first parents of the human race. Originally they were perfect and holy, but after the fall they and their descendants became corrupt and sinful, desperately in need of redemption.

C. Modern science, globally speaking, sees the beginning of the universe in the so-called Big Bang, a complex physical process which took place billions of years ago, and sees the origin of humanity as taking place millions of years ago as part of a vast process of physical evolution whereby humans are descended from primates, primates and all other species of animals are descended from lower life-forms, and these in turn ultimately derive from some forms of inorganic matter resulting from the Big Bang. Morally and religiously there is no great discontinuity between animals and the first humans or between the first humans and their descendants. The whole process of evolution can be explained in terms of physical mechanisms.

D. On the face of it, these two different accounts of origins clash and cannot be easily reconciled. Not only do they appear to be logically incompatible, but they represent dramatically different perspectives on the place of humanity within the world, on the significance of sin, and on the need for redemption. Moreover, they are reinforced by the authority of the Bible on the one hand and by the authority of science on the other. The modern world has been characterized by the competing claims to final authority on the part of the Christian Bible and secular science. It will not do to minimize the reality and the importance of the apparent conflict between these two conceptions of the beginnings of the world and human life. It has been, and continues to be, the occasion for a crisis of faith in the lives of many believers.

E. To say that there is an "apparent" conflict between the biblical and scientific accounts is to say two things. On the one hand it means that the conflict is apparent in the sense that it is obvious and evident. It is important to acknowledge that at first glance, and perhaps even at second and third glance, there really is a conflict here. The two conceptions appear to be irreconcilable. On the other hand, to speak of "apparent" conflict here means to affirm as a religious confession that the conflict is ultimately *only* apparent, that at some level which we cannot penetrate (either because of the present state of our knowledge or because of our limitations as humans) the conflict is resolved. We confess that in the mind of God there is no contradiction or incompatibility even when we do not understand how this is so.

F. The apparent conflict between the biblical and scientific accounts of origins is dealt with in various ways. One is to make a simple choice between them. So secular scholarship generally rejects the biblical account outright and chooses for the scientific one instead. Similarly, some forms of fundamentalism hold that belief in the Bible has as a necessary consequence the unqualified rejection of the scientific account. As Christians who accept the Bible as the infallible Word of God, we obviously reject wholeheartedly the former alternative. But as Reformed Christians who recognize the authority of general revelation and the legitimacy of the scientific enterprise as a God-given task, we also resolutely reject the second alternative. Being Reformed means that we accept the problem in all its difficulty.

G. As Reformed Christians we also reject another way of evading the difficulty, namely, that of separating faith and science. By introducing a kind of dualism between religion and the scientific enterprise, this approach in effect defines the problem out of existence, since it postulates that answers to religious questions (supplied by the Bible) cannot, by definition, come into conflict with answers to scientific questions (supplied by science). This basically Kantian approach to the problem of faith and science has been vigorously opposed in the Reformed tradition. We affirm instead that faith and life must be of a piece, that all of life must be lived in obedience to God and in subjection to his Word. This is true as much of science as it is of personal relationships, business practices, or politics. We therefore reject any view of religion which limits its scope or any view of science which in principle excludes from its practice the influence of faith and the light of Scripture. On the contrary, we actively promote the kind of Christian scholarship, also in the sciences, which challenges the secular assumptions of the academic mainstream.

H. Instead of resorting to dualism, the Reformed tradition in which we stand has sought to mitigate the tension between Bible and science by stressing the importance of *interpretation* on both sides of the equation. It is legitimate to inquire whether the data of both Scripture and science can be reinterpreted to bring them closer to harmony.

I. On the side of Scripture there have been a number of proposals to change the traditional interpretation of the early chapters of Genesis. Some have proposed that the "days" of Genesis 1 were special days of indeterminate length (e.g., Bavinck and Aalders), others that the days are "cardinal points of concentration" which allow for periods of development in between them (e.g., Helberg), and still others have defended the so-called Framework Theory, according to which the six-day pattern of Genesis 1 is a literary device, not a report of discrete lengths of time (e.g., M. Noordzij and N. H. Ridderbos). We can also mention here the proposal of S. du Toit that the creation account of Genesis 1 must be read as prophetic historiography, in which distances and perspectives tend to merge into each other and are not to be taken as exact representations. In general, there has been active consideration of the literary genre of the Genesis creation account. For the subsequent chapters of Genesis the view prevailed that the genealogies are not to be considered complete and that in general the historiography of Genesis 1-11 is highly stylized and compressed and does not necessarily follow chronological order. In this way some of the more obvious apparent discrepancies between the Bible and science, at least as far as chronology is concerned, were reduced.

J. It should be noted, however, that there are strict limitations on the extent to which the Genesis text can be reinterpreted within the Reformed tradition. However stylized, literary, or symbolic the stories of Genesis may be, they are clearly meant to refer to real events. Especially in the case of God's acts of creation, Adam and Eve as first parents, the fall of humanity into sin, and the giving of the so-called mother promise (Gen. 3:15), the reality of the events described is of foundational importance for the entire history of redemption.

It is the presupposition of the New Testament and historic Christian orthodoxy. Any interpretation which calls into question the event character of the story told in these first and fundamental chapters of the Bible must be firmly rejected, whatever difficulties this may cause with respect to the scientific evidence.

K. On the side of science, there have also been a number of proposals to change the standard interpretation of the evidence or at least to challenge the prevailing evolutionistic interpretation. There are gaps in the fossil record, there are theoretical difficulties with the proposed mechanisms of evolution, there are ontological difficulties with respect to the emergence of higher functions from inorganic matter, there is an assumed uniformitarianism throughout, and so on. Especially in recent years there have appeared some extensive critiques of standard evolutionary theory both by Christian creationists and others. Some thoughtful work is being done by scientists in our own circles in this area. The traditional emphasis in Reformed thinking on the role of presuppositions in science has also been reinforced in recent work on the nature of rationality by our philosophers. A positivistic view of the religious neutrality of science is increasingly being shown to be untenable.

L. It should be noted here, too, however, that there are strict limitations on the extent to which the scientific evidence can be reinterpreted in the context of present knowledge. Although it is no doubt true that statements of evolutionary theory as established fact far exceed the evidence and that there is an overall naturalistic and humanistic framework of reference into which the facts are often fitted, it is also true that there is a considerable body of evidence for which evolutionary theory has greater explanatory power than any comparable alternative theory available today. That evidence cannot be discounted or dismissed by Reformed scientists, because they believe that the givens of creation, the actual phenomena of the world (as distinct from their selection and construal in human observation and theory formation), come to us with the divine authority of general revelation and may not be denied. To paraphrase a remarkable statement by Herman Bavinck, the facts of biology are just as much words of God as the Scriptures, and to be accepted in faith. It is because of the weight of the evidence that virtually all Christian biologists, including strict creationists, agree that a limited degree of evolution (microevolution) is undeniable.

M. The upshot is, therefore, that the apparent conflict between Bible and science on the question of origins cannot be completely resolved in the present state of our knowledge—in fact, it is fair to say that it is far from being resolved. No matter how much we may critically reevaluate the traditional reading of Genesis (short of denying its historicity) and no matter how much we may stress the religious nature of science (short of denying the authority of general revelation), there is still a considerable gap between exegetically responsible readings of Genesis and scientifically responsible interpretations of the physical and biological givens. The attempts to bridge the gap tend to be speculative and controversial, and none are widely accepted in Reformed or evangelical circles. The pressures are great to resort to either

fundamentalism or dualism, but that would be to abandon the heart of the Reformed vision of life.

N. Although there is a great challenge to vigorously pursue creative research and reflection on both sides of the issue, it is unlikely that the tension between the Bible and science on origins will diminish significantly in the foreseeable future. As the Reformed philosopher Herman Dooyeweerd put it, on this issue we are going to have to live with a *docta ignorantia*, a well-informed admission of ignorance. Perhaps we will have to conclude that our inability to find an intellectually satisfying solution to this problem is one of the ways in which our faith in God and his Word is being put to the test in the modern world. Yet we have no reason to lose heart, because we have the promise that our faith is the victory that overcomes the world (1 John 5:4).

VII. Words of counsel and advice

Although the members of this committee have disagreed on one very significant point, they are fully agreed in acknowledging that the final answer to the question of how one should relate Genesis 1 to scientific theory is not yet known. Hence the church and its members should be cautious and should not assume too quickly that the definitive answer is to be found in this or that approach. While various plausible theories have been advanced for interpreting the text of Genesis 1, each exegetical theory falls short of unanimous acceptance. So long as the various interpretations do not compromise the essential confession of the church, the church must allow its members the freedom to advocate such theories. The church itself should not be in the business of endorsing exegetical theories. Instead, the church must "respect such freedom of biblical interpretation as falls clearly within the bounds of our creedal forms of unity, while recognizing, of course, that in all things we are bound by the Word of God" (*Acts of Synod 1972*, Report 44, point 6 of Pastoral Advice).

While our reading of Genesis 1 is subject to some degree of change, scientific theory is also continuously open to correction and change. Scientific theory is not an arena of absolute certainty. While the degree of probability of certain scientific theories borders on practical certainty, certainty is not the characteristic of others. Certainly the macroevolutionary theory of origins has not been proven. Even naturalistic evolutionists admit as much. Consequently, scientists who are members of the church and who are pursuing theories of origins should not claim greater certainty for their opinions and theories than in fact exists. They should always be open to whatever counterevidence there may be and be candid about difficulties and uncertainties, especially when dealing with issues that impinge on the faith commitments of the church. While certain non-Christian scientists treat the evolutionary hypothesis as an article of faith because they have no other faith and the loss of this faith would shake their framework of meaning, one would expect that scientists who are Christian would retain a greater degree of objectivity with reference to the data because of the freedom derived from the gospel.

Those scientists who believe that the contemporary macroevolutionary theory is in error and that it is their task to develop a theory more in harmony with their more literal understanding of the Genesis record must also

be careful not to claim certainty for that which is merely opinion. Once they enter the arena of scientific theory, their theories and proposals must be supported by the standards of evidence and the quality of argument that faithful science requires. While nonscientists in the church can easily be persuaded by presentations that sound scientific, such presentations do the church and the Christian faith much harm if the proposals cannot stand the light of legitimate scientific peer review. The relationship between Genesis 1 and contemporary science presents an exciting and challenging arena for discussion. The Christian faith can be harmed by excessive claims on either side of the debate. Let no one claim more than he or she must. Let everyone approach the evidence with respect, humility, and patience. The task is challenging, and we cannot know in detail where all the evidence may lead, but our faith is secure because the world with all of its evidence belongs to God.

Sometimes there are persons in the debate who assume that the issues can be reduced to the single issue of uniformitarianism versus non-uniformitarianism. Obviously there have been naturalistic evolutionists who were absolute uniformitarians and believed that whatever exists or happens is occasioned by some preceding natural cause, that there are no discontinuities, nothing that is miraculous. Clearly Christians cannot be absolute uniformitarians, for they believe in the God who works miracles for the redemption of his people and the cosmos: they believe in the resurrection of Jesus Christ. But the issue for the Christian who is a scientist investigating origins is not that simple. How many miracles did God perform in bringing the world to its fully developed form? If the creation language of God's Word of command is not necessarily the language of discontinuous miracle (cf. IV, D, 3), then how does one know? Even the scientist who is a Christian is free to investigate the matter. Since science is an attempt to explain lawful order, one would expect even the Christian engaged in science to ask whether explanatory mechanisms or lawful patterning exist as the means God used. Of course, one would expect the Christian even in his science to remain open to the possibility of a miraculous explanation that transcends science, for the God he serves is one who does perform miracles.

The church as institute cannot solve all the problems implicit in our mandate. In the midst of the present debate, the church continues to make its confession of God the Creator, the world as created and ordered by God, and humanity as created in God's image, fallen, and restored in Christ. In the light of that confession, scientists within the church must have the freedom to propose and debate their theories. They must even have the freedom to be wrong, and they should exhibit a willingness to be challenged and to stand corrected. Our scientific theories should not become our idols. Nevertheless, we must expect the debate to be vigorous and even at times to disturb the peace of the church. We would suggest only that, before our scholars make significant proposals which affect current beliefs or positions held within the church, they submit their proposals to rigorous peer review and that their peers provide such review. In this way the church would be protected to some degree from private opinion or erroneous theory being presented as scientific fact.

Postscript

Although our mandate required a report focused on questions of origins, we are all aware that we live in a time of severe ecological crisis. We are being confronted with the basic question whether our life-style and economic structures are so abusing the creation that we are beginning to prevent it from functioning as an instrument of God's life-giving goodness. From the greenhouse effect resulting from pollution of the atmosphere to fertile crop land lost to urbanization, from the degradation of water quality to deforestation, species extinction, and the massive problem of managing toxic wastes, we are almost overwhelmed by the sorry consequences of a life-style we have enjoyed. Creation itself is giving testimony not only to God as Creator but also to human beings as destroyers. We cannot escape the question whether we are functioning as the God-appointed stewards of the creation.

What one thinks fundamentally about origins should have an effect on ethical decisions and questions of life-style. We must not only know the right doctrine about creation and possess appropriate scientific theories; we must also live rightly in this world which is God's creation. As stewards we must treat it with respect and preserve its capacities to declare God's glory and to manifest his goodness. Our scientific investigations should lead us to understand and praise the Creator, and our debate about origins should remind us of our tasks and duties as the God-appointed stewards of his creation.

VIII. A summary of conclusions

Because our mandate is so wide-ranging and the report rather extensive, we thought it helpful to present a summary of conclusions arrived at in this report. This summary is not exhaustive, but it does highlight the key issues discussed in the report. We therefore call it to the attention of the church.

- A. The Reformed understanding of the mutual interrelationship of special and general revelation contains within it an inherent bias against any dualism which declares that areas of reality can be isolated from the impact of either general or special revelation. Although what that impact is can be determined only by faithful and patient openness to what God is saying through both revelations, the church should not hesitate to warn against any view of science which in principle rules out the influence of faith, the norms of general revelation, or the light of Scripture from scientific theorizing.
- B. The authority of general revelation, no less than that of special revelation, is a divine authority, which must be acknowledged without reservation. One may not seek to escape apparent conflicts between faith and science by avoiding either of the two basic modes of God's authoritative revelation.
- C. A biblical hermeneutic which is based on any kind of separation of form from content, of vehicle from message, of packaging from content, cannot do justice to the interpretation of Scripture, since the very form of scriptural revelation is integral to its meaning.
- D. The concept of primeval history can be used appropriately only if it retains an essential connection to history, in the sense of affirming the event character of the narrative. The precise nature of this essential connection to

history is a legitimate arena of inquiry, using whatever knowledge is available from both special and general revelation. It is consistent with sound Reformed exegesis, moreover, to acknowledge that the historical narratives of Genesis 1-11, like those of other parts of Scripture, are stylized and compressed and may not follow chronological order. It is also consistent with sound Reformed exegesis to acknowledge that the historical narratives of Genesis 1-11 may be theologically stylized, so that a historical event or entity is shaped in the narrative to carry a theological significance far beyond the historical event or entity on which the narrative is based.

E. The present apparent conflict between Christian faith and science over questions of origins cannot be easily resolved. Not only are there various interpretations of the evidence confronting natural science; there are also various plausible interpretations of Genesis 1. Thus all sides in the debates about origins should acknowledge that they do not have a completely satisfactory solution to the problem and that therefore certain criticisms made by some of their opponents are at least partially justified. In the midst of such disputes, the church must firmly confess that which is the clear teaching of Scripture and central to the Christian faith; but cognizant of the legitimate freedom of science to examine the evidence and of the legitimate freedom of exegesis to interpret Scripture, the church must not bind consciences beyond that confession.

F. The Scripture clearly teaches that God is the Creator of all that is, that he created all things good, that man and woman were made in his image to serve on God's behalf as stewards of the world that he made. This biblical teaching of Creation stands in judgment over all naturalistic, evolutionistic worldviews.

G. The Creation account (Gen. 1:1-2:3) accents clearly the idea of separation—distinction, diversity, differentiation—in God's original work of creation and in created reality as we experience it today. It reveals the absolutely fundamental distinction between Creator and creature as well as the lines of demarcation repeatedly drawn between various orders of created reality.

H. The Scripture clearly teaches that Adam and Eve, the progenitors of the human race, fell into sin and thus brought the whole of humanity under God's judgment of death. The only remedy for this sin and death is the righteousness and life that come through Jesus Christ, the second Adam. This biblical teaching concerning the fall and redemption stands in judgment over any evolutionary theory which negates the moral accountability of humanity for sin or reduces sin to merely natural tendencies.

I. Although the mandate called specifically for reflection on questions of origins, the church must recognize that creation concerns not only origins but all that exists even in the present. Living in God's creation imposes on humanity clear obligations of faithful stewardship.

J. Concerning some of the implications of this clear biblical teaching (see Conclusions F, G, H), our conclusions are not unanimous. Some hold that this clear biblical teaching necessarily requires an explicit rejection of any

theory which posits the existence of evolutionary forebears of the human race, that there is a clear clash of paradigms between prevailing evolutionary theories and the biblical account of origins. They argue that it is extremely difficult, if not impossible, to see how a responsible exegesis of Genesis 1-3 does not rule out the evolutionary account of human origins. Others are not fully convinced that this clear biblical teaching requires such a rejection, for various reasons. For instance, some think that close attention to biblical language does not at present obviously indicate that the Bible provides an answer to that question, that the biblical language itself imposes limitations on what we can infer from it. Some take Scripture (Job 38:4; I Cor. 13:8) to teach that God has no intention that we know all the answers in this area. Some believe that we are called to somehow take account of both of God's revelations whether we currently know how to do that or not and that traditional conclusions would be compelling on scriptural grounds were it not that nature seems to be authoritatively telling us something else. That is not to say that the scientific theories are right, but only that neither we nor the church is presently in a position to state authoritatively that Scripture speaks definitively on this issue.

IX. Declarations

From the days of St. Augustine the church has been advised not to accept or to reject too hastily existing scientific theory. We believe that such advice represents wisdom, for we are held responsible for two books of revelation. While we believe that the two books of revelation cannot contradict each other, we also acknowledge that we do not always know precisely how the two books relate to each other in detail or at a specific point. In times of such uncertainty, when the evidence may not yet have been either fully discovered or completely assessed, the church must testify to that which is central to the teaching of Scripture and to her own confession. Beyond that there should be an attitude of patient confidence as we wait for the resolution of the present debate.

Thus we recommend that the church adopt the following declarations. We would note that these declarations add nothing new to the church's confessions but simply articulate in the context of the present debate what is central to the church's confession on these matters.

We note that the following declarations and the subsequent points of pastoral advice (Section X) are presented unanimously by the committee except for Declaration F, which is a minority recommendation submitted by R. Maatman and G. Spykman. Although A. Wolters is in agreement with this minority view, he does not think it wise for synod to make an official pronouncement on the matter.

A. The church confesses that both general and special revelation, each in its own unique way, address us with full divine authority. We affirm, therefore, that the whole of life must be lived in obedience to God and in subjection to his Word, that faith and life must be of one piece. This is true as much of science as it is of personal relationships, business practices, or politics. We reject any view of the Christian faith which limits its scope or any view of science which in principle excludes from its practice the influence of faith and the light of Scripture. On the contrary, we actively encourage the kind of

Christian scholarship which challenges the secular assumptions of the academic mainstream by advocating the integration of Christian faith and learning.

B. The church wishes to honor its commitment to the freedom of exegesis by not imposing upon its members an authorized interpretation of specific passages in Scripture, insisting only that such exegetical freedom be carried on within the limits of the analogy of Scripture and the confessional guidelines of its creeds.

C. The church wishes also to respect the freedom of science by not canonizing certain hypotheses, models, or paradigms proposed by the sciences while rejecting others, insisting only that all such theorizing be subject to the teaching of Scripture and the confessions.

D. The church confesses the unity of the human race both in creation and the fall and the renewed unity of humanity in Jesus Christ. God made from one all nations of the earth (Acts 17:36), and through this same one, sin entered the world so that all have sinned (Rom. 5:18-19). All those who receive the abundance of grace and the free gift of righteousness through Jesus Christ now reign in life (Rom. 5:17) and have become the one new humanity (Eph. 2:15). The church rejects all theorizing that undercuts or denies this biblical teaching of sin and redemption.

E. The church confesses that humanity is uniquely created as the imagebearers of God and rejects all theorizing that tends either to minimize or to obliterate this created uniqueness.

F. (A minority recommendation): The church declares, moreover, that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out all theories that posit the reality of evolutionary forebears of the human race (cf. V, C, 2).

X. Pastoral advice

We recommend that the church approve the following points of pastoral advice to give guidance in shaping the continuation of the discussion.

A. As instruction for the church and as a testimony to the world, the church urges its scholars to highlight in their sciences the basic perspectives that revelation provides.

B. The church urges its scholars who seek to provide guidance to the church on sensitive issues of faith and learning to first submit their ideas and theories to peer review as the most appropriate arena for adequate scholarly assessment of their biblical, confessional, and scientific validity.

C. The church reminds its scholars of the legitimate concerns of the members of the church regarding the significant issues of origins and urges its scholars in their speaking and writing to exercise prudence and to clearly distinguish what is merely plausible scientific speculation from what is accepted theory and/or fact.

D. The church urges its scholars, including theologians and natural scientists, to exercise an appropriate critical restraint with respect to "the assured results" of their investigations and the "clear consensus" of their disciplines, mindful that interpretations of Scripture as well as theories of reality are ever in need of reformation (*semper reformanda*).

E. The church reminds its members of the validity of the scientific enterprise as a way of carrying out the cultural mandate.

F. The church reminds its members of the necessity of distinguishing in the context of the present debate what is essential to the faith from what is not and of the importance of allowing open and vigorous discussion on matters pertaining to the latter. Fellowship within the body of Christ should not be broken over such matters.

G. The church encourages institutions of higher learning to provide forums for bringing together scholars from various disciplines to interact on critical questions concerning origins and thus assist the church in achieving greater clarity on these matters.

H. The church reminds its members to be careful not to allow disputes over the origins of creation, however important they are, to diminish or obscure our calling as stewards of the creation.

XI. Recommendations for synodical action

Your committee respectfully submits the following recommendations:

A. That synod recommend the study report (Sections I-VII, XII) to the churches as a helpful presentation of the problems surrounding the creation-science debate and of Reformed perspectives concerning these problems within the context of the relationship of general and special revelation.

B. That synod call the attention of the church to the nine points of Summary Conclusions (Section VIII, A-I), noting also the tenth point (VIII, J), on which there is not unanimity.

C. That synod adopt Declarations A-E (Section IX).

D. That synod consider the following with regard to Declaration F (Section IX):

1. The minority urges synod to adopt Declaration F (Section IX) for the following reasons:

- The impetus for rejecting such theories is implicit in the kind of theorizing rejected in Declaration E: the evolutionary idea of an animal ancestry for the human race does in fact erode the doctrine of the uniqueness of human beings as imagebearers of God.
- It is extremely difficult, if not impossible, to see how a responsible exegesis of Genesis 1-3 does not rule out the evolutionary account of human origins.

- c. This declaration, though negatively stated, expresses the positive thrust of the Belgic Confession, Heidelberg Catechism, and Report 44 in their cumulative teaching concerning human origins.
 - d. From time to time crises arise in the life of a church, often unprecedented, which call for taking a clear stand on some vital issue. The question of human origins is one such issue. On this score developments in our church communities over the past quarter century have brought us now to such a moment of decision.
 - e. This declaration touches on one of the most sensitive points in our current disputes. Evasive action on this issue can only add to the tensions already present among us. The well-being of the church calls for a candid statement on this important matter.
 - f. The question of animal antecedents to the human race is the most difficult aspect of evolutionary theory for Christians to accept. If this idea of a primate lineage be allowed, it is difficult to see how the entire theory has not thereby been conceded.
2. Though deeply appreciative of the motives for the minority recommendation and not wishing to commit the church to any particular scientific theory of origins, the majority urges synod not to accede to the minority recommendation for the following reasons:
- a. Historically the Christian church in general has been reticent to issue formal declarations or confessional statements in this area. The Christian Reformed Church also has not considered it necessary to issue such a confession regarding this matter. There is wisdom in such a position.
 - b. Many members of the Christian Reformed Church are working in this area and are considering the evidence and, what is not yet clear, the impact it may have both on scientific theory and the understanding of the biblical account. The church should allow them to contribute to a resolution of the problem. Further study in this area is necessary.
 - c. The church should not bind the consciences of its members beyond what is the clear and indubitable teaching of Scripture and the creeds (cf. Section VIII, Summary Conclusion J, the second part).
- E. That synod approve the eight points of Pastoral Advice (Section X).
- F. That synod grant the privilege of the floor to D. Holwerda and A. Wolters as representatives of the study committee and G. Spykman as representative of the minority recommendation.
- G. That synod declare the committee's mandate fulfilled and therefore discharge the committee.

Committee on Creation and Science

A. Wolters, chairman
D. Holwerda, reporter
D. Ratzsch, secretary
J. De Koning
A. Dragt

R. Maatman
G. Spykman
R. C. Van Leeuwen

Note 1: James Vander Laan participated in much of the work of the committee but for personal reasons found it necessary to resign before the completion of the report.

Note 2: One member of our committee, Calvin B. De Witt, has not signed this report because of his conviction that the debate on origins should not proceed until our greater task in creation—its care and keeping—is restored in faith and practice. At this time of increasingly complete human alienation from the creation, a time of unprecedented destruction of the Earth and extinction of God's creatures, he believes that furthering this debate seriously diverts the church and its members from reflecting God's care and keeping in their vocations (cf. Gen. 2:15), with ominous consequences. For God will destroy those who destroy the earth (Rev. 11:8). He also believes that furthering this debate misdirects our attention to debating beginnings and origins to the exclusion of debating the widespread adoption of evolutionistic attitudes, such as, only the fittest survive, I must be looking out for number one, and similar attitudes which create a ruthless and uncaring competition in our society and contribute to an increasing alienation from the creation.

Brief Summary of Current Scientific View of Origins

The concerns addressed by this report have arisen in part because of the perceived conflicts between the current scientific view of origins and what traditionally has been understood as the biblical view of origins. The purpose of this appendix is to give, as background, a brief summary of the current scientific view of origins. The appendix will present a short chronology of origins, something about the nature of the scientific approach to origins, and a short preview of possible future scientific explorations and what they are intended to reveal. Because of the nature of this appendix, little if any attempt will be made to evaluate the validity or adequacy of current scientific views.

Key to the scientific approach to origins is the concept that the underlying physical laws of our universe are the same everywhere in the universe and also have not changed in time. For example, according to this concept, the speed of light is the same in the vicinity of the distant stars as it is on Earth. Also, the speed of light is the same now as it was in Old Testament times. Some of the evidence for this concept is presented later in this appendix. Here it is sufficient to note that this concept is required both to deduce facts about the past and to make reasonable predictions about the future. If what is known now about some process is correct, then from this knowledge one can hope to deduce something about what has happened in the past, and in some cases one can predict that something similar may again happen in the future.

As will be described later, the existence and nature of these underlying physical laws may be seen (by the eyes of faith) as evidence for design of the highest order and subtlety in the structure of our universe at its most fundamental level. The natural inference from this evidence is that design of such brilliance and profundity requires a Master Designer.

I. Short chronology of origins

The current scientific view is that our universe is not static but rather is constantly changing. Consequently, our universe has a history. Furthermore, this history has been going on for a very long time. Thus, in describing the history of our universe, it is necessary to use very large numbers. In particular, it is necessary to speak of millions (1 million = 1,000,000) and billions (1 billion = 1,000 million = 1,000,000,000) of years. In this context, it should be understood that all large numbers will be approximate. Some are claimed to be known only within a factor of two, and others may be known to within 20 percent.

For the purposes of this appendix, the presentation of what has happened in the past must of necessity be limited to a simple chronology of a few key events because the history of our universe is so rich that even a full description of what little is known would fill a very large library. Consequently, it will be possible to present only a short chronology, consisting of two columns. One column gives a list of approximate times, and the other describes briefly what happened during each particular epoch. Finally, it should be explained that when it is said that such and such "appears" at a certain time, it is simply meant that the historical (mostly fossil) record indi-

cates that such and such was present at that time and was not present before that time.

The chronology begins with events that affect our universe as a whole:

Time	Event
20 to 10 billion years ago	Our entire universe at this time was concentrated in a very small volume. A full description of the state of our universe at this time is currently beyond the powers of present-day physics. Our universe would be roughly described as being very hot and very dense. The conditions were so extreme that ordinary matter as we know it did not then exist, and space and time were, at least initially, strongly distorted. Technically speaking, physicists would say that the fundamental underlying "quantum fields" (whose "low-lying excitations" are manifest as ordinary matter) were in very "highly excited states." Such an initially hot and compressed universe may be expected to expand and cool. This expansion should be governed by Einstein's general relativity equations for the geometry of space-time. In popular terms, this initial expansion is referred to as the Big Bang. The Big Bang is often taken to be synonymous with the beginning of our universe. However, it may be that there were prior events that led up to the Big Bang and that something can someday be said about these events.
1 millionth of 1 millionth second later	Our universe has expanded and cooled to the point where the quantum fields later are less excited, and consequently their state can be more nearly described in terms of "ordinary matter" as we know it. That is, there are quarks, electrons, positrons, neutrinos, photons (light, x-rays, gamma rays), and other such particles that are all familiar to present-day high-energy physicists.
1 millionth second later	Our universe has expanded and cooled further to the point where quarks bind together in groups of three to make protons and neutrons. This process continues until all free quarks are used up.
3 minutes later	Further expansion and cooling has occurred so that protons and neutrons can combine to form helium nuclei. The amount of helium nuclei relative to the number of protons (hydrogen nuclei) that should be formed can be predicted (based on the current knowledge of nuclear physics), and it agrees with experimental measurements of the present-day helium/hydrogen abundances in our universe. Heavier elements are not formed because of certain details of nuclear physics that are also understood but are beyond the scope of this discussion. Hence at this time our universe consists of photons, electrons, positrons, neutrinos, protons, and helium nuclei.

700,000 years later

Further expansion and cooling have occurred so that electrons can combine with protons and helium nuclei to form neutral hydrogen gas and neutral helium gas. This process uses up all the free electrons and protons and helium nuclei. Prior to this time, and unmentioned before, all positrons have been destroyed by colliding with electrons to form photons. Consequently, there are now no free charged particles. Our universe now consists of photons, neutrinos, and neutral hydrogen and helium gas. By itself, this step is no more remarkable than some that have been omitted from this chronology. However, now that the constituents of our universe are electrically neutral, it follows that the photons will no longer interact with the hydrogen and helium. That is, the contents of our universe are now essentially transparent to photons. Thus most photons that are observed today in our universe (apart from starlight) should be pretty much the same photons that were present 700,000 years after the Big Bang. The only difference is that they should now have much longer wavelengths, since they have continued to cool off as our universe has continued to expand. Indeed, based on known laws of physics, they should now be largely microwaves with a temperature of about 3 degrees Celsius above absolute zero. Such microwaves, with exactly these properties, have recently been observed in exquisite detail by specially designed instruments aboard the COBE (Cosmic Background Explorer) satellite launched by NASA in fall 1989.

10 through 6 billion years ago

Our universe continues to expand and cool to the place where gravitational forces can begin to play a role. Gravity causes the hydrogen and helium gas to form billions of large clumps. In turn, billions of smaller clumps of matter (again hydrogen and helium) form within the larger clumps. The smaller clumps are raised to locally high temperatures as they fall into each other under gravity. Eventually the temperature and density of the smaller clumps reach the conditions at which thermonuclear fusion takes place (conditions generally well understood from nuclear physics and experience with hydrogen bombs), and the smaller clumps become stars. The larger clumps, consisting now of billions of stars, are what we call galaxies. Thus there are now billions of galaxies, and each contains billions of stars. In some of the larger galaxies, the material in the center continues to fall together to form black holes (as predicted by Einstein's general relativity equations for the geometry of space-time). This in-falling material is heated to enormous temperatures and emits copious quantities of light. These galaxies are the quasars. (Some recent evidence and theory suggest that it may take two nearby

galaxies to make a quasar: one to house a black hole and the other to provide the in-falling material.)

At this point it is worth remarking that if our universe is in fact expanding, then the galaxies should be moving farther apart. In particular, the galaxies that are moving the fastest should be those that are the farthest away (just as in a horse race the fastest horse is also the horse that is farthest from the back of the pack). This is indeed observed to be the case. In fact, the time of the Big Bang is obtained by extrapolating the observed galactic expansion backward in time to estimate how long ago our universe was concentrated within a very small volume.

The scope of the chronology now narrows to consider only the continued history of our own galaxy, the Milky Way:

10 through 6 billion years ago

The first-formed stars in our galaxy convert the hydrogen and helium out of which they were originally formed into heavier elements (lithium . . . carbon, nitrogen, oxygen . . . all the way in the periodic table up to iron) by the process of nuclear fusion. Elements heavier than iron are formed by collisions with neutrons. These reactions take place the fastest in the biggest stars, and these stars soon (on stellar time scales) use up all their fuel. When a large star uses up all its fuel, it first collapses to a very dense state and then violently explodes to produce a supernova. In this dense state and subsequent explosion, more heavy elements are formed. Moreover, in this explosion all the elements that have been made in the star are spewed back into interstellar space. Thus, after some time, our galaxy contains some heavier elements as well as the remaining initial hydrogen and helium. With the current knowledge of nuclear physics, it is possible to predict how much of each element should be formed by these processes. It is found that these predictions agree well with the experimentally measured abundances of all the various elements in our galaxy.

5 billion years ago

Some of the hydrogen and helium gas in our galaxy, along with some of the heavy elements formed in earlier stars, again clumps under the action of gravity to form a star. This star is our sun. Thus our sun is what is called a second-generation star, since it is made in part out of material that has been formed in previous stars. Indeed some of the material in our sun may have gone through several star-formation to star-dissolution (by supernova explosion) cycles.

4.7 billion years ago

Some of the material in the vicinity of our sun clumps together (again under the action of gravity) to form the planets that comprise our solar system. These planets are also made both out of helium and hydrogen and the heavier elements produced in earlier stars. The inner planets (Mercury, Venus, our Earth, and Mars) are made

	mostly out of heavier elements and are solid. The outer planets are made mostly out of lighter elements and are gaseous. Considerable material remains between the planets.
4.6 billion years ago	The planets sweep up the debris surrounding them to bring the solar system to its present form. The surface of the Earth at this time is much like that of our present-day moon: rocky, without atmosphere, and without water.
	The scope of the chronology now narrows further to consider only the continued history of our own planet, the Earth:
4.5 through 4.4 billion years ago	The Earth melts because of heat from the radio-active decay of some of the radio-active elements in its composition. The heavier elements (mostly iron) flow to the center of the Earth to form a heavy molten core. The surface of the Earth cools to form a thin solid crust.
4.4 through 4 billion years ago	Hotter molten material from below flows upward by convection to produce volcanoes. These volcanoes spew out (in addition to lava) nitrogen, carbon dioxide, and water vapor. Water and carbon compounds also arrive from meteor and comet bombardment. The Earth now has an atmosphere of nitrogen, carbon dioxide, and water vapor. There is less oxygen in the atmosphere than at present. (The oldest rocks on Earth, dated at 3.8 billion years, show no sign of rust. Rocks were presumably formed even earlier on Earth but subsequently were destroyed by remelting.) However, the exact amount of oxygen that is present at this time has not yet been firmly established. Most of the water vapor condenses, and rains fall. Oceans, seas, lakes, and streams are produced, and the hydrological cycle begins.
4 through 3.5 billion years ago	Period of "chemical evolution"? (This entry in the chronology is followed by a question mark because there is presently little evidence concerning chemical evolution.) It is presumed that during this period, starting with water, carbon dioxide, and nitrogen, ever more and more complex organic molecules are formed as a result of various competing chemical reactions and chains and cycles of chemical reactions.
3.5 billion years ago	Simple single-cell life forms (organisms having the capability for metabolism and reproduction) appear, and microfossils of these cells, some of which seem to resemble blue-green algae and some of which seem to resemble bacteria, are formed. There is still less oxygen in the atmosphere than at present.
2.8 through 2.2 billion years ago	Rocks formed through this period begin to show signs of rust, thus indicating that oxygen is now present in the atmosphere in substantial amounts. It is presumed that the

	blue-green algae-type cells have produced this oxygen by photosynthesis. Oxygen is poisonous to most of the now existing life forms, and these life forms become extinct.
2.2 billion years ago	From this time on single-cell marine life becomes abundant.
1.4 billion years ago	Complex cells appear. These cells have compartments for a nucleus, mitochondria, and chloroplasts.
850 to 570 million years ago	Simple multicellular life forms appear, such as jelly fish, sea pens, and segmented worms. The oldest fossils of invertebrates are 675 million years old.
410 to 345 million years ago	Ferns and club mosses appear as the first green plants on dry land. Centipedes and millipedes also appear on dry land. Fish begin to appear in the water.
345 to 280 million years ago	Insects appear on dry land. Amphibians appear, going between the water and the land.
280 to 225 million years ago	Reptiles appear on land. Coniferous forests also appear.
195 to 136 million years ago	Mammals first begin to appear. Dinosaurs flourish.
136 to 67 million years ago	Flowering plants (plants with seeds) first appear. Birds also appear. Dinosaurs become extinct.
67 million years ago	First primates appear.
3.5 million years ago	Bipedal hominids leave footprints similar to human footprints in soft volcanic ash.
2 million years ago	Homo habilis appears and makes stone tools.
1.6 million to 500 thousand years ago	Homo erectus appears and spreads throughout the Old World.
100 thousand years ago	Early Homo sapiens and Neanderthal appear. They use fire. They bury their dead.
30 thousand years ago	Modern Homo sapiens is found in all parts of the world except the Americas. Earliest art appears.
12 thousand years ago	Modern Homo sapiens appears in the Americas.
10 thousand years ago	First farming and animal husbandry begin.

5 thousand years ago	Technology for making and working bronze is discovered.
5 thousand years ago	Sumerian civilization flourishes in Ur.
4 thousand years ago	Abraham leaves Ur.

II. Nature of scientific approach to origins

Laplace was a late-eighteenth-century French mathematician/astronomer. The emperor Napoleon, after having heard of an astronomy book written by Laplace, met Laplace and remarked, "Monsieur Laplace, they tell me that you have written this large book on the System of the Universe, and have never mentioned its Creator." To Napoleon's remark Laplace replied, "I had no need of that hypothesis."

The absence of any appeal to the supernatural is a characteristic feature of scientific accounts of origins. One explanation of this absence is that some scientists are avowedly atheistic and are specifically motivated to work on origins questions by their desire to substantiate their atheistic views. While this may indeed be the case for some scientists, there are also at least two other reasons for the lack of appeal to the supernatural.

The first reason is that supernatural explanations tend to put an end to the human scientific enterprise. For example, suppose one says that, when God made the Earth and the other planets, he chose to make the inner planets (including the Earth) out of heavy material and the outer ones out of light materials. Then that pretty much puts an end to the matter: there is no point in trying to find some physical explanation for this fact in terms of what factors might play a role when planetary systems form. For example, one does not wonder if some understandable mechanisms, involving, say, gravity and density and temperature, might lead to some significant separation between lighter and heavier elements. Of course, one can still look for explanations that involve purpose. For example, one can still attempt statements of the form "God put the heavier elements in the inner planets and the lighter elements in the outer planets because, if he did it this way, then our solar system would have the good property that man, when he lives on Earth will have iron available to make farm tools and uranium to make nuclear power."

The second reason is that scientists genuinely wish to convey the concept that those events which happened in the past, as momentous as they may seem to be, were no more supernatural than events which occur now or could occur now. Put another way, everyday current physical processes are no less supernatural than events in the past. That is, events in the past and in the present both follow the same underlying physical laws. This concept, already briefly described in the beginning of this appendix and sometimes referred to as the uniformity of physical laws throughout space and time, has several consequences. Shortly some of these consequences will be described for cosmology. However, before we look at these consequences, it is necessary to make a small detour in the discussion in order to clarify in more detail what is being presumed.

At the beginning of the short chronology of origins (Section I), it was stated that, according to the current scientific view, our universe is constantly changing. A more precise statement of the current scientific view is that our universe is indeed constantly changing, but it is doing so according to rules (physical laws) that are themselves unchanging. There are at least four reasons for the view that the laws themselves are unchanging:

- A. It is the simplest working hypothesis with which to begin.
- B. As part of its business, the U. S. National Institute of Standards and Technology (NIST) regularly measures the known "fundamental constants" of nature (such as the speed of light, the mass of the electron, the charge of the proton, etc.) and in effect checks for changes in the physical laws. NIST finds (at least at the present time) that all the constants are in fact constant within an experimental error amounting to a change of at most one part in 100 billion per year. This error is so small that, if one assumes a uniform change in the physical constants, then in 10 to 20 billion years (the time since the Big Bang) the physical constants could have changed by at most 10 to 20 percent.
- C. One can also infer from indirect measurement that some physical constants and some combinations of physical constants have indeed been constant for hundreds of millions to billions of years. For example, when the Earth was younger, there was much more uranium 235, the isotope of uranium used in nuclear reactors, than there is now. (Uranium 235 is radioactive and slowly disintegrates over time into lighter elements.) About 1.8 billion years ago in Gabon, West Africa, there was a particularly rich uranium ore deposit. In fact, there was so much uranium 235 in this deposit that when it got wet due to flooding and ground water, it became a natural nuclear reactor. (The water acted as a moderator just as it does now in modern nuclear-power reactors.) This natural reactor operated at relatively low power levels for hundreds of thousands of years until it ran out of fuel. As reactors do today, this reactor also produced nuclear wastes. The concentrations of the various isotopes in the nuclear wastes and the remaining uranium from this natural reactor have been analyzed and have been found to be exactly what would be expected based on the present-day experience with reactors and the present-day radioactive-decay rates. Thus, it can be inferred that both nuclear-reaction rates and radioactive-decay rates were the same 1.8 billion years ago as they are now.
- D. The general mind-set of theoretical physicists (encouraged by past successes and recent progress) is to believe that someday it will be discovered that all physical laws can be derived from one simple but yet profound grand mathematical principle. This principle is expected to be so simple that it can be written on a single sheet of paper and yet so profound that it will imply all known and as yet unknown physical laws. Thus, at the deepest level, it is expected that there is only one law (grand mathematical principle) of physics. (Correspondingly, there is only one physical constant: for example, some fundamental length such as the classical radius of the electron. All

other physical constants should be computable from this one physical constant and the one law.) Moreover, this law is likely to have a geometric character in the sense that it will be unique and incapable of being altered (changed) in any consistent way. (A simple example of such a geometrical concept: among all closed curves, only the circle has the property of having a minimum perimeter for a given enclosed area.) Consequently, by its very nature, this law (and all its consequences) must be unchanging. Thus, the possibility of change in physical laws is expected to be excluded in principle.

Some progress has been made, as indicated above, in the effort to identify a single underlying fundamental law. Such efforts are popularly referred to as Grand Unified Theories (GUTs) or Theories of Everything (TOEs).

With this background concerning the nature of physical laws in mind, it is possible to resume the main discussion. It was stated earlier that the uniformity of physical laws throughout space and time has several consequences. As promised, some are listed below for cosmology:

- By a comparison of the features of various different stars, it should be possible to learn something about how stars were formed and what is now taking place in stars. Moreover, information gained about nuclear physics by experiments carried out on Earth using “atom smashers” should have relevance to stars.
- Where circumstances are right, star formation should still be taking place in our galaxy and other galaxies.
- By a comparison of the features of different planets in our solar system, it should be possible to learn something about how the planets were formed and what kind of processes produced their presently observed properties. Here again, laboratory experiments on the behavior of materials under high pressure and temperature might be relevant.
- Where circumstances are right, new planetary systems should be currently forming around new stars in our galaxy and other galaxies.
- While the circumstances in our universe may no longer be right for galaxy formation, it still should be possible to learn something about the process of galaxy formation. It has been possible to learn about gravity and the motion of matter from experiments done on Earth and the observation of nearby objects in our own galaxy. One could attempt to learn about galaxy formation by comparing the different properties of the various galaxies and by making use (in detailed computer models) of what has been learned about gravity and motion.
- There is even the possibility, still largely speculative, that there may be universes other than our own and that universe formation itself may still be taking place. It may never be possible to directly prove or disprove this assertion by any conceivable observation, since by the very nature of things, it may be impossible for signals and information to be exchanged between different universes. Nevertheless, it may be possible and valuable to consider whether known or still-to-be-discovered laws of physics might be able to describe the origin of our and perhaps other Big Bangs. For example, could some circumstance or condition in our universe ever give rise to another Big Bang which would lead to the formation of some other universe?

Sometime after he had confronted Laplace about the absence of a Creator in his universe, Napoleon, who was greatly amused by his earlier conversation with Laplace, related his question and Laplace's reply to another French mathematician/astronomer, Lagrange. To this, Lagrange exclaimed concerning the "hypothesis" of God, "Ah! It is a beautiful hypothesis that explains a multitude of things." By this statement Lagrange presumably meant that the existence of God as the ultimate author of all explained the coherence of the universe and gave meaning to existence. In some cases, contemporary scientists are coming to somewhat similar conclusions. Calvin, in trying to describe the doctrine of Providence, once used the analogy that the universe is like a great ship, and God is its helmsman. Suppose Calvin's analogy is extended by imagining that we are able to enter the control room of the universe. There we find numerous knobs with dials set on various numbers. These are the settings that describe the various physical constants of the universe, such as the mass of the electron, the mass of the proton, the electrical charge of the electron, the analogous parameters that control the strengths of nuclear and gravitational forces, the speed of light, etc. Suppose further that we are allowed to turn these knobs, thereby giving these constants different values. Then, based upon the current understanding of the universe, one can infer that even small adjustments of the knobs, would change the universe in qualitatively drastic ways. A few of these are listed below:

- The production of carbon in stars depends critically on the intermediate formation of a certain metastable isotope of beryllium. If the strength of the nuclear force were slightly decreased from its current "setting," this isotope could not be formed, and consequently there would be no carbon in the universe. Without carbon there would be no organic chemistry and hence no life in the universe.
- If the strength of the nuclear force were increased from its current setting, then many more protons would have combined with neutrons to form helium in the period three minutes after the Big Bang. There would thus be much more helium and much less hydrogen for subsequent star formation. However, a sun that has only helium as a major source of nuclear fuel cannot burn long enough for the Earth to have a history of the length described above in Section I. Also, with less hydrogen, water and most organic compounds (which contain hydrogen) would be less abundant. The presumption is that the universe would again be without life.
- If the strength of the gravitational force were increased, the matter in stars would be held together more tightly and would burn much more rapidly. Thus, the sun would again burn out very quickly, and there again would be insufficient time for life.
- If the strength of the gravitational force were decreased, the formation of galaxies, stars, and planets would be adversely slowed down and might not even occur.
- If the charge of the electron or the mass of the electron or proton were altered, the strength of hydrogen bonding, which is essential for the formation and functioning of DNA, would be greatly changed. Thus,

there would then be no genetic code, and life (at least as presently understood) would be impossible.

These and many other examples illustrate that the universe appears to be finely tuned. That is, the values of the fundamental physical constants (the settings of the knobs in the control-room analogy) seem to have precisely those values required for the universe to possess the magnificently rich and beautiful structure and variety that exist. These striking coincidences may be taken as evidence for design of the highest order and subtlety in the structure of the universe at its most fundamental level. The natural inference from this evidence is that design of such brilliance and profundity requires a Master Designer. Moreover, if the speculations to the effect that all physical laws are in fact derivable from one grand mathematical principle (Grand Unified Theory) prove to be correct, then only one combination for the setting of the knobs is in fact allowed. Thus, in this case, the design of the universe is at the same time a profound mathematical creation. The natural inference from this conclusion is that mathematics of such profundity (and indeed even the mathematics that is already known to be relevant to the universe) requires a Master Mathematician of incomprehensibly great intellect.

III. Future Explorations

If our civilization continues into future centuries and if scientific activities continue apace, then one may anticipate many new discoveries that may be expected to have important implications for questions of origins. Indeed, the modern scientific enterprise in general has just barely begun, and what might possibly be learned and understood in the future far exceeds all the knowledge that has been accumulated to date. The purpose of this section is to list and briefly describe some scientific programs that are planned or being planned for the near future and to indicate what they might be expected to reveal. Some inferences are also made about what might happen in the distant future.

Most of these scientific programs are not primarily aimed at questions of origins. The discussion that follows includes only those aspects of these programs that do touch upon origins. Also, the list of programs included here is far from complete. For ease of presentation, the listing is organized under headings related to various questions of origins. Finally, by the nature of this section (and particularly with regard to programs that may be carried out in the distant future) speculation may sometimes exceed the bounds of the plausible. With these caveats, various areas of interest and what might be hoped to be learned about each are described in the various sections below.

A. *Time and nature of the Big Bang; origin of galaxies*

The Hubble space telescope, recently launched by the space shuttle, has special experiments designed to look at both the relatively nearby galaxies and the most distant galaxies. These observations are expected to improve the current knowledge of galactic distances, thereby giving improved values for the actual time of the Big Bang. Because light has a finite travel time, scientists will actually be seeing the distant galaxies as they were when they were young. Such information, when compared with that for nearby galaxies, is expected to give insight into the process of galaxy formation. It is

also known that the distribution of galaxies throughout space is not uniform. Rather, they seem to be concentrated together to form thin layers that surround huge voids. Consider the bubbles that make up the foam in bubble bath. Imagine that these bubbles and the foam they form are expanded to enormous proportions. Then the distribution of galaxies is such that they would lie on the walls of these bubbles, and the space surrounded by these bubbles would be essentially empty. This arrangement of galaxies into great walls surrounding vast voids has to be accounted for in any theory of galaxy formation. The Hubble telescope is expected to gather data also on this question.

Plans are currently being made for the construction of the Superconducting Super Collider (SSC) at an estimated cost of \$10 billion. The SSC is designed to produce two beams of high-energy protons that collide head on. When such collisions occur, it is expected that (within the small volume of the collision region) conditions of temperature and pressure will be produced similar to those in our universe shortly after the Big Bang. Through the study of what happens when such collisions occur, more is expected to be learned about the behavior of matter (specifically quarks and other predicted but as yet undiscovered particles) under such conditions. This information will in turn be useful, among other things, for a better understanding of what may have occurred shortly after the Big Bang. The primary purpose of the SSC is to discover information about the behavior of matter that may be of use in constructing Grand Unified Theories.

More information on the nature of our universe at the time when it became transparent to photons (approximately 700,000 years after the Big Bang) is expected to be obtained from the COBE satellite and its planned successors. In this connection there is already a major puzzle: the measurements from COBE indicate that the matter distribution in our universe was very uniform shortly after the Big Bang. Indeed, it was so uniform that (based on extensive computer simulations involving what is known about gravity and the motion of matter) there is some question as to whether ordinary gravity is capable of accounting for galaxy formation at a sufficiently rapid rate so that galaxies could come into existence as soon as 10 to 6 billion years ago. One suggested solution to this apparent puzzle is that there may exist what is called *dark matter*. This is a new kind of matter, whose existence is as yet not directly detected (although there are some theoretical models involving quantum fields that suggest that its existence would not be mathematically inconsistent), that would not interact with ordinary light and therefore would be dark (invisible). Furthermore, our universe would consist mostly of dark matter. This matter would exert large gravitational forces, and its presence would account for the rapid formation of galaxies despite the initial great uniformity of the early universe. From studies of the orbits of stars in galaxies there is independent evidence that also suggests the presence of large quantities of unseen matter in our and other galaxies. Experiments are currently being planned to search for dark matter directly in the laboratory and in the vicinity of our solar system, using new types of particle detectors.

B. Formation of stars and planetary (solar) systems; life cycle of stars

The Hubble telescope also has experiments to study star formation and to search for the presence of planets around other stars. It is already known

that star formation is still taking place in our galaxy (and presumably other galaxies as well). Observations made with the Hubble telescope are expected to reveal more about star formation processes. Since this telescope has (at least when repaired) very high resolution, it should be able to detect the presence of planets around nearby stars if such planets exist. It is already known that a great many stars are in fact double star systems in which two stars are in orbit about each other. The presumption is that if double star systems are common, then it might also commonly happen that some of the material that might have formed the second star might instead have formed a planetary system. If this is so, then planetary systems should be common. It is hoped that the Hubble telescope will give substantial information on this question.

Recently NASA has solicited proposals from the scientific community for a new Origins of Solar Systems Research Program. Two key paragraphs concerning planned future observations to be made in this program are given below:

For the first time in humanity's long speculations on this topic [the origin of solar systems], astronomers have obtained strong hints of the existence of planetary systems other than our own. The Infrared Astronomical Satellite has discovered dust rings around mature stars such as Vega and Beta Pictoris; there is infrared evidence for low mass companions to several stars; and observations at millimeter, infrared, and optical wavelengths suggest that nebular disks surround many newly formed solar-type stars. Thus we stand on the threshold of having direct observational evidence to explain the origin of our solar system, which must have involved the process of neutral and charged-particle interactions, volatile and grain agglomeration, planetesimal formation, planetary accumulation, and disk dispersal. Theories and observations of star formation have reached a stage where the development of disks or binary star systems, or both, is viewed as a natural byproduct of the gravitational collapse of a rotating molecular cloud core.

The study of the origin of life is part of the continuum of investigations into the origin and evolution of the biogenic elements and compounds from their nucleosynthetic origin, through transformations within interstellar and solar-nebular environments, to their eventual delivery to the early Earth and emergence as cellular life forms. From this evolutionary context comes the increased conviction that life, as we know it, arose as a natural consequence of the formation of the solar system. The evolution of life has both profoundly influenced, and has itself been constrained by Earth and its astrophysical environment; life is indeed a planetary phenomenon. It is now time to expand these studies to test this evolutionary sequence to consider whether it may have been repeated in other solar systems.

There is already in operation an extensive automatic computer-operated star-monitoring program for stars in our galaxy. This program observes thousands of stars each night and compares their individual light output with that of previous nights. The purpose of this program is to detect potential supernova stars prior to the main phase of their explosions. At present such stars are noticed only when the explosion is so far along that they have become extremely bright. By being able to routinely observe many stars through their complete supernova phase, scientists should be able to learn much more about the formation of the heavier elements in stars. Indeed, observations of the supernova that occurred in 1987 have already improved the understanding of this important process.

The automatic star-monitoring project also has the byproduct that it will search to see if the sun might also be part of a double star system. If a companion star exists (already dubbed Nemesis) and if this star has the right orbit, then its periodic orbit around the sun could produce periodic major meteor/comet showers (each time it passes through the Oort comet cloud) which could in turn produce the periodic major extinctions of life that are suggested by the fossil record. (In this scenario, one such very major shower made the dinosaurs extinct.) If Nemesis is indeed observed (if it exists at all, it presently should be very far from the sun), then its period around the sun can be measured, and this period can be compared with that inferred from the fossil record.

With regard to the major nuclear processes occurring deep within the sun (and presumably all other ordinary stars), there has been a long-standing puzzle that not enough neutrinos seem to be reaching the Earth from the sun. (From what is known of nuclear physics based on terrestrial laboratory experiments, copious neutrinos should be produced in solar nuclear reactions.) The preliminary results of a recent major joint American-Soviet-European experimental program mounted to detect neutrinos coming from the sun are also negative. It may be that less is understood about what is going on inside the sun than is currently thought. (Scientists, perhaps even more than other mortals, are also inclined to the sin of pride.) Alternatively, it may be that the sun is indeed producing neutrinos as expected. However, these neutrinos may undergo a change in type (due to so-called neutrino oscillations) in the process of traversing the solar material to get to Earth, and the present detectors are sensitive to only one type of neutrino. Future experiments are planned to explore this possibility.

C. Planetary formation

Plans are currently being made for a permanent base on the moon and for manned landings on Mars. Continued unmanned probes are planned for some other planets. There is currently a satellite orbiting and making radar images of Venus. In time it will be possible to compare the structure ("geology") of the various planets with the possibility of learning more about their formation. Such comparisons have already begun, based on current knowledge. For example, something is already known about the presence of major continents and vast mountain ranges and deep valleys on Venus and Mars. The surface of Mercury is cratered like the moon. Active volcanos have been detected on Io, one of Jupiter's moons.

D. Origin of life; common descent; development of complex life forms

A common presumption in the biological sciences is that life arose from nonlife by purely natural processes. Moreover, although there is presently relatively little in the way of definitive ideas as to what these natural processes could be, a common presumption is that it is ultimately not all that "hard" for simple living organisms to be formed by some (presumably chemical) means, in the sense that simple life seems to appear in the chronology of the Earth within 500 million years of the time that conditions on Earth became reasonably hospitable to life. It is known that relatively simple organic molecules such as monosaccharides (sugars) and polysaccharides and amino acids and proteins can be formed relatively easily (and in roughly the

abundances found in living organisms) from water, carbon dioxide, and nitrogen under the action of heat, electrical discharge (lightning), and ultraviolet light. Simple organic molecules are also found in some meteorites. Many mechanisms and processes have been proposed for going beyond this stage to form more complex organic molecules and eventually simple life forms; but nothing particularly definitive is yet available, and general studies of this sort have just begun. It is known that even the very simplest life forms that are presently observed are enormously complex when viewed from a chemical perspective. It is also known that these putative processes of "chemical evolution" cannot occur in the presence of oxygen. Note that the abundance of oxygen is an uncertain item in the chronology during the time that chemical evolution is presumed to have occurred.

A second common presumption in the biological sciences is that the early life forms had descendants which in turn had descendants which in turn had descendants, etc., and that all life forms that exist on Earth today have ancestors which can be found somewhere in this ever-branching family tree of common descent. Moreover, all the life forms whose relics appear in the fossil record (many of which are now extinct) also appear somewhere in this tree. (There are, incidentally, many more kinds of life forms that have become extinct than there are that still exist: almost all kinds of life forms that ever existed are now extinct.)

There is, of course, an enormous variety of existing life forms and an even greater variety in the fossil record. Many of these are very complex. Also, from the fossil record it is evident that the earliest life was relatively "simple" in structure and that there seems to be, at least in broad outline, some kind of chronological progression from little to greater variety and from simpler to more complex life forms. Thus, a common third presumption in biology is that there must also be some (natural) mechanisms by which variety can arise and by which more complex life forms can arise from simpler life forms. Judging from the chronology of life on Earth, this process required about 3.5 billion years to advance from simple life to the most complex life forms that currently exist. There is, however, evidence from the extensive fossil record in the Burgess shale formations in British Columbia that in Cambrian times (570 to 530 million years ago) there was a relatively rapid increase in variety and complexity (the so-called Cambrian explosion). Consequently, these presumed mechanisms by which variety and complexity arise must be able to act relatively rapidly in some circumstances.

At this point it is useful to make another detour in the discussion to consider the word *evolution* and to describe the range of ways in which this term is used in science. Literally, the word *evolve* means "to unroll or open." As commonly used, the term *evolution* contains in varying proportions at least five aspects or concepts: change, gradual continuous change, change in a particular direction, change from a simpler to a more complex state, and change from a worse to a better state. Evidently the fifth aspect, change from a worse to a better state, involves some kind of moral or value judgment. Since such judgments generally lie outside the realm of science, the term *evolution* when (carefully) used in science cannot generally involve this fifth aspect.

The remaining aspects of the term *evolution* are relevant to science. However, it is important to recognize now that in any particular case or usage of

the term, the remaining four aspects may be present only to some degree or entirely absent.

For example, the burning of a candle may be described as an evolutionary process. This process does involve a gradual continuous change in one direction. However, there is no evident progression from a simpler to a more complex state.

As a second example, the life cycle of a star (starting with its formation by the clumping of interstellar gas and ending with a supernova explosion) is commonly referred to by the term *stellar evolution*. In this process there is change in a particular direction. However, there is again no impressive progression from a simpler to a markedly more complex state. Also, at least during the supernova phase, the change is far from gradual.

As a third example, consider the chronology that begins with the Big Bang and extends through the formation of the planets. This process might be called *physical evolution*. In this process there does seem to be some kind of pattern of progression from the simpler to the more complex. However, the progression is not great, and it is more or less understood, at least in broad outline.

By contrast, consider the process that is presumed to be involved in going from nonlife to simple life. This process, already referred to as *chemical evolution*, involves an enormous change in complexity. Although some processes that lead to the formation of complex molecules have been observed and understood, nothing of the magnitude of the complexity of change involved in going from nonlife to simple life has yet been observed or understood.

Next, consider biological change. Processes in organisms involving a small number of mutations or chromosome fusions have been observed, and the corresponding changes produced in the organisms are more or less understood. Such processes are sometimes referred to as *micro biological evolution*. Generally, relatively little change in complexity is involved in microevolution. By contrast, the presumed process, sometimes called *macro biological evolution*, that eventually leads from simple life to complex life again involves an enormous change in complexity. Although it may be argued that macroevolution is nothing more than a large succession of microevolutionary events, it is not immediately obvious, because of the enormous changes in complexity involved, that this is the case.

In summary, there are various scientific uses of the term *evolution*, and some uses entail much more change in complexity than other uses. It is true that in the chronology that begins with the Big Bang and extends through the formation of the planets (what has been called *physical evolution*) there does appear to be some kind of pattern of progression from the simpler to the more complex. However, the magnitude of this progression pales in comparison to the increase in complexity that is involved in going from nonlife to simple life to complex life (*chemical evolution* and *macro biological evolution*). Thus, although it may indeed be true that progression from the simple to the complex is what ought to be expected as a major theme in the history of our universe, it is not obvious that this must be true on a great scale in the biological world simply because it is present to a much lesser (and more or less understood) degree in the progression from the Big Bang to galaxies and stars and planets. Thus, for example, the existence of stellar evolution does not obviously imply that there must also be biological macroevolution.

After this brief discussion of various kinds of evolution, it is possible to return to the main topic of this section. If it is true that the modern scientific enterprise has just barely begun, it is even more true that modern biology has just begun. There are many projects that are planned or under way that may be expected to give significant information on the nature of life, its possible origin, and its development. One of these is molecular biology. Significant advances have been made in the understanding of the genetic code and its relation to DNA. Plans are currently under way to determine the complete genetic code for many simpler organisms and eventually for man (the so-called Human Genome Project). It is presumed, and currently appears plausible, that essentially all the physical characteristics of all organisms are determined by the sequences of guanine, cytosine, adenine, and thymine groups in their DNA molecules. (The exception to this is some viruses, which use RNA instead of DNA in a way that is also more or less understood.) If it can be understood in detail what DNA sequences code for what biological properties and structures, then it should be possible in principle to demonstrate whether or not common descent is indeed possible. (For example, if some organism is presumed to have some other organism as a distant ancestor, then it must ultimately be demonstrated that there is a succession of viable organisms with only slightly different DNA that could serve as a continuously connected succession of ancestors. If major changes in the DNA from generation to generation are required, then it must be demonstrated that there are known mechanisms such as chromosome doubling that are involved.) Also, if common descent is in fact biologically possible, then by suitable genetic engineering it should in principle (although perhaps not in practice) be possible to produce any putative ancestor. On a significantly more modest scale, it may be possible to infer something about common descent by comparing in detail the DNA of existing organisms. (It is already known that there are substantial similarities in the DNA of a great many organisms.) Conversely, if none of these things prove possible, then it may be possible to say definitively that common descent did not occur.

If and when the nature of living processes is better understood at the molecular level, it may be possible to make definitive statements about whether or not there exist various chemical processes by which simple living organisms can be formed (chemical evolution). For example, relatively simple self-replicating molecules have recently been synthesized in the laboratory. Although some work has been done in this broad area of the origins of life, the whole subject is in its infancy. Here again the outcome of such work cannot be predicted presently on scientific grounds. It may be that the possibility of the chemical origin of life can be established. Conversely, it may be possible to prove that the origin of life by chemical evolution is impossible.

If various processes are discovered by which life can be formed, then it remains to be demonstrated that these processes can occur "naturally." In this connection, two space projects may be of interest. First, detailed exploration of Mars will give more definitive information about whether life exists or ever existed there. (The results of the unmanned Mars probes to date show no evidence of existing life.) A second project, recently approved by NASA, involves the use of specially built computers and receivers in conjunction with radio telescopes to Search for Extra-Terrestrial Intelligence (the

SETI program). The SETI program would cost about \$10 million per year and would be run in conjunction with the present ongoing radio-telescope program. The presumption of SETI is that if our galaxy has many stars (which indeed it does) and if the presence of planets around stars is common (which remains to be demonstrated) and if the step from nonlife to life is not all that difficult and if there are mechanisms by which life becomes more complex, etc., then there may be "intelligent" life forms elsewhere in our galaxy who are either intentionally or inadvertently transmitting the equivalent of radio, television, and microwave signals. The equipment involved in the SETI program would make it possible to detect signals of this type originating anywhere within our galaxy provided only that they were being transmitted at power levels comparable to those used on Earth. It is argued by the proponents of SETI that, although the likelihood for its success is very uncertain, the cost is not high and the potential payoff is enormous. The U. S. Congress has currently refused funding for SETI, but it is likely to be carried out eventually in any event as the byproduct of other radio-astronomy work.

Even with regard to the fossil record there is still much to be learned about the history of life. For example, the study of the Burgess shale began only in 1970, and most of what is currently known about fossils has been learned in the past fifty years.

Finally, there is much to be learned about whether there are indeed adequate physical mechanisms that lead to increased complexity in life forms. It is usually presumed that this is achieved by mutation, "survival of the fittest" selection, and genetic (sexual) recombination. In this scheme mutations (changes in the DNA) occur as the result of random and not so random process such as cosmic rays, chemical errors in DNA replication, and whatever other process can be envisioned for failure to preserve the genetic code from generation to generation. Most of these mutations are harmful, and the affected offspring fail to reproduce or reproduce only in small numbers. By contrast, those offspring with favorable mutations reproduce in larger numbers, thereby producing a (usually) slightly different kind of organism. If this process (microevolution) is repeated over and over again through a large number of generations in small isolated populations, the result is presumed to lead to a variety of organisms, some of which may be substantially more complex.

It is known that this microevolutionary process does indeed occur at least on some small scale. The question remains whether it occurs at a fast enough rate to account for, within the time available, the observed present variety and complexity of life forms. For example, how long does it take by this process to obtain a highly functional eye complete with an elaborate focusing optical system that produces a high quality image and an elaborate nervous system that analyzes this image?

Recently it has been proposed that there may be other mechanisms at work as well as those just described. Some of these mechanisms arise out of the study of so-called self-organizing systems in the field of computer science and dynamical systems. Others involve the behavior of physical systems that are driven by external energy sources and are far from equilibrium.

It is possible that these studies may eventually demonstrate that under certain circumstances matter, by its very nature, has both the potentiality and

the proclivity to organize. Put another way, it may be that matter has been designed at its most fundamental levels in such a brilliant way as to make these processes (and perhaps other processes still undreamed of) occur. Conversely, it may ultimately be shown that there are no physical mechanisms that could possibly account for the enormous complexity and variety of life. Again, studies of this sort are just beginning.

E. Human origins and the nature of man

It is commonly presumed by biologists and anthropologists that humans and the (other) primates have a common ancestry. Here again relatively little is actually known, much of what is known is recent, and there is still much that potentially can be learned. Known fossil remains of *Homo habilis* and *Homo erectus* are still relatively rare, and new finds are significant. For example, fossils of parts of *Homo erectus* were found in 1984, and parts of *Homo habilis* were found in 1986. In total, the fossil sample for *Homo erectus* comes from perhaps 100 individuals in bits and pieces and fewer than 50 archaeological sites. Further search for and study of such fossils is likely to provide significant new information.

Future studies in molecular biology are also likely to provide new information about human origins. For example, the present dominant interpretation of the fossil record is that varieties of early *Homo sapiens* descended separately and independently from varieties of *Homo erectus* in several different locations in the Old World, beginning about 1 million years ago. By contrast, an analysis of present human mitochondrial DNA is interpreted to suggest that all of early *Homo sapiens* originated in and migrated out of Africa about 200,000 years ago. In this scenario, *Homo erectus* in Europe and Asia either died out or was eliminated by early *Homo sapiens*.

As a second example, it will eventually be possible to compare the human genetic code in detail with that of (other) existing primates to see exactly what are the similarities and the differences. It is even conceivable that it may be possible to determine whether in principle there could have been viable chains of ancestors for man and the (other) existing primates which lead back to a common ancestor. To be even more speculative, if the existence of such ancestors is in principle possible, it may in principle be possible (although perhaps not feasible in practice and perhaps morally impermissible) to produce, through genetic engineering, creatures like *Homo erectus* and other earlier putative human ancestors. Conversely, it may eventually be scientifically provable that man could not possibly have had a common ancestry with the primates.

With regard to some of the "human" qualities of man, it can be speculated that much will be learned from a study of the functioning of the human brain and the brains of various animals. There is also much that will be learned from attempts to model and simulate reasoning processes and "intelligence" with the aid of computers. Both these areas of study have also just barely begun.

Finally, to return to still speculative but far more secure ground, it should be possible by further archaeological studies to learn more about early and modern *Homo sapiens* and the development of culture and civilization.

IV. Conclusions

Our universe is incredibly vast and magnificent. It appears to be governed by a fixed set of laws. These laws have wide application and appear to form a logically (mathematically) consistent whole. From a knowledge of these laws it appears to be possible to understand present phenomena, to study what occurred in the past, and in some cases to make predictions about the future. The modern scientific enterprise, which seeks to discover, understand, and use these laws, has just barely begun. Much has been learned, but far more remains to be learned. If scientific activities continue apace in the next few centuries, one may anticipate many new discoveries that may be expected to have important implications for questions of origins. In particular, it should be possible to make much more definitive statements about the nature and origin of both the physical universe and its many diverse life forms, including man.

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OVERTURES

Note: Some of the overtures printed below can be questioned as to whether or not they qualify as matters legally before synod. For example, to ask synod to rescind the action of a previous year is in conflict with the Rules for Synodical Procedure. Furthermore, some overtures request the revision of a decision but do not suggest how the decision is to be revised, nor do they appear to supply new and sufficient grounds. However, the overtures have been included in the printed *Agenda for Synod 1991* to avoid the frequent complaint that some overtures are not forwarded to synod or considered by synod. Synod will have to determine whether or not all the overtures are legally before synod and are to be included in its agenda.

Leonard J. Hofman, general secretary

Overture 1: Revise 1990 Decision to Change Church Order Article 3

Classis Hudson overtures synod to revise the decision of Synod 1990 which proposes changing Article 3-a and 3-b of the Church Order to become Article 3 and to read "All confessing members of the church who meet the biblical requirements are eligible for the offices of minister, elder, deacon, and evangelist." This change deletes the word *male* from Article 3-a, thus opening all ordained offices to women members. We request synod to retain Article 3-a and 3-b in their present form.

Grounds:

1. Synod's 1990 decision permitting women to serve in all offices of the CRC is in conflict with the Word of God. Synod did not provide *any* biblical grounds for its decision. The conflict with the Bible is clear, these ecclesiastical offices having been assigned only to men, according to the following passages: I Timothy 2:11-14; I Timothy 3:2, 8, 12; Acts 1:21; Acts 6:3; and Isaiah 3:12.
2. Synod's own study report on headship (see *Agenda for Synod 1990*, Report 26) is grossly deficient in biblical proof for permitting the authority of women in the church because it is based upon an erroneous eschatological hermeneutic. In fact, synod would not allow Report 26 to be sent to the churches for assistance in making local decisions. Furthermore, synod's ground "a" in Article 92, B, 2 (*Acts of Synod 1990*) is completely in conflict with I Corinthians 11:2-16 and I Corinthians 14:34-36, which convincingly assign to men the authority/leadership role *in the church*. Moreover, I Timothy 2:11-14 anchors the male leadership-in-worship role to the early creation account of the fall in Genesis 3:16.
3. Synod stated in ground "b" in Article 92, B, 2 (*Acts of Synod 1990*) that this is not a creedal matter but a church order matter. The Reformed

creeds are based upon but do not cover the whole of Scripture. Synod's decision violates Scripture; therefore an appeal to the creeds has no foundation. Article 7 of our confession states clearly and in great detail that the sufficiency of the holy Scriptures is above our "councils," "decrees," and "official decisions."

4. In ground "c" in Article 92, B, 2 (*Acts of Synod 1990*) synod introduces the acceptability of variations among congregations. This type of action nullifies the spirit of Church Order Article 29. Moreover, the CRC has never stated that unbiblical actions are permissible in some churches if they desire them. Previous congregational differences fell outside of specific biblical directives; therefore the ground stated is not relative.
5. This decision, if allowed to stand, will further disrupt the already threatened unity of the CRC. Churches will be prevented from working with each other because of sincere biblical conscience. The functions of classes and synod will be impaired if their member councils cannot work together. This is not mere speculation, for many councils have already advised their classes that their participation will be precluded if women delegates are allowed. If the biblical basis of our unity in the Word is undermined, the basis for any united action is removed. Confessional unity precedes organizational unity. The CRC synod should not knowingly allow its decision to cause disharmony in the body.
6. The importance of this matter cannot wait until Synod 1992. As has been demonstrated in Grounds 2, 3, and 4 above, synod did not base its decision on any firm grounds. Requests for immediate revision are always in order when a decision has compromised the holy Scripture (Church Order Art. 30).

Classis Hudson

Donald P. Wisse, stated clerk

Overture 2: Revise the Decision of Synod 1990 Which Opens All Ecclesiastical Offices to Women

The council of Maranatha CRC, Woodbridge, Ontario, overtures synod to revise the decision of Synod 1990 which opens all offices in the church to women (to be ratified by Synod 1992) so as to reaffirm the historic position of the CRC in this matter.

Grounds:

1. The decision of Synod 1990 referred to above is without any adequate biblical support.
2. Not only is this decision without any adequate biblical support, but it is also in conflict with the relevant biblical teaching regarding men and women in the church (particularly I Tim. 2:12, where it is specifically stated that a woman is not permitted "to teach or to have authority over a man," a teaching that Paul roots in the creation order of Adam and Eve).

3. In all the passages in the New Testament where the offices in the church are spoken of, there is not a single instance in which we are told that a particular office (elder, deacon, minister, or evangelist) was held by a woman. The opposite is clearly the case: in all instances the various offices in the church we recognize today were held by men and men only. This was also true of the apostolate. The instructions regarding the officebearers recorded in I Timothy 3:1-10 are likewise clearly directed to men and men only.
4. Even in the case of the original deacons chosen and appointed in the Jerusalem church not long after the pouring forth of the Spirit, all those whose names were put forward and then served as deacons were men (Acts 6:1-6).
5. The decision of Synod 1990 to open all the offices to women is in direct conflict with synod's own pronouncements in recent years (*Acts of Synod 1975*, D, 1 and 2, p. 78; *Acts of Synod 1985*, 2, c, pp. 772-73).
6. The decision of Synod 1990 to open all offices in the church to women is patently an accommodation to the current *zeitgeist* and stands opposed to the mind of a large segment of the church for more than nineteen centuries.

Council of Maranatha CRC,
Woodbridge, ON
Richard Ubbens, clerk

Note: This overture was presented to Classis Toronto but was not adopted.

Overture 3: Revise 1990 Decision re Women in All Ecclesiastical Offices

Telkwa, British Columbia, CRC overtures synod to revise or annul the decision of Synod 1990 to permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church (*Acts of Synod 1990*, p. 654).

Grounds:

1. Article 31 of the Church Order provides for such a request.
2. The 1990 decision was based on Report 26 (see ground "a," *Acts of Synod 1990*, p. 654). However, synod did not endorse this report. In fact, synod defeated a motion to refer Report 26 to the churches (see *Acts of Synod 1990*, p. 658, 7). This invalidates ground "a" of the 1990 decision.
3. The 1990 decision was based on a previous *interpretation*, accepted by Synod 1989 (*Acts of Synod 1989*, p. 433), that the "issue of the ordination of women 'has not been regarded as a creedal matter, but as a Church Order matter'" (Ground "b" of the 1990 decision). However, Church Order Article 1 very clearly states that in the following articles the CRC seeks to be subject to Christ and his Word, which he sent by his apostles. As is clearly evident from the various mandates given by synods to the various committees studying this issue, the CRC has always considered the ordination of women a *biblical* issue and therefore a creedal issue (see also Belgic Confession Articles 3, 5, 7, 29). This invalidates ground "b" of the 1990 decision.

4. Because Grounds "a" and "b" were not valid, ground "c" also falls away. Therefore Synod 1990 had no valid grounds for the decision made. This is not acceptable for such a radical change in the life of the churches.
5. Synod failed to show how the churches must now understand the clear directions from the Lord Jesus given through Paul in passages such as I Timothy 2:10-15, Titus 1:6, etc. If an almost two-thousand-year understanding of these passages is wrong, surely synod must show the correct understanding on which to base a radical change of Article 3-a of the Church Order.

Council of Telkwa, BC, CRC
Joe Boonstra, clerk

Note: This overture was submitted to Classis British Columbia North-West but was not adopted.

Overture 4: Revise 1990 Decision re Women in All Ecclesiastical Offices

Calvin CRC, Pinellas Park, Florida, overtures synod to revise the 1990 decision on women in office to read that no change be made in our present Church Order unless/until the hermeneutical principles underlying the decision are examined and their agreement with Reformed exegetical principles is shown.

Background:

During discussions at Synod 1990, the statement was made on several occasions that both sides of the issue are using accepted Reformed principles of interpretation. In fact, the first ground of one of the proposals brought by the majority of the advisory committee plainly stated that

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 (*Acts of Synod 1978*, pp. 484-533, italics added) on "hermeneutical Principles concerning Women in Ecclesiastical Office."

Though this ground was not included in the final drafting adopted by Synod 1990, it was certainly assumed by many delegates that the important hermeneutical questions had been addressed.

But the major hermeneutical principles underlying Section IV of Report 26 were either *not examined* in the 1978 report, *suggested as needing further examination* by the 1978 report, or were *antithetical* to conclusions of the 1978 report.

We believe these are sufficient and new grounds for revision and adduce the following three points as corroborating evidence:

Grounds:

1. The "either-or" hermeneutic of Section IV, Report 26, was never examined in the 1978 report, yet it is a major hermeneutical principle in Report 26, IV.

The claim is made throughout Report 26, IV that one must choose *either* headship with an element of authority *or* equality, mutuality, and servanthood—but not both; whereas the Scripture teaches in major

"headship" passages *both* mutuality *and* an element of authority (cf., e.g., Gen. 2:18 with 23b; I Cor. 11:3 with 11; Eph. 5:23-24 with 21, 25ff.; I Pet. 3:1 with 7). Also, "head" is defined throughout the report as *either* authority *or* source/provider but never as sharing nuances of both at the same time.

While not examining this "either-or" hermeneutical principle, the 1978 report came to conclusions directly opposed to this hermeneutic when it cited both interdependence and headship with authority as two sides of the same biblical coin (cf. *Acts of Synod 1978*, p. 530).

- a. In Report 26, IV headship with an element of authority is caricatured as "ruling," "dominance," "taking charge," and "asserting self," as opposed to servanthood (cf. *Agenda for Synod 1990*, p. 324).
 - b. However, Jesus was totally submissive to his head (the Father—cf. I Cor. 11:3), and this functional subordination seems to go on into eternity (cf. I Cor. 15: 24, 25, 28). Yet Jesus was/is totally equal with the Father. It is not an "either-or" so far as the Father and Son are concerned; yet Report 26, IV implies women cannot be totally equal with men if there is any element of functional subordination (cf. *Agenda for Synod 1990*, p. 328).
 - c. Ground "e" of the 1990 decision cites the 1973 report on office and ordination as saying "ministry is service and function." Yet the authority of the office of elder/pastor is cited in Scripture as part of this service and not antithetical to it (cf., for example, the congregation addressed in Hebrews 13:17 being admonished to "obey their leaders and submit to their authority"—again, no "either-or").
2. A large part of the argumentation of Section IV (Report 26) depends upon the validity of another hermeneutical distinction—the eschatological versus the protological perspective.

The 1978 hermeneutics report mentioned the Luke 20:35 passage ("in the kingdom there will neither be marriage nor giving in marriage") and said, "The church must ponder how the eschaton affects Christian life in the present." It also spoke of the regulating of slavery (*Acts of Synod 1978*, p. 501).

Yet Report 26, IV goes far beyond these recommended "ponderings" to assuming that an eschatological hermeneutic based on Luke 20:35 may be applied so as to eliminate any "submission" enjoined on wives in marriage or any restrictions regarding authoritative teaching/leading on women in the church (cf. *Agenda for Synod 1990*, p. 327), this, again, in contradiction to the conclusions of the 1978 hermeneutics report, which support headship with an element of authority (*Agenda for Synod 1978*, p. 530).

Also, this unexamined hermeneutic needs further study in light of the following.

- a. Paul, whose writings are authoritative for the church, handled the headship passages protologically, not eschatologically (cf. I Cor. 11; Eph. 5; I Tim. 2); yet Report 26, IV uses Luke 20:35 against Paul's protological hermeneutic or at least to suggest we must move beyond it, though no biblical grounds are given for this move (cf. *Agenda for Synod 1990*, p. 327).

- b. The eschatological hermeneutic derived from Luke 20:35 (no marriage or giving in marriage in the future kingdom) is used against any authority on the part of husbands, etc. (cf. *Agenda for Synod* 1990, p. 327); but how far should we go with this unexamined hermeneutic? What are the boundaries? Abolition of marriage now? Same-sex marriages now?

By what Reformed exegetical principle do we dispose of authority/submission only and stop there?

If one responds that we have Paul's teaching against those who oppose marriage (I Tim. 4:1-5) and his teaching against homosexuality (Rom. 1), then the headship passages may be cited for *keeping* the elements of authority/submission. If authority/submission is held to be inconsistent with present equality or equality in the eschaton, then we are back to the assumed "either-or" principle of Report 26, IV, which must come to grips with Jesus' equality with/submitting to the Father, the flock's equality with/submitting to the eldership, and the interdependence/submitting found in all the headship passages. The use of Luke 20:35 as a hermeneutical "key" certainly needs further examination.

- c. The case for slavery's being regulated in the New Testament can clearly be made. I Corinthians 7:21 clinches it. There Paul shows that he was by no means presenting slavery as a norm for all time. By teaching that if slaves can get free legally, they should, Paul is showing that slavery is not an abiding good but merely tolerated/regulated for a greater good—the spread of the gospel. Slavery is a relationship which assumes a kind of dominance which is in conflict with the biblical notion of equality. Headship is a relationship which assumes a kind of dominance which is *not* in conflict with the biblical notion of equality unless one adopts the "either-or" hermeneutic discussed in 1 above.

This supposed analogy between the regulation of slavery and the regulation of headship in marriage and the church must be questioned and thoroughly examined.

3. A third major hermeneutical problem is Section IV's approach to I Timothy 2, probably the major headship passage. Its overall handling of this section employs what we might call the "possibility" hermeneutic. This seems a far cry from the faithful, thorough historical, grammatical-literary, theological hermeneutic cited in the 1978 report on hermeneutics, and so, very expectedly, Report 26, IV's conclusions on I Timothy 2 differ widely from those of the 1978 hermeneutics report.

- a. Note the following "possibilities" used to condition our interpretation of I Timothy 2: (1) "Might not?" (2) "Paul was only calling for quiet orderly conduct." (3) "Several reasons could have called for such action." (4) "Not if we read Paul's words as an effort to draw an analogy between the Garden of Eden and the Ephesian church" (about only teaching when you're fully trained and know what you're talking about). (5) "Paul sees the position of women teaching and having authority over men as too avant-garde and therefore as too threatening to the male-dominated structures of the day." (6) "'I

- permit no woman to teach' need not mean 'women will never be permitted to teach'" (*Agenda for Synod 1990*, pp. 326-27).
- b. Report 26, IV also asks, "might not" Paul's command (re male teaching authority) be aligned with the holy kiss commanded in Scripture and therefore be only cultural? (*Agenda for Synod 1990*, p. 326)

The 1978 hermeneutics report gives the established Reformed principle of separating the norm from its cultural form. If we do away with any male teaching authority as a cultural form, where is the evidence for that in the Scripture itself? And, further, where is the scriptural evidence that the abiding norm is that one should wait to teach until he or she is ready or fully instructed, as Report 26, IV suggests? This seems to plainly contradict the 1978 hermeneutics report, which says that the abiding norm is this: "that women are to learn in quietness with all submission though the way they express their quietness (restraint) may vary from culture to culture" (*Acts of Synod 1978*, p. 526).

Also, after stating and applying Reformed hermeneutical principles, the 1978 hermeneutics report comes down strongly in favor of male/husband headship with an element of authority, a headship which is to be "recognized in marriage and upheld in the church" (*Acts of Synod 1978*, p. 530). Yet the 1978 report is cited as supplying principles which can equally lead to Report 26, IV's opposing conclusions.

Report 44 (re the nature and extent of biblical authority) tells us that we may not use extrabiblical literature and/or "conditions" (e.g., interpreting vv. 11 and 12 as being culture bound to control our interpretation of the Scripture).

Council of Calvin CRC, Pinellas Park, FL
Michael R. Eldridge, clerk

Note: This overture was submitted to Classis Florida but was not adopted.

Overture 5: Reverse 1990 Decision Which Opens All Ecclesiastical Offices to Women

The council of Alto, Wisconsin, CRC hereby overtures synod to reverse the decision of Synod 1990 which opens all offices of the church to women.

Ground: We believe this decision is contrary to the Word of God.

- I Corinthians 14:34-35: "Women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the law says. . . . It is disgraceful for a woman to speak in the church."
- I Timothy 2:12: "I do not permit a woman to teach or to have authority over a man; she must be silent."
- I Timothy 3:1-7 states the qualifications which a *man* who aspires to the office of "overseer" should have, including the fact that he must be "the *husband of but one wife*" (v. 2).

- Titus 1:6: "An elder must be blameless, the *husband* of but one wife, a *man* whose children believe and are not open to the charge of being wild or disobedient."

Council of Alto, WI, CRC
William Pausma, clerk

Note: This overture was submitted to Classis Wisconsin but was not adopted.

Overture 6: Revise 1990 Decision Which Allows Women to Serve in All Church Offices

Classis Zeeland overtures synod (a) to revise the decision of Synod 1990 which allows women to serve in all the offices of the church (*Acts of Synod 1990*, pp. 654-57) by restoring the previous wording of Church Order Article 3 and (b) to withdraw permission to utilize "the gifts of women members in all the offices of the church" as granted to the churches by Synod 1990.

Grounds:

1. Synod 1990 presented no compelling biblical grounds for these decisions.
 - a. Article 1 of the Church Order says that "The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word, acknowledging Christ as the only head of his church, and desiring to honor the apostolic injunction that in the churches all things are to be done decently and in good order (I Cor. 14:40), regulates its ecclesiastical organization and activities in the following articles."
 - b. Such subjection to God's Word is not evident when no part of the Word of God or the creeds is given in support of such a radical change in the practice of the denomination.
2. These decisions are in conflict with the Word of God (I Tim. 2:11-12; II Tim. 2:2) and the commandments of the Lord (I Cor. 14:37).
3. These decisions are in conflict with our Belgic Confession (Arts. 5, 7, 29, 30, 32) and the Heidelberg Catechism (Lord's Days 12 [Q. 31], 48, and 49).
4. These decisions withdraw the protection of the Church Order from those churches which may elect to maintain the historic practice of the Christian Reformed Church in obedience to the Word of God and the commandments of the Lord.
5. The decision of Synod 1990 "to permit churches to use their discretion" is contrary to Article 29 of the Church Order, which states that "decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order." We believe it has not been adequately proved that the practice of excluding women from offices of pastor, evangelist, and elder is in conflict with the Word of God or the Church Order, and thus this practice should be maintained.

Classis Zeeland
James Admiraal, stated clerk

Overture 7: Revise 1990 Decision re Female Elders and Ministers

The Springdale, Ontario, CRC council overtures synod to revise the decision of Synod 1990 re female elders and ministers.

Grounds:

1. To ordain women is unbiblical, as is evident from the following Scripture passages:

I Timothy 2:11-12: "... I do not permit a woman to teach or to have authority over a man...."

I Corinthians 14:34-37: "... it is disgraceful for a woman to speak in the church...."

I Timothy 3:2, 12: "... an overseer is to be the husband of one wife...."

2. It is contrary to Church Order Article 3, which speaks about "confessing male members" who may be ordained. It is also contrary to the Belgic Confession Article 30, which indicates that "faithful men" should be chosen to the offices of the church.

Council of Springdale, ON, CRC
Frank Weening, clerk

Note: This overture was presented to Classis Toronto but was not adopted.

Overture 8: Overturn 1990 Decision re Women in All Ecclesiastical Offices

Classis Central California overtures synod to overturn the following decision of Synod 1990: "That synod permit churches to use their discretion in utilizing the gifts of women members in all offices of the church" (*Acts of Synod 1990*, p. 654).

Ground: The decision of 1990 conflicts with Church Order Article 29, which states that

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.

Classis Central California
Gerrit B. Boerfyn, stated clerk

Overture 9: Appoint Committee to Critically Evaluate Two Positions in Report 26 (1990); Postpone Ratification

The decision taken by Synod 1990 re women in office stands without biblical grounds (cf. *Acts of Synod 1990*, Art. 92, I, B, 2, p. 654). The study committee's report on headship (Report 26, *Agenda for Synod 1990*, pp. 309-30), which served as part of the catalyst for synod's decision, sought to "present the biblical and confessional evidence in support of the 1984 and 1985 decisions regarding headship," which declared, among other things, that "the headship principle, which means that the man should exercise primary leadership and direction-setting in the home and in the church, is a

biblical teaching recognized in both the Old and New Testament" (*Acts of Synod 1984*, Art. 68, p. 623) and that "the headship principle . . . implies that only male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985*, Art. 89, p. 772). In its report the committee presented two positions based on two different interpretations of the same Scripture passages, without a critical evaluation of either. The resulting decision of synod on the basis of such an uncritical and inconclusive report has left the church in confusion and disunity.

Furthermore, while Report 26 suggests the possibility that certain New Testament statements re headship are "conditioned" by the culture of the first century, the study committee did not address the possibility that such "conditioning" may still be in effect today, nor did synod consider the impact of its decision on (or within) the variety of cultures present within our denomination (e.g., the Korean culture, as well as those in which our World Missions and World Ministries are involved).

Overture

Classis Georgetown overtures synod

- A. To appoint a committee (or reappoint the Committee on Headship, cf. *Acts of Synod 1987*, Art. 109, V, I, p. 662) with the mandate to critically evaluate the two positions present in Report 26 (*Agenda for Synod 1990*, pp. 315-29) in order to provide a set of biblical conclusions for the decision favoring women in office or to declare that no such conclusions exist, and, if biblical basis is provided, to reflect on what (if any) cultural conditions exist today which may affect the implementation of that decision.

Grounds:

1. The uncritical presentation of two positions in Report 26, both of which are declared to be equally valid interpretations of Scripture, has not served the church well and has contributed to divergent points of view and disunity among and within the churches.
 2. Synod 1990 presented no biblical grounds for its decision "to permit churches to use their discretion in utilizing the gifts of women in all the offices of the church" (*Acts of Synod 1990*, Art. 92, I, B, 2, p. 654). A decision of this significance ought to be based on clearly stated biblical conclusions.
 3. While Report 26 suggests the possibility that certain New Testament statements re headship are "conditioned" by the culture of the first century, the study committee did not address the possibility that "conditioning" may still be in effect today, nor did synod consider the impact of its decision on the variety of cultures within our denomination. Addressing such an issue is necessary for a multiethnic denomination such as the CRC.
- B. To postpone its consideration of the ratification of changes in Church Order Article 3 (cf. *Acts of Synod 1990*, Art. 96, 3 and 4, p. 657) until synod has received and acted upon the report of this committee.

Classis Georgetown

Neal R. Rylaarsdam, stated clerk

Overture 10: Rescind 1990 Decision re Women in All Ecclesiastical Offices

Classis Grand Rapids South overtures synod to rescind the decision of Synod 1990 which would open all offices to women.

Grounds:

1. This decision is in violation of the following scriptural teachings:
 - a. "Women should remain silent in the churches. They are not allowed to speak but must be in submission, as the Law says. If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command." *I Corinthians 14:34*
 - b. "A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was not the one deceived; it was the woman who was deceived and became a sinner." *I Timothy 2:11-14*
 - c. "Now the overseer must be above approach, the husband of one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to much wine, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap." *I Timothy 3:2-7*
 - d. "An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to much wine, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it." *Titus 1:6-9*
2. This decision violates the confession of the CRC (see Belgic Confession Art. 30):

By these means everything will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule prescribed by St. Paul in his Epistle to Timothy.
3. This decision has already led to discord and disunity in the churches.
4. This decision will lead to problems at the classical and synodical level, as the following examples show.
 - a. If a church calls a female to be pastor and such a person is examined by classis, the delegates who oppose women in office (based on scriptural teachings) will have to vote against such a candidate on principle, even though her performance may be acceptable.
 - b. If women are ordained to the office of elder or pastor and are seated at classis or synod, a sizable number of delegates will be forced to make deliberations at classis or synod with people who they feel are unbiblically seated at those assemblies. This situation would violate

the conscience of such individuals and cause more division and tension at our classical and synodical gatherings.

Classis Grand Rapids South
Harry J. Kwantes, stated clerk

Overture 11: Revise Decision re Women in All Ecclesiastical Offices and Appoint Committee to Study Specified Concerns

Classis Niagara overtures synod to act as follows regarding the 1990 decision opening offices to women:

1. To revise the decision of Synod 1990 with respect to women in office in order to clear the way for ongoing study.
2. To appoint a committee to address immediately the following concerns:
 - a. to show, if possible, how the decision to open all offices to qualified women can be in harmony with Scripture and the confessions;
 - b. to evaluate this issue and the differences surrounding it in light of biblical and confessional teaching about the unity and catholicity of the church;
 - c. to highlight guidelines from Scripture, the confessions, and the Church Order on the manner in which this and similar issues must be processed at all levels in denominational life.
3. To require this committee to bring at least an interim report to Synod 1992 and a full report no later than June 1993.
4. To appeal to all the churches and classes to follow the stipulations of the Church Order in this regard, to inform them it cannot tolerate ecclesiastical disobedience on either side of the issue without becoming co-responsible for undermining the unity of the denomination, and to instruct all classes and church visitors to ensure that proper order is maintained.

Grounds:

1. The decision re women in office was taken at a time when the denomination was not expecting it, on the basis of a report that did not bring the issue squarely before the churches, and on a basis that lacks written scriptural references and interpretation.
2. Members of the denomination who trust in and love the Bible deserve an explanation why passages which for years were read as prohibiting the ordination of women to offices of ruling and teaching authority in the church can now be interpreted otherwise with due regard to the Bible as the authoritative and infallible Word of God.
3. There is confusion and conflict in the churches about whether this decision, if regarded as contrary to the Word of God, justifies breaking with the denomination.
4. When read in the light in which some cast it, the decision raises for many a concern about the denomination's commitment to the Bible as the only norm for faith and practice in this and other issues.

5. All members and councils ought to respond to issues under discussion with pastoral regard for love and the catholicity of the church and for the procedures which we as Reformed churches have committed ourselves to uphold.
6. Synod's task includes doing all it can to keep the denomination together in the truth and love of Christ, the Lord of the one holy catholic church, and this task has priority over deadlines set to deal with specific issues.
7. Ecclesiastical disobedience violates the holy covenant which binds us as churches together (Church Order Art. 1), and synod has been entrusted with the responsibility to see to it that the requirements of this covenant are honored.

Classis Niagara

Gerrit Veeneman, stated clerk

Overture 12: Revise 1990 Decision and Reaffirm Decisions of 1984 and 1985

Classis Pella overtures synod (1) to revise the decision of Synod 1990 to "permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church" (*Acts of Synod 1990*, p. 654) and (2) to reaffirm the decisions "that the man should exercise primary leadership and direction-setting in the home and in the church" (*Acts of Synod 1984*, p. 623) and that this "implies that only male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985*, p. 772).

Grounds:

1. Church Order Article 29 requires that "decisions of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order." No clear or compelling grounds were given to support such a change.
2. We recognize that the offices of the church are established by Scripture, not by Church Order; therefore, these offices are based on scriptural principles alone, not on the contemporary situation of the church in a particular age and place.

Classis Pella

Siebert Kramer, stated clerk

Overture 13: Postpone All Decisions on Women-in-Office Issue until 1992

Classis Huron, recognizing the freedom of each synod to alter the stand of a previous synod, hereby overtures synod to postpone all decisions on the issue of women in ecclesiastical office until Synod 1992.

Grounds:

1. Synod 1992 is the date for ratification.
2. The churches of Classis Huron plan to discuss the issue in January 1992 and possibly to approach Synod 1992.

3. Classis Huron cannot complete its reaction and study before Synod 1991.

Classis Huron
Dirk Miedema, stated clerk

Overture 14: Revise 1990 Decision re Women in All Ecclesiastical Offices

Classis Illiana overtures synod to revise the decision of Synod 1990 which opened all ecclesiastical offices to women (cf. Church Order Article 3).

Grounds:

1. Synod 1990 offered no convincing or compelling reasons, biblical or otherwise, for making this change in the Church Order.
2. Our classis is deeply concerned about preserving unity, peace, and order in the church. Ratification of this change in the Church Order will be very divisive.

Classis Illiana
Laryn Zoerhof, stated clerk

Overture 15: Advise Churches re Ratification of 1990 Decision on Women in All Ecclesiastical Offices

Introduction

Synod 1990 opened the way for women to serve in all offices of the church, pending ratification by Synod 1992. Nothing has done more to cause disunity and division among the churches of the denomination than that decision. It is essential that Synod 1991 take steps to restore the original position of the denomination in order to restore confidence in the church and reestablish unity. The church cannot wait until 1992, when official action is scheduled to occur.

Overture

The council of East Martin Christian Reformed Church overtures synod to advise the churches that the decision of Synod 1990 relative to women in ecclesiastical offices should not be ratified by Synod 1992.

Council of East Martin CRC, Martin, MI
Terry Smit, clerk

Note: This overture was submitted to Classis Kalamazoo but was not adopted.

Overture 16: Lead the Denomination in Repentance

The council of Trinity CRC, St. Catharines, Ontario, overtures synod to lead our denomination in repentance for her unbiblical decision in 1990 which allows churches to use their discretion in utilizing the gifts of women

members in all the offices of the church. Repentance would include a declaration that this decision is in conflict with God's Word, a repudiation of the decision of 1990, a dismissal of all those in denominational positions who refuse to repent, and disciplinary action against those who would continue to promote such views and so divide the church.

Grounds:

1. The decision is contrary to the clear teaching of Scripture (see I Cor. 11:3-10; I Cor. 14:33-38; I Tim. 2:11-15; I Tim. 3:2, 8, 12).
2. Synod 1990 did not base its decision on any biblical grounds but on previous synodical pronouncements and practices (see *Acts of Synod 1990*, p. 654, Art. 92).
3. Synod 1990 based its decision on Report 26 (1990) in spite of the fact that this report fails to provide clear direction. Although synod could not recommend this report to the churches for study and guidance because it did injustice to biblical interpretation, synod used this report to justify its decision.
4. This decision brings further division to the church.
5. This decision reflects a hermeneutic wherein culture, society, science, feelings, and experience dictate the interpretation of Scripture. This hermeneutic was rejected in the report on the nature and extent of biblical authority which was adopted in 1972. Rev. A. Kuyvenhoven admitted a new hermeneutic in his editorial in *The Banner* of January 23, 1984, where he wrote,

The church would be well served if we who say that the Bible allows women to hold office in the church frankly admit that we have made a hermeneutical decision: we have decided how to interpret certain Bible texts. One should not try to make these verses say the opposite of what they seem to be saying to the ordinary reader. There is no doubt in my mind that Paul was prescribing a restricted role to women in the service of worship when he wrote I Corinthians 14:34 and I Timothy 2:12.

Council of Trinity CRC, St. Catharines, ON
Teun Hunse, clerk

Note: This overture was presented to Classis Niagara but was not adopted.

Overture 17: Reverse 1990 Decision re Women in All Ecclesiastical Offices

Introduction

The Christian Reformed Church historically has committed itself to live by certain principles. We confess that the church is "a community chosen for eternal life" by "the Son of God through his Spirit and Word" (Heidelberg Catechism, Q. 34). The Word of God is foundational to the life of the church. We confess this truth repeatedly. The true church can be recognized by the fact that "it governs itself according to the pure Word of God, rejecting all things contrary to it" (Belgic Confession Art. 29). This article continues, "we believe that this true church ought to be governed according to the spiritual order that our Lord has taught us in his Word." This spiritual order is exercised by persons "who are faithful and are chosen according to the rule that Paul gave to Timothy" (Belgic Confession Art. 30). Those who govern the

church "ought always to guard against deviating from what Christ, our only Master, has ordained for us" (Belgic Confession Art. 32).

The introduction to our Church Order also demonstrates how we are committed to submitting to the Word of God to guide the life of the church: "The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word . . . regulated its ecclesiastical organization and activities in the following articles" (Art. 1).

Overture

The council of Escondido, California, CRC overtures synod to reverse the 1990 decision re women in church office (*Acts of Synod 1990*, Art. 96) by retaining the wording of Church Order Article 3-a, namely, "Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister, elder, and evangelist."

Grounds:

1. Synod 1990 did not provide positive biblical grounds for its actions, although our confessions and the Church Order require biblical warrant for regulating the government of the church (Belgic Confession Arts. 29, 30, 32 and Church Order Art. 1). Rather, synod appealed to the contradictory results of Report 26, a report which synod itself refused to adopt and recommend to the church (see *Acts of Synod 1990*, pp. 654, 658).
2. Synod 1990 failed to act in accordance with its own rules of order. Church Order Article 31 states that "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."
 - a. Synod 1975 declared that the practice of excluding women from office should "be maintained unless compelling biblical grounds are advanced for changing that practice" (*Acts of Synod 1975*, pp. 18-19).
 - b. Synod 1985 declared that "the biblical 'headship principle,' as formulated by Synod 1984, namely, 'that the man should exercise primary leadership and direction-setting in the home and in the church' (*Acts of Synod 1984*, Art. 68, p. 623) implies that only male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985*, p. 772).

Therefore Synod 1990 failed to act in accordance with its own rules by effectively overturning the decisions of two previous synods without "any sufficient or new grounds," thus violating Church Order Article 31.

3. The church knows that the "keystone" passage for women's subordination (I Tim. 2:11-15), which binds its discussion to Genesis 1-3, has not been adequately interpreted (with traditional historical-grammatical exegesis) so as to permit women to serve as pastors and elders (see *Women in Office: A Report to the Christian Reformed Churches*). To circumvent Scripture in this regard will serve only to sear the hermeneutical conscience of our denomination.

4. The so-called "local option" solution is not valid. Conflicts and problems will subsequently surface at the broader assemblies.
5. The 1990 decision has created a profound threat to the unity of the church, a unity which can best be preserved around the truth of God's Word (see John 17:17-23).
6. The 1990 decision threatens our ecumenical relationship with the churches of NAPARC. Their deep concern was expressed at their November 1990 meeting in the following decision:

In harmony with the stated "purpose and function" of the NAPARC to "exercise mutual concern in the perpetuation, retention, and propagation of the Reformed faith" (Constitution III:3) the NAPARC calls upon the CRC to reverse the action of the 1990 Synod leading to the opening of the offices of minister and ruling elder to women, as contrary to the Scripture and the Reformed standards which insist that "everything [will] be carried on in the church . . . according to the rule prescribed by Saint Paul in his Epistle to Timothy" (Belgic Confession of Faith Article 30). In Timothy 2 and 3, in giving authoritative instruction regarding proper conduct "in the household of God, which is the church of the living God, the pillar and support of truth" (3:15), the Apostle explicitly disallows to a woman the exercise of teaching or ruling authority over men in the church (2:12) and grounds this command in the divine creation order.

Council of Escondido, CA, CRC
Richard Boonstra, clerk

Note: This overture was included in the agenda for the February 1991 meeting of Classis California South, but consideration of it was postponed until May 1991.

Overture 18: Revise 1990 Decision re Women in All Ecclesiastical Offices

The council of Mount Hamilton CRC, Hamilton, Ontario, overtures synod to revise the decision of 1990 "that Synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church" (*Acts of Synod 1990*, p. 650, 654), as well as Ground B (p. 654) in support of this decision, which states that this is not a confessional/creedal matter.

Grounds:

1. This decision violates the Scriptures. Acts 1:20-26, Acts 6:3-7, I Corinthians 14:33-38, I Timothy 2:8-15, I Timothy 3:1-13, and Titus 1:6-9 clearly teach that women may not serve in the office of elder or minister of the Word. We recognize that several synodically appointed study committees have presented arguments against the historically understood interpretation of these passages. However, no synod has adopted or endorsed the conclusions of such study reports.
2. This decision violates the creeds.
 - a. Article 31 of the Belgic Confession: This article confesses that officebearers in the church are to be male members only. Note the use of the masculine pronouns (*italics added*):

So everyone must be careful not to push *himself* forward improperly, but *he* must wait for God's call, so that *he* may be assured of *his* calling and be certain that *he* is chosen by the Lord.

- b. Article 7 of the Belgic Confession: This article confesses that "the Holy Scripture contains the will of God completely." It goes on to say,

For since the *entire manner of service* which God requires of us is described in it at great length, no one—even an apostle or an angel from heaven, as Paul says—(Gal. 1:8) ought to teach other than what the Holy Scriptures have already taught us.

See also Galatians 1:8, Deuteronomy 12:32, and Revelation 22:18-19.

3. This decision violates our Church Order.

- a. Article 31 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.

Synod has not given "sufficient and new grounds" to reconsider the decision of 1984. Synod 1984 said "that the man should exercise primary leadership and direction-setting in the home and in the church." This implies that "only male members of the church shall be admitted to the offices of minister and elder."

- b. Article 1 states that we confess our "complete subjection to the Word of God and Reformed Creeds...." Synod 1990 gives no biblical grounds whatsoever for its decision, thereby bypassing both Scripture and our creeds.

Council of Mount Hamilton CRC,
Hamilton, ON
Harry Nieboer, clerk

Note: This overture was submitted to Classis Hamilton but was not adopted.

Overture 19: Revise 1990 Decision re Women in All Ecclesiastical Offices

The council of Pine Creek CRC, Holland, Michigan, overtures synod to revise the decision of Synod 1990 that permits "churches to use their discretion in utilizing the gifts of women in all the offices of the church" by declaring that the decision of Synod 1985 cited below is settled and binding:

That synod declare that the biblical "headship principle," as formulated by the Synod of 1984, namely, "that the man should exercise primary leadership and direction-setting in the home and in the church" (*Acts of Synod 1984*, Art. 68, p. 623) implies that only male members of the church shall be admitted to the offices of minister and elder.

(Acts of Synod 1985, Art. 89, p. 722)

This action entails the retention of Article 3 of our Church Order as it appears prior to Synod 1990's decision.

Grounds:

1. Synod 1990 presented no biblical grounds for its decision.
 - 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 those synods chose not to force such changes on all the churches (e.g., Synod 1957's allowing women to vote at congregational meetings; Synod 1984's allowing women to be ordained as deacons) (*Acts of Synod 1990*, p. 654).
2. We confess full submission to Christ and the Scripture regarding the matter of church government.
- a. We confess that "The true church can be recognized" by the fact that

... it governs itself according to the pure Word of God rejecting all things contrary to it and holding Jesus Christ as the only Head.

(Belgic Confession Art. 29)

Article 30 of the Belgic Confession states,

We believe that this true church ought to be governed according to the spiritual order that our Lord has taught us in His Word.

This article circumscribes this "spiritual order" by concluding,

... when such persons are elected who are faithful and are chosen according to the rule that Paul gave to Timothy.

b. Article 1 of the Church Order begins,

The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed Creeds.

3. The Word of God teaches about women in the church.

As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. (I Cor. 14:33b-35)

In these inspired Scriptures, the apostle Paul lays down a general principle for public worship in the churches Jesus Christ bought with his own blood. The subject is authoritative teaching and preaching in the organized churches at worship. This subject is not about our sisters singing, teaching Sunday school, serving on committees, leading a Bible study for women, or using their spiritual gifts in a variety of ways. Verses 37 and 38 reveal a distinction for us between spiritual giftedness (I Cor. 12:7) and women using their gifts to preach or teach during public worship. The latter is expressly forbidden by "the Lord's command." And if this command is not obeyed "in all the congregations of the saints" (v. 33b), then those who disobey will not be recognized in the church of Christ.

Furthermore, this command is based in "the Law." I Corinthians 14:21 shows this term "the Law" to mean God's Word given through Moses and the prophets when it quotes Deuteronomy and Isaiah. Therefore, God's Word here cannot be credibly argued to be culturally or situationally limited.

The same teaching appears in I Timothy 2:11-14:

A woman should learn in quietness and full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For

Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

In this passage, the contextual setting is the same as that in I Corinthians 14: instructions regarding public worship.

As the prohibition regarding women is the same, so is the basis: God's Old Testament Word, specifically the created order of the man's relationship to the woman and the fact that, when humankind fell into sin, "it was the woman who was deceived" first. Note that though the woman sinned first, the man was held accountable first (Gen. 3:9). Why? The man's created position was one of primary leadership accountability, "for Adam was formed first."

This command of God, "the rule that Paul gave to Timothy" (Belgic Confession Art. 30), which includes the qualifications for holding the authoritative offices of the church, is compelling for us until the Lord Jesus, the Head of the church, returns. It is part of God's "instructions" as to "how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth" (I Tim. 3:14-15).

4. Synod 1990 violated Church Order procedures in its decision.

a. Church Order Article 29 states,

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.

The decision of Synod 1990 presented no proof that the decision of Synod 1985 conflicted with the Word of God or the Church Order.

b. Church Order Article 31 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.

Synod 1990 offered no sufficient and new grounds (i.e., biblical grounds, as we confess) for its reconsideration and revision of Synod 1985's decision. The report under consideration by Synod 1990, Report 26, was merely a restatement of positions stated previously.

Council of Pine Creek, CRC, Holland, MI
Chet Willemstyn, Sr., clerk

Note: This overture was submitted to Classis Holland but was not adopted.

Overture 20: Revise 1990 Decision re Women in All Ecclesiastical Offices

The council of Calvin CRC of Dundas, Ontario, overtures synod to revise the decision of Synod 1990 to "permit churches to use their discretion in utilizing the gifts of women members in all of the offices of the church" (*Acts of Synod 1990*, p. 654) to bring it into conformity with Scripture and a previous synodical decision, namely, that "only male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985*, p. 772).

Grounds:

1. Scripture clearly limits these offices to men (I Tim. 2:11-12; 3:2; I Cor. 14:33-35).
2. Synod already in 1975 declared that "the practice of excluding women from ecclesiastical office . . . be maintained unless compelling biblical grounds are advanced for changing that practice" (*Acts of Synod 1975*, p. 78). *Compelling biblical grounds* have never been advanced; indeed, the decision of Synod 1990 had no biblical grounds at all.
3. To dismiss the ordination of women as a church order matter (as the 1990 decision does) and not to consider it as a creedal matter (and by implication a scriptural matter) is to dismiss the principle that we believe that our Church Order and the practices it sets forth are based upon Scripture and reflect the creeds.

Moreover, by ignoring Scripture and relegating the matter to the level of church order, Synod 1990 created a devastating division in our denomination which is not going to be resolved until the matter is returned to the scriptural level and decided there.

Council of Calvin CRC, Dundas, ON
Peter Vanschepen, clerk

Note: This overture was submitted to Classis Hamilton but was not adopted.

Overture 21: Make Declarations re Ordination of Women to Offices of Minister and Elder

The council of Williamsburg, Ontario, CRC overtures synod

1. To declare that the ordination of women to the office of minister and elder is expressly forbidden by Scripture, by the confessions, and by the Church Order.
2. To refuse to ratify any changes in Church Order Article 3 pertaining to the ordination of women to ruling offices in the church.
3. To declare the matter to be closed, settled, and binding on the church.

Grounds:

1. The decision of Synod 1990 contradicts the clear teaching of the Scripture (see I Cor. 11:3-10; 14:33-38; I Tim. 2:11-15; 3:2, 12).
2. Synod 1975 declared "that the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice." Additionally, synod declared "that sufficient biblical grounds have not been advanced to warrant a departure from our present practice of excluding women from the ecclesiastical offices recognized in the Church Order" (*Acts of Synod 1975*, p. 78). Synod 1990 didn't give any "compelling biblical grounds . . . to warrant a departure from our present practice of excluding women from the ecclesiastical offices recognized in the Church Order."

3. The decision of Synod 1990 reflects a hermeneutic in which culture, society, and contextualization dictate our interpretation of Scripture. This hermeneutic was rejected in the report on the extent and nature of biblical authority adopted in 1972. Rev. A. Kuyvenhoven admitted to a new hermeneutic in his editorial in *The Banner* of January 23, 1984, where he wrote,

The church would be well served if we who say that the Bible allows women to hold office in the church frankly admit that we have made a hermeneutical decision: we have decided how to interpret certain Bible texts. One should not try to make these verses say the opposite of what they seem to be saying to the ordinary reader. There is no doubt in my mind that Paul was prescribing a restricted role to women in the service of worship when he wrote I Corinthians 14:34 and I Timothy 2:12.

4. Since the decision contradicts Scripture, it also violates Belgic Confession Article 30 and Church Order Article 3.

[Article 30] The Government of the Church and Its Offices

By these means everything will be carried on in the Church with good order and decency when faithful men are chosen according to the rule prescribed by St. Paul in his Epistle to Timothy.

Part of the general rule prescribed by St. Paul to Timothy is "I permit no woman to teach or to have authority over men; she is to keep silent" (I Tim. 2:12). This rule has been clear to the church and has been observed by the church for nearly two thousand years. Guido de Bres, author of the Belgic Confession, rightly read and understood the Scripture in this regard.

[Article 3] Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister, elder, and evangelist.

No new evidence was introduced to Synod 1990 to remotely suggest that this article had no biblical basis. See also Article 31 and 32.

5. The decision of Synod 1990 threatens the unity of our denomination. It contradicts the spirit of the pastoral letter sent to the churches by the officers of Synod 1985 (see *Acts of Synod 1985*, p. 775).

Council of Williamsburg, ON, CRC
Heine Veerman, clerk

Note: This overture was submitted to Classis Eastern Canada but was not adopted.

Overture 22: Not to Delete *Male* from Church Order Article 3-a

The council of Northside CRC, Paterson, New Jersey, overtures synod not to change Article 3-a of the Church Order by deleting the word *male* in order to permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church (see *Acts of Synod 1990*, Art. 92, 96, pp. 654, 657).

Grounds:

1. While it is perhaps true that Report 26 (1990) "taken as a whole, does not provide clear biblical and confessional grounds for extending the

'headship principle' from marriage to the church," in our judgment Scripture itself does provide such grounds.

From our review of all the past biblical study reports made to various synods (1973, 1975, 1978, 1984), we note that none have dealt with I Corinthians 11:3 as exhaustively as they might have. Some valuable insights were indeed provided in those reports; however, other crucial insights and implications were apparently not considered.

The triple reference to headship in I Corinthians 11:3 helps us in our understanding of the nature of the headship of man over woman. This middle relationship is clarified by the other two, especially the last:

Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God.

In the overall context of how men and women should pray and prophesy in meetings of the church, this verse provides Paul's first reason for maintaining the headship of man over woman.

How is God the head of Christ? We agree with the reports of 1973 and 1984 that this refers not to the Trinity in its being, where the Father, the Son, and the Holy Spirit are equally God; but it refers to the Trinity in its redemptive work, where the Son of God willingly becomes the servant to save his elect people.

This understanding of God's being the head of Christ surely involves the concept of authority, not merely the concept of source. Here again we agree with the synodical reports of 1978 and 1984. Paul tells us in Philippians 2:8 that in our Lord's role as mediator he took the role of a servant "who humbled himself and became obedient. . ." Jesus himself tells us that God's headship over him means authority when he repeatedly says that he came to do his Father's will (John 4:34; 5:30; 6:38). We must conclude that headship involves both authority and accountability.

I Corinthians 11:3 surely implies that there can be no contradiction between equality of being and headship/submission in role. In the ontological understanding of the Trinity, all the persons of the Godhead are equal: "the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty co-eternal" (Athanasian Creed). Yet, as we have seen, Paul speaks of a trinitarian relationship wherein the Father is the head of Christ. In the work of redeeming God's people, the three Persons of the Godhead take on special roles. In Philippians 2, Paul blends together equality and headship/submission when he writes, "being in very nature God," Christ "did not consider equality with God something to be grasped, but made himself nothing, taking the form of a servant. . ." (vv. 6-7). There is no contradiction because of the voluntary nature of Christ's submission. It was for the purpose of saving his elect that Christ willingly assumed the role of the obedient servant. Furthermore, that obedience to his Father's will was his heartfelt delight (Ps. 40:8).

To conclude: "the head of Christ is God" sheds the following light on "the head of woman is man." The headship of man over woman is more than that of source or fountainhead; it is a headship of responsibility and authority. If this is not true, the textual comparison in verse

3—between the headship of man over woman, that of Christ over every man, and especially that of God over Christ—breaks down. Further, the biblical fact of the spiritual equality of men and women in Christ (Gal. 3:28) is not contradicted in the least by the headship of man and the submission of woman because of the voluntary aspect of this submission. Marriage is one institution selected by God to reflect Christ's mediatorial and reconciling work. In marriage, the wife voluntarily assumes the role of submission to her husband, "as the church submits to Christ" (Eph. 5:24). This role of submission in no way jeopardizes the wife's spiritual equality with her husband; in fact, because of its voluntary character, it enhances that equality as she joyfully reflects her Lord's glad submission for her redemption.

Finally, in our judgment, I Corinthians 11:3 provides that biblical ground for extending the headship principle from marriage to the church. As we have seen, it is in the trinitarian work of redemption that the Father is head of Christ, and *only* in that redemptive work. To apply this to "the head of woman is man" would imply that this voluntary submission applies in the areas of redemption. And, indeed, Scripture itself seems to limit it to marriage and the church, both of which share an intimate tie with redemption. The church is, after all, the bride of Christ, and marriage, as we have seen, is to reflect Christ and his bride, the church. Furthermore, both marriage and church membership involve that voluntary aspect that is so central in our Lord's submission to his Father. As in marriage, church members voluntarily assume those roles that best reflect their Savior, and it is for that reason that Paul insists that women voluntarily not function in capacities of official leadership in Christ's church (I Tim. 2:12).

In this connection, synodical Report 31 (1978) called attention to the interpretation of "man" (*aner*) and "woman" (*gune*) in I Corinthians 11:3, indicating that we cannot make a sharp distinction whether the terms refer to man and woman in general or to husband and wife in particular. As that report pointed out, these two options were not as clear-cut in New Testament times as they are today; "adult males and females were also husbands or wives." This understanding also allows the extension of headship/submission to the church as well as to marriage, as was expressed above.

We believe firmly, therefore, that the Bible does provide clear grounds for extending the headship principle from marriage to the church.

2. To hold that the issue of the ordination of women "has not been regarded as a creedal matter," as Synod 1990 stated, is then to have severely missed the point in this debate. In light of the discussion so far, and particularly in light of I Corinthians 11:3, the ordination of women and their assuming headship roles in the church is in direct conflict with the doctrine of the Trinity and the nature of Christ as mediator, as well as with the doctrine of creation and the nature of Scripture itself.

This is far more than a mere church order matter, and it is for this very reason that, should the decision of 1990 be ratified, many mem-

bers and congregations will have severe problems of doctrinal conviction.

3. The third ground for the decision of Synod 1990 is based upon the synodical precedent by which congregations in certain circumstances were permitted to act independently and not to be bound by church order changes. However, in the two examples provided for this ground (Synod 1957 and Synod 1984), the parallel with the 1990 decision breaks down. Neither of those two decisions impinged directly on all congregations. Whether or not a congregation wished to allow women to vote at congregational meetings did not directly involve other congregations. Similarly, the decision to allow women deacons did not directly involve other congregations. But the decision of 1990 will have a direct bearing on all congregations, compelling those who disagree with the decision to violate their consciences by acknowledging the ordination of women at least at the classical and synodical levels.

Thus, the third ground for synod's decision cannot be maintained.

For these three reasons we urge the retention of the pre-1990 reading of Church Order Article 3-a.

Council of Northside CRC, Paterson, NJ
Paul Lyman, clerk

Note: This overture was submitted to Classis Hackensack but was not adopted.

Overture 23: Revise Decisions re Ordaining Women to All Ecclesiastical Offices

The council of Second CRC of Toronto appeals to synod to revise, with repentance and retraction, the decision to allow women members to serve in the sacred offices of deacon, elder, and minister.

Grounds:

1. No compelling biblical evidence has been presented to support the decision to open the offices to women members (cf. Eph. 5:22-24; I Cor. 14:33-36; I Tim. 2:11-15).
2. Arguments presented which purport to interpret Scripture in such a way as to allow women in office run contrary to two thousand years of Christian reflection on Scripture, from the apostolic fathers, to the Reformers, to recent days.
3. The decision made by synod is proving to be destructive to the precious unity within our denomination.

Council of Second CRC, Toronto, ON
S. Venema, clerk

Note: This overture was presented to Classis Toronto but was not adopted.

Overture 24: Rescind Decision of Synod 1990 to Change Church Order Article 3

The council of Ebenezer Christian Reformed Church, Jarvis, Ontario, overtures synod to rescind last year's decision "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.'" (*Acts of Synod 1990*, p. 657)

Grounds:

1. Female confessing members do not meet the biblical requirements for minister and elder according to I Timothy 2:11-12.
2. The apostle Paul gives biblical qualifications for his instruction in I Timothy 2:11-12 and I Timothy 2:13-15.
3. Synod failed to obey the injunctions of I Corinthians 14:33-40 and Titus 1:5-6.
4. Other neglected texts are Acts 6:1-8 and I Corinthians 11:3. Romans 12:1-2 warns us against following the spirit of the times, which promotes feminism and is ever so active today also in the Christian Reformed Church.
5. It is unquestionable that the above-quoted Scripture passages have to be obeyed literally.
6. Rescinding the decision of Synod 1990 will restore peace in the denomination; at present a spirit of divisiveness is prevalent as a result of the above-mentioned synodical decision.
7. God will bless a church which in its church order tries to obey his Word. Such a church will truly be a living and confessional church.

Council of Ebenezer CRC, Jarvis, ON
Louis Bill, clerk

Note: This overture was presented to Classis Hamilton but was not adopted.

Overture 25: Retain Present Reading of Church Order Article 3

The council of First CRC, Lethbridge, Alberta, overtures synod to reaffirm its commitment to maintaining the present reading of Article 3-a of the Church Order, wherein only confessing male members of the church are eligible for the offices of minister, elder, and evangelist.

Grounds:

1. This is in harmony with biblical and confessional teaching (I Cor. 14; I Tim. 2; Belgic Confession Art. 30).
2. This has been the historic position of the entire Christian church for almost two thousand years.
3. No biblical grounds were given by Synod 1990 for the proposed change in this article. Synod appealed only to decisions made and precedents

set by previous synods, but the decision was devoid of any biblical and confessional arguments.

Council of First CRC, Lethbridge, AB
Peter De Graaf, clerk

Note: This overture was submitted to Classis Alberta South but was not adopted.

Overture 26: Revise 1990 Decision re Use of Women's Gifts

Classis Eastern Canada requests synod to revise the decision of Synod 1990 re the use of women's gifts in the church to allow time for dialogue and further study within the denomination.

Grounds:

1. It appears no new compelling biblical grounds were given for the 1990 decision.
2. Many in the denomination seem unclear as to the reasons for the decision and its harmony with previous synodical decisions.
3. The 1990 decision is leading some congregations to wonder if they are obligated to leave the denomination, as they sense no more room for dialogue.

Classis Eastern Canada
John Kerssies, stated clerk

Overture 27: Take Threefold Action re 1990 Decision on Women in All Ecclesiastical Offices

Background

Over a period of twenty years, synodical committees have given exegetical and hermeneutical bases for a wide range of positions regarding the place of women in the church. In response, synod consistently refused to open all offices to women, moving instead toward a clear and consistent application of the concept of headship in the home and in the church.

Then Synod 1990, in its surprising decision to open all offices to women, ignored the Spirit's leading over the past twenty years, ignored serious questions raised regarding the eschatological hermeneutics of Report 26 (1990), and ignored Church Order Article 29 (by which the churches have covenanted to place the burden of biblical proof on those wishing to change decisions of synod).

Overture

Classis Wisconsin therefore overtures synod to take threefold action regarding Synod 1990's decision on women in church office:

1. Make ratification of the 1990 decision contingent on synodical approval of positive and compelling biblical grounds which do more than reverse the burden of proof.

Grounds:

- a. The claim of Synod 1990 that the study committee appointed by Synod 1987 did not (in Report 26) "provide clear biblical and confessional grounds for extending the 'headship principle' from marriage to the church" does not in itself respond to the declaration of Synod 1975 "that the practice of excluding women from ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice."
 - b. Church Order Article 29 places the burden of proof on those who wish to change a long-standing practice in the church.
 - c. The booklet *Women in Office: A Report to the Christian Reformed Churches* does not provide positive and compelling biblical grounds but instead refers indiscriminately to actions of synod and to reports to synod (which have not been officially accepted).
2. Appoint a committee of people who support the 1990 decision to report to Synod 1992 with a mandate to
 - a. Provide positive and compelling biblical grounds distilled from previous synodical decisions and the booklet *Women in Office* for opening all ecclesiastical offices to women.
 - b. Defend the approach of Report 26 (1990) in addressing current issues, namely, that it is legitimate to operate exclusively with either a protological or an eschatological hermeneutic.
 3. Postpone ratification of the 1990 decision from 1992 to 1993 to allow the churches to study this report for one more year.

Classis Wisconsin

William G. Brouwers, stated clerk

Overture 28: Appoint a Committee to Provide Biblical Grounds for the Proposed Change in Church Order Article 3

Classis Orange City overtures synod to appoint a committee to provide biblical grounds for the proposed Church Order change to admit women to the offices of elder and minister and to include these biblical grounds in the *Agenda for Synod 1992*.

Grounds:

1. *Sola Scriptura* ("Only the Bible") is foundational for all Reformed churches and for all reform within the churches.
2. Our Church Order begins, "The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word. . ." Any Church Order change ought to demonstrate "complete subjection to the Word of God."
3. In recent years the phrase "compelling biblical evidence" has been used to describe the basis for any Church Order change. The current concern in many congregations indicates that previous synodical study committees have not yet provided "compelling biblical evidence."

4. Providing biblical grounds could promote denominational unity around God's Word and provide the delegates of 1992 a biblical basis for the proposed change.

Classis Orange City
Jack M. Gray, stated clerk

Overture 29: Reverse 1990 Decision to Alter Church Order Article 3-a

Classis Orange City overtures synod to reverse the action taken in Article 96 of the *Acts of Synod 1990*, page 657, which reads, "delete the word *male* from Article 3-a" of the Church Order.

Grounds:

1. This action is wrong because Church Order Article 1 states, "The Christian Reformed Church, confessing its complete subjection to the Word of God . . ." This article has not been changed or reinterpreted; therefore *complete* means that the Word of God is dominant over both the creeds and the Church Order and that therefore the Church Order is subject to God's Word just as much as the creeds are. The argument that "the ordination of women 'has not been regarded as a creedal matter, but as a Church Order matter'" (*Acts of Synod 1989*, p. 443) does nothing to release the ordination-of-women issue from the obligation to be scripturally sound. If the Church Order is in "complete subjection" to the Word of God, then changes in it must also be subject to the Word of God, according to the Church Order as it stands and is accepted today. Therefore, changes ought to be supported with biblical grounds. Synod must show to the church that any change in the Church Order is based on the Word of God. None of the grounds for the proposed change in Church Order Article 3-a given in *Acts of Synod 1990*, Article 92, B, 2, page 654, is a biblical ground (which is contrary to Article 1 of the Church Order). Since no biblical grounds are presented in *Acts of Synod 1990*, Article 96, 3, page 657, this decision ought to be reversed on the ground that it is in conflict with Article 1 of the Church Order.
2. The advisory committees of Synod 1990 are inconsistent both in their demand and lack of demand for scriptural bases for making recommendations. When Advisory Committee 2 recommends Article 92, B, 2, it gives the following 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.'" There were other overtures which Classis Orange City believes did provide clear biblical grounds for extending this principle to the church. Were these overtures not considered? On the decision to open all offices to women *no biblical grounds* were given. On the other hand, in Article 115, II, C, 2, page 681, of the *Acts of Synod 1990*, synod's Advisory Committee 3 uses lack of scriptural "demand" as a reason for its not recommending regional synods. At one time a so-called lack of scriptural grounds *allows* us to do something, and at another time a lack of scriptural grounds *prevents* us from doing something else. In addition, synod

shows its inconsistency again in this whole matter in Article 111. Classis Hackensack is advised to keep working with Washington, D.C., CRC, but Washington, D.C., CRC is advised that it is in violation of the Church Order. Since Synod 1990 acted in such an inconsistent manner in handling Scripture, the decision recorded in Article 96 ought to be reversed.

3. The third ground is that the recommendation of Advisory Committee 2 for Article 96 did not come before synod properly. Study-committee Report 26 did not recommend this action. No overture from either a church or classis recommended this change in the Church Order. All that could have been recommended is that this report be studied by the churches, as the study committee recommended.

Classis Orange City
Jack M. Gray, stated clerk

Overture 30: Provide Biblical Grounds for the 1990 Synodical Decision re Women in All Ecclesiastical Offices

Classis Atlantic Northeast overtures synod to provide biblical grounds for the 1990 synodical decision "to permit churches to use their discretion in utilizing the gifts of women in all the offices of the church."

Grounds:

1. This 1990 change in the historical interpretation and practice of the church—from excluding women from ordination to the offices of elder and minister to permitting such ordination—requires biblical grounds. Such were given in support of the 1978 synodical decision "to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders."
2. A clear statement of biblical grounds will enable the church to decide with confidence whether or not to ratify the Church Order change at Synod 1992.

Classis Atlantic Northeast
Peter Vander Weide, stated clerk

Overture 31: Revise (Change) 1990 Decision re Women in All Ecclesiastical Offices and Ratification of Change in Church Order Article 3

Classis Minnesota South overtures synod to revise (change) the decision of Synod 1990 to "permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church" (*Acts of Synod 1990*, Art. 92, p. 654) and to decide that the change in Church Order Article 3 adopted by Synod 1990 to accommodate this decision will not be presented to another synod for ratification.

Grounds:

1. The decision to allow women to serve in the offices of elder and minister was made in violation of the Church Order.

a. Church Order Article 31 was violated.

This Church Order article states that "a request for a revision of a decision . . . shall be honored only if sufficient and new grounds for reconsideration are presented."

Previous synods have not opened the office of elder and minister to women when doing so was recommended by a minority report of a study committee (see *Acts of Synod 1984*, Minority Report II, p. 376) and requested by overtures (see *Acts of Synod 1981*, Overture 20, p. 614 and *Acts of Synod 1984*, Overture 49, p. 525). Synod 1985 decided "that the biblical 'headship principle' as formulated by the Synod of 1984, namely, 'that the man should exercise primary leadership and direction-setting in the home and in the church' (*Acts of Synod 1984*, Art. 68, p. 623) implies that only male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985*, Art. 89, p. 772).

Overtures 7 and 8 to Synod 1990 (see *Agenda for Synod 1990*, pp. 415-17) requested a revision of synod's decision that "only male members shall be admitted to the office of minister and elder."

These overtures do not present "sufficient and new grounds for reconsideration," but lean heavily on Report 26 presented to Synod 1990 (see *Agenda for Synod 1990*, pp. 309-30).

Report 26 (1990) does not provide "sufficient and new grounds for reconsideration." In fact, it has very little new material, basically summarizing the arguments for and against "headship" presented in past synodical study reports and overtures to synod but offering no recommendation for a revision (change) of previous synodical decisions on this issue. The synodical advisory committee dealing with this issue informed Synod 1990 that there was virtually no new material in Report 26 when it told Synod 1990 that "Recent synodical studies have added very little insight to what the earlier reports said" (*Acts of Synod 1990*, p. 648).

Is something "new" offered in Ground 1 of the 1990 decision which says, "Report 26, taken as a whole, does not 'provide clear biblical and confessional grounds for extending the headship principle from marriage to the church'" (cf. *Acts of Synod 1990*, Art. 92, p. 654)? No. This statement in Ground 1 does not present anything new, because, as Report 26 itself says, "No synod has ever said 'that the headship principle in the church is based on the headship principle in marriage'" (*Agenda for Synod 1990*, p. 329, V, A, 1).

Although there were no "sufficient and new grounds for reconsideration" presented, the advisory committee advised Synod 1990 to accept what is the thrust of Overture 8, namely, to allow women to serve as elders and ministers. In adopting this advice of its advisory committee, Synod 1990 violated its own rule, i.e., Church Order Article 31.

b. Church Order Article 1 was also violated.

This Church Order article states that we confess "complete subjection to the Word of God and the Reformed Creeds as a true interpretation of this Word." One of these creeds, the Belgic Confession, in Article 30 tells us that individuals selected to serve in church

offices must be faithful persons, "according to the rule that St. Paul gave to Timothy." In this statement the Belgic Confession says that there is teaching in the Word of God about who is to serve in church offices and that this teaching is to be followed today as well as in New Testament times.

Past synods have faithfully followed the Belgic Confession in grounding church-office decisions on the Word of God:

- (1) Synod 1973 did *not* accept the recommendation of a study committee that "the practice of excluding women from ecclesiastical office cannot conclusively be defended on biblical grounds," but did request further study on the matter of women in office, stating that one issue, among others, which needed further examination was "the method we may use in interpreting biblical data" (see *Acts of Synod 1973*, pp. 83-86, 578). Clearly Synod 1973 was concerned that the decisions about who may serve in church offices rest on a true understanding of the Word of God.
- (2) Synod 1975 declared "that the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice" (*Acts of Synod 1975*, Art. 79, p. 78).
- (3) Synod 1978 deliberately based the decision to allow women deacons on I Timothy 3:11 and Romans 16:1.
- (4) Synod 1984 ratified the decision of Synod 1978 to allow women deacons on the basis of I Timothy 3:11 and Romans 16:1.

The statement of Synod 1989, repeated by Synod 1990 as a ground for its decision on women in office, namely, that the issue of the ordination of women "has not been regarded as a creedal matter, but as a Church Order matter" is truly mystifying (*Acts of Synod 1990*, Art. 92 p. 654). (This statement of Synod 1989 was made as a ground in answering an appeal and was presented without evidence.) Very plainly the Church Order involves a creed (Belgic Confession), and past synods have been guided by both the Church Order and that creed (Belgic Confession).

Synod 1990 did not continue the practice of past synods of providing a scriptural basis for its decision on women in office. In failing to do this, Synod 1990 did not act in accord with Church Order Article 1, which requires that we follow the Belgic Confession's assertions that there is teaching in the Word of God about who is to serve in church offices and that this teaching is to be followed today as well as in New Testament times.

2. Because the 1990 decision to open all offices of the church to women was made in violation of the Church Order, it must be revised. According to Church Order Article 29, "The decisions of assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God and the Church Order." Because Synod 1990 did not follow the Church Order in making this decision, it cannot be considered "settled and binding" and must be rectified.

Classis Minnesota South
Paul E. Bakker, stated clerk

Overture 32: Revise 1990 Decision re Women in All Ecclesiastical Offices

The council of Transcona CRC, Winnipeg, Manitoba, overtures synod to revise the decision of Synod 1990 "that synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church" to read "synod does not permit churches to use the gifts of women members in the authoritative leadership offices of the church but encourages the churches to actively use their gifts in biblical God-glorifying ways in the ministry of Christ's church."

Grounds:

- A. The grounds given by Synod 1990 for changing the long-standing practice and biblical understanding of our church were certainly not substantial enough to warrant a decision of such practical and theological significance.
 1. Ground 1 of Synod 1990: "Report 26, taken as a whole, does not 'provide clear biblical and confessional grounds for extending the "headship principle" from marriage to the church.'" It is simply incredible to us that this ground (or any of the grounds given) would, in the minds of the majority of delegates there, warrant the decision made. Ground 1 is based upon the study committee's *not* completing its mandate. We would be in trouble if synod made radical changes in the church every time a study committee could not fulfill its mandate or could not come to consensus. Since when is lack of clarity (which is often simply a matter of our own lack of comprehension) a standard for making significant decisions in the Christian church?
 - a. Using this as a ground assumes that the two contradictory positions on headship presented in the report are equally valid and acceptable, without pursuing the question of which one is truly faithful to God's Word. This is certainly an inappropriate procedure for a body of leaders in the church to exercise.
 - b. Synod of 1975 declared that "the practice of excluding women from the ecclesiastical offices . . . be maintained unless compelling biblical grounds are advanced for changing that practice" (*Acts of Synod 1975*, p. 78). This represents a solidly Reformed approach to how we order our church government. Synod 1990 didn't even attempt to present compelling biblical grounds for its decision to change the practice of the church. It is possible that many of the delegates who voted in favor of the decision had some sort of biblical grounds in their minds for the way they voted, but those grounds certainly were not advanced as part of the grounds given for the decision that was made.
 2. Ground 2: "Synod 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)." This ground is based on a misleading and highly questionable statement drawn from a synodical decision in 1989.
 - a. It is highly questionable that this issue is not a creedal matter because the Belgic Confession certainly assumes male leadership in

the offices of the church, rooting this in the teaching of Paul in his epistle to Timothy (Belgic Confession Article 30). Article 30 clearly states that the government of the church is to be ordered according to God's Word, not simply according to the local preferences for decency and order (which Ground 2 implies with the claim that it is simply a Church Order matter).

- b. Even if it were the case that the confessions do not directly address the women-in-office issue (they *do* address it, though indirectly), this statement would be very misleading. It gives the impression that if the confessions themselves do not address a particular matter within the church, then it is simply a question of how we can best order/organize the local church today to make it efficient and well regulated. To make the inference "the creeds do not address it; therefore we can simply make our decision according to our own discretion and according to the contemporary context" is to bypass God's Word itself as the fundamental basis for the life and ministry of the church, which the creeds themselves constantly point us back to. Certainly every detail taught in Scripture about the life and ministry of the church is not directly addressed in the creeds. The above implication is a form of creedalism which not only elevates the authority of the creeds over Scripture but also effectively eliminates the use of Scripture in any matter which is not specifically addressed in the creeds themselves. The reference used by Synod 1990 in Ground 2 (not a creedal matter, but a church order matter) was, in fact, used on the floor of that synod to cut off attempts to look at the relevant texts of Scripture. If this was not the intention of this ground, why was the question of what Scripture teaches on the matter not addressed at all in the grounds, when this question was given enough weight to be used as one of the grounds?
 3. The third ground given by synod is not at all a ground for changing the scriptural understanding the Christian church has held for centuries, but rather a ground intended to validate the procedural part of the decision, viz., that each church can use its own discretion on whether to apply the decision or not. This tendency toward congregationalism is an issue in itself, having been used by the church earlier, when a highly controversial decision was made, in order to alleviate some of the resulting frustration and disunity. It certainly adds no substance to the warrant for the momentous decision that was made.
- B. Scripture clearly teaches that headship *does* indeed function in Christ's church (just as it does in the home) and requires that only (qualified) men may serve in the authoritative leadership offices in the church of Jesus Christ.
1. The most straightforward passage in this regard is I Timothy 2:11-3:13. This passage is very clear in its command that a woman must be in full submission and must not teach or usurp authority over a man in the church (2:11-12), and its application is then made to the offices in the church (3:1-13). Paul, inspired by the Holy spirit, clearly sees a direct parallel between the headship/leadership of a man

- in the home and officebearing in the church (3:4-5, 12). Notice that there is no hint that Paul is addressing a specific problem in Ephesus. Rather, the command itself is clearly rooted in the creation norm and the fall into sin, where the created order was reversed (2:13-14). The instructions given in this section of I Timothy are to be followed in the whole of "God's household, which is the church of the living God, the pillar and foundation of the truth" (3:14-15).
2. The other passages commonly referred to (I Cor. 11:2-16; 14:33-35), though less clear in some of the particulars, show clearly that headship and submission are creation principles which must be observed in the church. Likewise, these texts are very clearly intended to have broader application in the church as a whole (not simply addressing a local, temporary problem). When *the text itself* clearly applies the principle on a much broader scale ("as in all the congregations of the saints"—14:33b; "we have no other practice—nor do the churches of God"—11:16) and roots it in the creation norm (11:8-9) or the law of God (14:34), we must not arbitrarily overrule the text's own universal application by saying that it addresses only a local problem and no longer speaks to the New Testament church of today. When this is done, the challenge and warning of 14:36-38 certainly is applicable.
 3. This teaching of God's Word (viz., headship/submission) does not in any way belittle women or make them inferior (to say so would be tantamount to accusing Paul, and thus the Holy Spirit, of contradicting himself or at least of being inconsistent).
 - a. The New Testament clearly demonstrates that women have a very significant, positive, and blessed role in the home and the church. They are very gifted and are called/expected to use their gifts to the glory of God (without the contributions and gifts of women over the history of the CRC, the church would be in big trouble). Too often their gifts and work for the church (and in the home) have been inadequately acknowledged and inappropriately limited. However, to insist that women (or anyone) *must* be able to serve in all the offices of the church in order to faithfully and fully exercise their gifts is ludicrous. There are no gifts which can be used only in the leadership/authoritative offices of the church.
 - b. Likewise, women must be recognized and honored as equal participants in the grace and salvation of God (Gal. 3:28; I Peter 3:7) and as equal imagebearers of God (Genesis 1:27). However, to insist that this requires equal *roles* is an inappropriate and indefensible claim. The statements above about equality can be said just as accurately of believing children and their parents, even though Scripture is very clear that children must submit to and honor their parents and that parents must exercise loving authority over the children. Too many people have swallowed whole the feminist myths that "submission equals inferiority" and that "headship/authority equals lording it over others as their superior." Here again, the biblical balance (of loving, self-sacrificial headship and intentional, active submission) will help get rid of such common misconceptions very quickly.

C. Report 26 to Synod 1990 (by the Committee to Study Headship), which had significant influence in the decision made, is very inadequate and has serious defects (especially in Section IV) which were not recognized by the majority at synod.

1. A crucial aspect of the position against headship (Section IV) was what came to be called the "eschatological hermeneutic" (viz., since Jesus told us that after the resurrection there will be no more marriage—Matthew 22:30—and since we are drawing ever closer to that coming eschatological kingdom, we should right now order our lives more and more according to that coming kingdom, which we already have in part). This hermeneutic (approach to interpreting Scripture) is loaded with problems. Clear instruction given for the New Testament church (of which we are a part) is discarded for speculative implications drawn from a vague allusion to the future, perfect kingdom. And this is done in spite of the fact that Paul himself grounds his instructions in the creation norm ("protological hermeneutic"), an approach which Jesus himself used as well (Matt. 19:4-5, 8). An inherent danger (or reality) of the "eschatological hermeneutic" is that the Bible which we now have becomes more and more obsolete (it has frequently been suggested that the New Testament writers simply *point us*—vaguely—in a certain direction; we are to pick up the ball and run with it in the direction of the vague picture of the consummation kingdom). Can we, on this basis, still claim to hold to the view of Scripture presented in the confessions—"sola Scriptura"—Scripture as our only rule for faith and life (cf. Belgic Confession Art. 3-7)? Likewise, the practical implications of such a hermeneutic must be considered. At what point should we start to annul marriages in the church—after all, that would be closer to the situation in the consummation kingdom? And shouldn't we figure that the cultural mandate is long outdated and that we should cease procreation—after all, there apparently will be no more reproduction in the consummation kingdom? These are just a few of the implications that could be defended with such a hermeneutic.
2. The report often gives the impression that headship with authority is contradictory to the notions of mutuality, equality, use of gifts, etc. It would force us to *choose* between the former and the latter, whereas Scripture often presents these side by side. Likewise, the report presents headship as meaning *either* authority *or* source but gives no reason (biblical or otherwise) why both cannot be elements of headship (which seems to be the case in Scripture).
3. There is a significant amount of speculation in the discussion of I Timothy 2:11-15 about possible circumstances which might have encouraged Paul to write the commands that he did. For such speculation to guide our interpretation of this significant passage would be contrary to sound Reformed hermeneutics, especially when the text itself does not give evidence to support the speculation—and when the text itself gives straightforward grounds for the commands given.

We are called, as officebearers in the church, to give faithful leadership according to God's Word and not to be swayed by contemporary pres-

sure and movements. May we be motivated not by what we want or desire but by a genuine, humble seeking after our Lord's will in this matter.

Council of Transcona CRC, Winnipeg, MB
Peter Wassenaar, clerk

Note: This overture was submitted to Classis Minnesota North but was not adopted.

Overture 33: Revise 1990 Decision re Women in All Ecclesiastical Offices by Declaring It Be Out of Order

Background

Whereas Article 29 of the Church Order stipulates that "decisions of ecclesiastical assemblies shall be reached only upon due consideration" and that "the decisions of the assemblies shall be considered *settled and binding unless it is proven that they conflict with the Word of God or the Church Order*" (*italics ours*); and

Whereas Synod 1975 decided and declared "that the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice" and "that sufficient biblical grounds have not been advanced to warrant a departure from our present practice of excluding women from the ecclesiastical offices recognized in the Church Order" (*Acts of Synod 1975, pp. 78-79*); and

Whereas Synods of 1984 and 1985 adopted official statements regarding headship, including in 1984 "that the man should exercise primary leadership and direction-setting in the home and in the church" and "that in consistories where the distinction between general and restricted consistory is not made, women deacons may not function as elders" (Art. 88) and in 1985 that "the biblical headship principle as formulated by the Synod of 1984 . . . implies that only the male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985, Art. 89*); therefore

Overture

The council of the CRC of Smithers, British Columbia, overtures synod (in accordance with Church Order Article 31) to revise the decision of Synod 1990 permitting "churches to use their discretion in utilizing the gifts of women members in all the offices of the church" by declaring said decision to be out of order.

Ground: All the grounds provided by Synod 1990 failed to prove that any of the official declarations and decisions of Synods 1975, 1984, and 1985 regarding the practice of excluding women from ecclesiastical offices "conflict with the Word of God or the Church Order," as stipulated by Article 29 of the Church Order. Merely declaring that Report 26, taken as a whole, does not "provide clear biblical and confessional grounds for extending the 'headship principle' from marriage to the church" does not in-

validate the synodical decisions of 1975, 1984, and 1985 but rather points to the poor structure and inconclusive language of Report 26 (1990).

Note: This, then, is a new and sufficient ground to validate reconsideration of this issue, as required by Church Order Article 31.

Council of Smithers, BC, CRC
R. J. Spyksma, clerk

Note: This overture was submitted to Classis British Columbia North-West but was not adopted.

Overture 34: Reverse 1990 Decision re Women in All Ecclesiastical Offices

The council of Penticton, British Columbia, CRC overtures synod to reverse the decision of Synod 1990 "to permit churches to use their discretion in utilizing the gifts of women in all the offices of the Church" and to retain the wording of Article 3-a of the Church Order, namely, "confessing male members of the Church who meet the biblical requirements are eligible for the offices of minister, elder, and evangelist."

Grounds:

1. The decision was contrary to Scripture.

Clear biblical commands forbid the ordination of women to positions of leadership in the church, as the following examples show:

- I Corinthians 14:33b-34: "As in all the congregations of the saints, women should remain silent in the churches. They are not allowed to speak, but must be in submission as the Law says." Paul emphasizes this rule by stating in verses 37 and 38 of this passage that what he is writing is the Lord's command and by warning, "if he ignores this, he himself will be ignored."
- I Timothy 2:11-14: "A woman should learn in quietness and in full submission. I do not permit a woman to teach or to have authority over a man; she must be silent. For Adam was formed first, then Eve. And Adam was not the one deceived; it was the woman who was deceived and became a sinner."

2. The decision was contrary to our confessions.

Synod 1990 in its decision to open all offices of the church to women contravened Article 30 of the Belgic Confession, which states, "we believe that this true Church ought to be governed according to the spiritual order that our Lord has taught us in his Word. This "spiritual order" is circumscribed in the conclusion of this article: "By this means everything will be done well and in good order in the church, when such persons are elected who are faithful and are chosen according to the rule that Paul gave to Timothy." In ignoring the command passed on to the church through Paul's letter to Timothy in I Timothy 2:11-14, Synod 1990 went against the clear intent of our confessions.

3. In Synod 1990's decision no compelling biblical grounds have been advanced for changing the practice of excluding women from the office of minister and elder.

- a. Our own Church Order Article 29 and Article 31 both point out that in order for an established policy in the church to be changed, the burden of proof for the change lies with the assembly making the revision:

Decisions by ecclesiastical assemblies shall be reached only upon due consideration. The decision of the assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order.

(Church Order Art. 29)

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.

(Church Order Art. 31)

- b. Synod 1990, in its decision to allow churches to utilize the gifts of women in all the offices of the church, based its decision partly on Ground "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."

(Acts of Synod 1990, p. 654)

Report 26, by its own admission, did not provide such clear biblical grounds. However, neither did Report 26 provide clear biblical and confession grounds for changing our practice of extending the headship principle to the church.

- c. Synod 1975 declared that the practice of excluding women from ecclesiastical offices be maintained unless compelling biblical grounds are advanced for changing that practice. Both Synod 1984 and Synod 1985 reaffirmed that position.

Synod 1990, in proceeding to change the accepted practice of our church without providing compelling biblical reasons for doing so, violated our Church Order by overruling the decisions of three earlier synods without providing the church with clear proof that the decisions of these earlier synods "conflicted with the Word of God"

(Church Order Art. 29).

- d. For all of these reasons, Synod 1990 not only heightened the sense of alienation among members of our denomination but also, by proceeding with such a momentous decision while failing to provide clear biblical reasons to do so, opened the way for deciding other important issues in a way which goes clearly against our covenanted policy of the past.

Council of Penticton, BC, CRC
Steve Warchola, clerk

Note: This overture was submitted to Classis British Columbia South-East but was not adopted.

Overture 35: Rescind the 1990 Synodical Decision to Open the Offices of Elder and Minister to Women

The council of Goshen, New York, CRC overtures synod to rescind the 1990 synodical decision to open the offices of elder and minister to women.

Grounds:

1. Biblical

a. I Timothy 2:11-3:13

In Paul's instructions on worship, he states that women are not permitted to teach or have authority over men. He supports this directive by referring to the creation of Adam and Eve and the subsequent deception by Satan. Eve was created from Adam to be his helper, and it was Eve who was initially deceived into becoming sinful.

b. I Corinthians 14:34-35

This passage clearly forbids any form of public speaking by women in church. In fact, Paul calls such speaking a disgrace.

c. Titus 1:5-6

As he also states in I Timothy 3:2, Paul lists as a qualification for the office of elder that such a person must be the husband of one wife, thus male, not female.

2. Confessional (*Psalter Hymnal*, 1959 edition)

a. Belgic Confession Article 30

"By these means everything will be carried on in the church with good order and decency, when faithful men are chosen, according to the rule presented by St. Paul in his epistle to Timothy."

b. Belgic Confession Article 7

"... it is unlawful for any one, though an apostle, to teach otherwise than we are now taught in the Holy Scriptures: nay, though it were an angel from heaven, as the apostle Paul says. For since it is forbidden to add unto or take away anything from the Word of God, it does thereby evidently appear that the doctrine thereof is most perfect and complete in all respects."

c. Belgic Confession Article 3

"We confess that this Word of God was not sent nor delivered by the will of man, but that men spake from God, being moved by the Holy Spirit"

3. In repudiation of Report 26 (1990)

Report 26 does not provide sound biblical proof to open the offices of elder and minister to women.

a. First, God created Adam, then later Eve as a help meet for Adam. She was created from Adam. It was Eve who was deceived by Satan into eating from the forbidden tree of the knowledge of good and evil. Eve's initiative in sinning was punished by God, who proclaimed, "Your desire will be for your husband, and he will rule over you" (Gen. 3:16), thus reestablishing man's leadership.

b. Report 26 also states that women such as Miriam, Huldah, Priscilla, and Lydia had positions of leadership in the Bible (Article III, C, 1). However, each of these women is mentioned only briefly, and their

- positions of authority are questionable. Miriam, sister of Moses and Aaron, was punished by God for challenging the authority of Moses, and she became leprous. Priscilla is always mentioned along with her husband, Aquila. Lydia welcomed "the brothers" to meet in her home. And although God spoke to Hilkiah through the prophetess Huldah, she is mentioned only this one time, and that she held a position of leadership is not clearly evident.
- c. Throughout the Old Testament, the office of priest, who offered the sacrifices and blessed the people, was reserved for men. In the New Testament, Jesus called to himself twelve men to be disciples. Report 26 states that Jesus commissioned the women on his resurrection morning (Article III, C, 4). This "commission" was to tell his disciples that he had risen from the dead. His great commission to baptize and make disciples of the nations was spoken to his remaining eleven disciples, not to the women (Matt. 28:16-20).
 - d. God called men such as Paul and Timothy to be leaders in the early church. God called the Reformers Huss, Luther, Calvin, Zwingli, Knox, and de Bres—all men—to bring the church to repentance and truth. Throughout history, God has established an order or pattern concerning the leadership of his church, a pattern that always puts men in positions of authority. Even in the biblical analogy which calls Christ the bridegroom and the church his bride, an inequality is assumed: Certainly the bride (church, female) is not equal to the bridegroom (Jesus, male).

God states in Malachi 3:6, "I the Lord do not change." Yet there are those who think the authority of men over women in the church was meant only for biblical times and is not relevant today. Because God does not change, the truth of his holy Scripture will always be relevant. It is this truth that demands that the synodical decision of 1990 concerning the opening of offices of elder and minister to women be overturned.

Council of Goshen, NY, CRC
Henry De Vries, clerk

Note: This overture was submitted to Classis Atlantic Northeast but was not adopted.

Overture 36: Appoint a Study Committee to Articulate Biblical Grounds for 1990 Decision and Defer Action on Ratification of Church Order Article 3

Classis Minnesota North overtures synod (1) to appoint a study committee to articulate biblical grounds for the 1990 decision of synod which permits "churches to use their discretion in utilizing the gifts of women members in all the offices of the church" and (2) to defer action on ratification of the proposed change of Article 3 of the Church Order until this committee has reported.

Ground: The articulation of biblical grounds for the decision will serve the peace of the church.

Classis Minnesota North
David A. Zylstra, stated clerk

Overture 37: Delay Ratification Until Clear Biblical Evidence Is Presented

The council of Agassiz, British Columbia, CRC overtures synod not to ratify the decision of Synod 1990 to open the offices of elder and minister to women until clear biblical evidence is presented to warrant that decision.

Grounds:

1. The debate about women in office has been before the churches for some time, but no clear biblical evidence has been provided to open the offices of elder and minister to women. Synod 1990 dealt with Report 26, which gave reasons for and against women in office. The minority advisory committee stated that no clear biblical evidence was presented by the study committee that presented Report 26. The advisory committee recommended that synod continue and augment the committee with the following expanded mandate:
 - 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 decision of Synod 1984 and 1985.
 - b. To report to Synod 1992.

(*Acts of Synod 1990*, p. 649)

2. This advice of the committee was endorsed by Professor John Stek of the seminary faculty and Dr. James A. DeJong, president of the seminary. These two men urged synod to adopt the recommendations of the advisory committee minority.
3. Synod did not heed that advice and defeated the recommendations by a vote of 92 to 88. But we believe that, since this decision needs to be ratified in 1992, there is still sufficient time to overture synod to do more study to answer some of the concerns expressed in the overtures which were before Synod 1990.

Council of Agassiz, BC, CRC
Bill Doeve, clerk

Note: This overture was submitted to Classis British Columbia South-East but was not adopted.

Overture 38: Retain Church Order Article 3 in Its Original Form

Terra Ceia, North Carolina, Christian Reformed Church overtures synod to retain Article 3 of the Church Order in its original form: "Confessing male

members of the church who meet the biblical requirements are eligible for the office of minister, elder, and evangelist."

Grounds:

1. This conforms to the basic teachings of Scripture.

Galatians 3:28 has been widely used as the biblical basis for opening the offices of elder and pastor to women. A careful study of this verse teaches that the redemption of mankind is in view and is applicable to all people. While this verse teaches that all are spiritually equal in Christ, it does not teach that the roles of men and women are the same nor that women properly serve in the office of elder.

The Bible, our guidebook for living as God's people and for instructions to the church as it comes together in worship, does not allow for or permit women in the office of minister.

Referring to much more than a local situation or customs of a particular race or age, Paul writes,

women should remain silent in the churches. They are not allowed to speak, but must be in submission, as the Law says. If they want to inquire about something, they should ask their own husbands at home; for it is disgraceful for a woman to speak in the church. Did the word of God originate with you? Or are you the only people it has reached? If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command. If he ignores this, he himself will be ignored.

(I Cor. 14:33-38)

What is more, writing to Timothy, who is working in Ephesus (I Tim. 1:2), and giving direction about God's will for worship, Paul, inspired of the Spirit, says that men who lead in prayer should be careful to do it worthily (I Tim. 2:8). Also, women should dress with modesty and restraint as they worship (I Tim. 2:9-10). It becomes the woman to learn in quietness and full submission and not to assert herself in a position of teaching authority over a man. Paul's reference in subsequent verses to the mind and purpose of the Creator shows clearly that what is expressed here is not limited only to women in that day and culture, but is a guiding principle for universal application.

After dealing with worship in chapter 2 of I Timothy, the apostle moves to instructions from God regarding government and regulation of the church. Qualified to serve in the office of elder or overseer is a man who is of good reputation and above reproach, the husband of one wife (women are not husbands), temperate, self-controlled, respectable, hospitable, able to teach, not given to much wine, but gentle, not violent, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect (I Tim. 3:2-4). These are high requirements, obviously limited to men, as we see here, but desired of the Lord.

Summing up these clear-cut instructions, Paul says in verses 14 and 15, "Although I hope to come to you soon, I am writing you these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth."

As he writes to his coworker Titus, busy on the island of Crete, Paul gives virtually identical instructions about who is to serve and what

the requirements are of those who fill the office of elder (Tit. 1:5-9).

We certainly need not expect any clearer instructions from God with regard to who the pastor and elder are to be. No other passages of Scripture set these explicit teachings aside. These writings of the apostle are God's latest messages directing the emerging church of the ensuing centuries.

The above passages do not teach that women are inferior to men nor that women have inferior duties to do in home or church. Scripture teaches throughout that men and women are spiritually equal in the sight of God, but they have distinctly different God-given roles, and the Lord of creation and King of the church designed it that way.

2. This is in harmony with Article 30 of the Belgic Confession.

The second ground for synod's action in 1990 to open all the offices of the church to women members is that "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).

Early on, during the second session, when many delegates were hardly aware of what was under discussion, Synod 1989 adopted the decision that the "women in office issue has not been regarded as a creedal matter, but as a Church Order matter" (Ground 2, p. 433). This statement was left to stand, though many delegates did not grasp its full significance. During the twelfth session of Synod 1989, after more thoughtful reflection on the part of many delegates, a motion was made from the floor to reconsider this significant issue of creed and office. The motion was not sustained, for whatever reason.

However, subsequently, Synod 1990, used as a second ground for its momentous decision to open all ecclesiastical offices to women the very decision which the previous synod had so questionably adopted. This strategy only adds insult to injury and escalates the Christian Reformed Church into ever-increasing error.

What is important to understand is that there is integrity between Scripture, the creed, and the Church Order. As the Word of God—in this case Paul's first letter to Timothy—teaches that the office of elder is to be held by eligible male members, so the Belgic Confession, which bases its content on this specific part of Scripture, also teaches the same thing (Art. 30).

The issue of men serving in the office of elder is, then, a biblical matter and, subsequently, a creedal matter. In the light of this, it can only be concluded that as the Word of God states the requirements for office and the Belgic Confession, properly based on the Word of God, restates the requirements for office, so, obviously and consistently, the Church Order, rooted in both Word and creed, rightly retains the requirement of Church Order Article 3 that "Confessing male members of the church who meet the biblical requirements are eligible for the office of minister, elder, and evangelist."

3. This honors what the Bible says about headship functioning in both home and church.

Already in Genesis 2, before the fall into sin, male headship and leadership were established. With the fall, relationships and roles were distorted. Since then, even under the process of divine redemption,

male leadership has often been carried out with a heavy hand or has been rejected. God designed that men exercise sensible and sensitive leadership. Throughout the Old Testament we find that the covenant life of Israel is governed according to this pattern of male leadership.

In the New Testament several passages affirm male leadership in marriage and the church (I Tim. 2:11-3:13; Eph. 5:22-23; I Cor. 11:2-16; I Cor. 14:33-35). The man is to exercise primary leadership and authority in teaching and in governing, according to these passages, in both marriage and the church. They also suggest that this practice is rooted in the order of creation.

In addition to the headship which we see and which we believe is found in the home and paralleled in the church, is the headship and direction-setting which Christ gives directly to his church. This is stated in Acts 20:28. "Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers." In Titus 1:5b Paul tells Titus, "The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town as I directed you."

Our Reformed understanding of the covenant has led us to appreciate the family as a divine institution and as the basic structure for the development of the life of the church. In the family the father is the head of the household; with him rests the final decision-making and direction-setting authority. Therefore, both by parallel and by way of direct divine commission this principle of headship is reflected in the ruling structure of the church when the exercise of rule and teaching authority is assigned to male members.

4. This is in concert with the practice of the historic Christian church of every generation.

Nowhere, outside of a few exceptions, has Article 3 of the Church Order as Synod 1990 proposes it been modeled in the Old Testament or the New Testament. Neither has the ordination of women to the offices of elder and minister been practiced throughout Reformed church history. Only lately has it been introduced, contrary to Scripture and our heritage, in all probability on account of recent secular influences.

5. This undergirds, maintains, and promotes the unity so much desired and so essential to the ongoing work of the Christian Reformed Church.

Changing Article 3 of the Church Order as a result of questionable and unbiblical exegesis can only occasion serious disunity in the Christian Reformed Church. This disunity or division will be evidenced, for example, in the following ways:

A sense of oneness will vanish when conscientious members worshiping in other Christian Reformed churches across the U.S.A. and Canada find women elders and preachers in charge. They will be unable to worship with a clear conscience.

If women are delegated to our major assemblies, there will be tension and acrimony. How can two walk together unless they are agreed? On account of conscience shaped by the Word of God, some delegates in all probability will refuse to attend deliberations where women are seated officially.

Members who do not concur with the changing of Article 3 of the Church Order will find it difficult if not impossible to contribute to institutions,

agencies, and ecclesiastical entities which promote and ordain women to all offices. They will feel that in so doing they are joining and putting their stamp of approval on that which is not in accord with biblical teaching.

Council of Terra Ceia, NC, CRC
Henry Vander Weit, clerk

Note: This overture was submitted to Classis Hackensack but was not adopted.

Overture 39: Provide Pastoral Guidance for Disgruntled Church Members

Classis Illiana overtures synod to appoint a committee to provide Synod 1992 with recommendations for pastoral guidance for those individuals and churches who become disgruntled over the ratification or nonratification of the change in Article 3 of the Church Order by Synod 1992.

Grounds:

1. Whatever happens at Synod 1992 regarding Church Order Article 3, part of the church will be displeased and disappointed.
2. Such disappointment and displeasure (on either side of the question) could breed denomination-wide dissent and division.
3. Synod ought to feel an obligation to address any troubling concerns that develop in the wake of Synod 1992.

Classis Illiana

Laryn Zoerhof, stated clerk

Overture 40: Remind Churches Neither to Circulate Charges Nor to Act on Rumor; Instruct Classes to Discipline Councils That Disregard Church Order

Background

For the past two decades we have studied the issue of women in church office. "Some of the most gifted theological minds and pastoral hearts in our denomination have wrestled with this matter . . . on which there are differences between honest, sincere, committed, devout, and well-intentioned Christian brothers and sisters" (*Acts of Synod 1984*, p. 286). After a great deal of prayerful consideration, Synod 1990 adopted Overture 8, in which a classis asked synod to declare "that the churches are permitted to use their own discretion in utilizing the gifts of women members in all the offices of the church" (*Agenda of Synod 1990*, p. 417).

Shortly after synod, the newsletter of an alternative seminary in the denomination reported that "the 1990 CRC synod took action on women in office for which no overture this year asked. . ." That same false charge was repeated by others who, in stark contrast to the 1984 synodical report, proclaimed that "we are a divided church—divided between two parties, and one party at least advocates disobedience to the word of God." One church council sent a letter throughout the denomination charging the denomination with apostasy and making a number of other false charges

against fellow Christians. Another council sent a letter throughout the denomination protesting various synodical decisions from 1973 to the present. An organization of concerned people sponsored speakers who encouraged congregations to secede from the denomination. And this type of activity has not been restricted to the issue of women in office. Two councils displeased with the work of a committee of one of our boards distributed confidential information, repeated unsubstantiated charges, and leveled new charges against denominational leaders in letters sent to other councils in the denomination.

The activity described above violates the ninth commandment, which calls us to give testimony that is true and "to guard and advance [our] neighbor's good name." In addition, it violates the appeal process to which all of us have agreed. It also hinders the unity of the church, for which our Savior prayed, and is a poor testimony to a world which looks to the church for healing and for example.

Our denomination has a very high regard for the truth of Scripture. We seriously study it as we seek to discern what God says to us, and we benefit from the insights and experiences of fellow believers. As we have striven to know the truth, we have also demonstrated a very high regard for truthfulness. In the face of similar activity Synod 1971

1. Expressed "strong disapproval of the circulation of charges against persons, institutions, and ecclesiastical gatherings in the church by persons or groups, contrary to good order in the church and the requirements of Scripture . . ."
2. Reminded "consistories and individuals to refrain from acting on rumor or circulated reports in an official way without first inquiring whether the persons circulating such reports have themselves directly presented their grievances to the allegedly offending persons or institutions and sought redress through proper ecclesiastical channels."
3. Reiterated "that consistories have the duty to admonish and deal with members who persist in functioning individually or through extra-ecclesiastical organizations in attacking the church, in fomenting divisiveness in the body of our Lord, and in slandering fellow members."

(Acts of Synod 1971, p. 108)

In 1974 synod reinforced 3 (above) and instructed "consistories to deal in a disciplinary way with members who are actively involved in such divisive activities" (*Acts of Synod 1974*, p. 95).

We as a denomination have provided for appropriate and acceptable ways of addressing the decisions of our properly constituted assemblies. We do not have a congregationalist form of government and do not support the sending of letters to other councils. We have covenanted to work within a council-classis-synod structure and have described that in our Church Order. Article 29 states that "the decisions of the assemblies shall be considered settled and binding unless it is proved that they conflict with the Word of God or the Church Order." Articles 30 and 31 indicate that such decisions may be addressed by appeals and by requests for revision.

Overture

Classis Lake Erie overtures synod to

1. Remind the churches of the 1971 and 1974 synodical decisions regarding "the circulation of charges against persons, institutions and ecclesiastical gatherings...."
2. Remind the churches to honor the provisions of Reformed church polity, specifically Articles 29-31 of the Church Order.
3. Instruct classes to exercise appropriate discipline when councils disregard the provisions of the Church Order.

Ground: Individuals, organizations, and church assemblies are attacking the church, fomenting divisiveness in the body of our Lord, and slandering fellow members.

Classis Lake Erie

George Vander Weit, stated clerk

Overture 41: Appoint Pastoral Committee to Address Areas of Denominational Concern

Classis Eastern Canada overtures synod to appoint a committee (1) to assess and address the areas of concern and disagreement within the denomination and (2) to provide a report for the churches on how the decision of 1990 is in harmony with God's Word in light of different hermeneutical/exegetical views.

Grounds:

1. The current concern and division within the denomination warrant a synodical committee to do this kind of pastoral work.
2. The churches of the denomination need guidance from the denomination and not only from separately organized groups (W-CRC, Committee of Concerned, etc.).
3. The denomination as a whole was unprepared for the decision of 1990 and is looking for explanations of Synod 1990's decision in light of previous synodical decisions on the understanding of biblical passages.

Classis Eastern Canada

John Kerssies, stated clerk

Overture 42: Adopt Declarations of Section IX of the Creation and Science Report, Including Item F

Classis Hudson overtures synod to adopt the declarations of Section IX of the report of the Committee to Study Creation and Science, including F:

The church declares, moreover, that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out all theories that posit the reality of evolutionary forebears of the human race.

Grounds:

1. The reasons given by the minority in Section XI, D of the report.
2. Scripture. Genesis 2:7: "Then the Lord God formed man of the dust from the ground, and breathed into his nostrils the breath of life, and man became a living being." Genesis 3:16: "By the sweat of your face you shall eat bread, till you return to the ground, because from it you were taken, for you are dust and to dust you shall return." Ecclesiastes 12:7: "And the dust returns to the ground it came from, and the spirit returns to God who gave it."
3. Belgic Confession Article 12: "We believe that the Father created heaven and earth and all other creatures from nothing, when it seemed good to him, by his Word—that is to say, by his Son. He has given all creatures their being, form, and appearance, and their various functions for serving their Creator...." Article 14: "We believe that God created man from the dust of the earth and made and formed him in his image and likeness...."

Classis Hudson

Donald P. Wisse, stated clerk

Overture 43: Reject Declaration F (Section IX) of Report 28

Classis Grand Rapids East overtures synod not to approve Declaration F, recommended by a minority of the Committee to Study Creation and Science.

Grounds:

1. Recommendation E is clear and comprehensive in safeguarding the church's confession with respect to the uniqueness of humanity as imagebearers of God.
2. Recommendation E is decisive and sufficient in addressing the pastoral concerns raised in reasons "c" and "d" of the minority recommendation.

Classis Grand Rapids East

John Vanden Berg, stated clerk

Note: Informational material is on file in the general secretary's office.

Overture 44: Endorse Minority Declaration of Committee on Creation and Science That Rules Out Animal Ancestry for the Human Race

Classis Niagara overtures synod to endorse the following minority declaration of the report from the Committee to Study Creation and Science:

The church declares, moreover, that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out all theories that posit the reality of evolutionary forebears of the human race.

Grounds:

1. The impetus for rejecting such theories is implicit in the kind of theorizing rejected in Declaration E: the evolutionary idea of an animal ancestry for the human race does in fact erode the doctrine of the uniqueness of human beings as imagebearers of God.
2. This declaration, though negatively stated, expresses the positive thrust of the Belgic Confession, the Heidelberg Catechism, and Report 44 in their cumulative teaching concerning human origins.
3. From time to time crises arise in the life of a church, often unprecedented, which call for taking a clear stand on a vital issue. The question of human origins is one such issue. On this point developments in our church communities over the past quarter century have brought us now to such a moment of decision.
4. This declaration touches on one of the most sensitive points in our current disputes. Evasive action on this issue can only add to the tensions already present among us. The well-being of the church calls for a candid statement on this important matter.
5. The question of animal antecedents to the human race is the most difficult aspect of evolutionary theory for Christians to accept. If the idea of a primate lineage is allowed, it is difficult to see how the entire theory has not thereby been acceded to.

Classis Niagara

Gerrit Veeneman, stated clerk

Overture 45: Endorse Declaration IX, F of the Report on Creation and Science

Classis California South overtures synod to endorse Declaration IX, F of the Report on Creation and Science:

The church declares, moreover, that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out all theories that posit the reality of evolutionary forebears of the human race.
(*Agenda for Synod 1991*, p. 410)

Grounds:

1. The preceding Declaration E provides insufficient guidelines on how to interpret the early chapters of Genesis and implies that scientists may continue to work with theories that posit the reality of evolutionary forebears. Such an implication contradicts the forceful wording of an earlier statement in the report itself which reads,

Any interpretation which calls into question the event character of the story told in these first and fundamental chapters of the Bible must be firmly rejected, whatever difficulties this may cause with respect to the scientific evidence.

(*Agenda for Synod 1991*, p. 404)

2. Scripture teaches that the event character of the creation of man includes his being made from the dust of the earth:

... then the Lord God formed man of the dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.
(Gen. 2:7)

3. That event is confirmed in the confessions which address the unique creation of man:

We believe that God created man out of the dust of the earth, and made and formed him after His own image and likeness, good, righteous, and holy, capable in all things to will agreeably to the will of God.

(Belgic Confession Art. 14, *Psalter Hymnal*, 1959 edition)

4. Failing to adopt Declaration F allows for teachings that run contrary to Report 44 of 1972:

While thus acknowledging that the findings of science in general may be the occasion for reexamining a traditional interpretation, we in the Reformed tradition have also been on guard against the possibility of science contradicting the interpretation of Scripture.

(*Acts of Synod* 1972, pp. 515-16)

If one asserts, for example, that science makes it impossible to believe any longer that there was historically an original man and woman who were the ancestors of the human race, then the principle that Scripture is its own interpreter is no longer being maintained. Although scientific evidence may become the occasion for a reexamination of a traditional interpretation, any interpretation must be based on principles germane to and garnered from Scripture itself. Ultimately, the validity of every interpretation must be judged in terms of whether it agrees with Scripture's own interpretation of itself, and whether it contributes to a clearer insight into the Scripture's message as a whole.

(*Acts of Synod* 1972, p. 516)

The church may not, however, allow its message to be made dependent upon the scientific enterprise, nor allow scientific findings to dictate its interpretation of the Bible, nor allow the claims of science to call into question its confession of biblical authority, nor allow any science, including theology, to determine what is believable and what is not believable in the Bible. For such concessions to science would mean reversing the right order of Christian thinking. Scripture itself is the lamp to our feet and light upon our path as we walk through the various fields of scientific inquiry.

(*Acts of Synod* 1972, p. 540)

5. Three grounds already stated under minority Declaration F in the study report provide strong support:

- a. From time to time crises arise in the life of a church, often unprecedented, which call for taking a clear stand on some vital issue. The question of human origins is one such issue. On this score developments in our church communities over the past quarter century have brought us now to such a moment of decision.
- b. This declaration touches on one of the most sensitive points in our current disputes. Evasive action on this issue can only add to the tensions already present among us. The well-being of the church calls for a candid statement on this important matter.
- c. The question of animal antecedents to the human race is the most difficult aspect of evolutionary theory for Christians to accept. If this idea of a primate lineage be allowed, it is difficult to see how the entire theory has not thereby been conceded.

(*Agenda for Synod* 1991, p. 412)

Classis California South
James Howerzyl, stated clerk

Overture 46: Adopt Declaration F (Section IX) of Report on Creation and Science

Classis Alberta North overtures synod to adopt Declaration F (Section IX), a minority recommendation, of the report from the Committee on Creation and Science.

Ground: Declarations A through E of the report do not reflect completely what the Bible teaches regarding the creation of man. The minority recommendation, Declaration F (Section IX), states in clear language that man did not come from animals through macroevolution because Adam and Eve were created in the image of God.

Classis Alberta North

Nicholas B. Knoppers, stated clerk

Overture 47: Declare That Teachings of Scripture and Confessions Rule Out Evolutionary Forebears to Humans

The council of Williamsburg, Ontario, CRC overtures synod to declare that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out all theories that claim the reality of evolutionary forebears to the human race.

Grounds:

1. Biblical evidence

The Bible views Adams as a historical figure. The Old Testament repeatedly refers to the person Adam (Gen. 5:1; I Chron. 1:1; Job 31:33; Hos. 6:7). This is also true of the New Testament (Luke 31:33; Rom. 5:14; Jude 14). When Jesus speaks about marriage, he points to the creation of male and female as recorded in Genesis 2. The unity of the human race through Adam is repeatedly and emphatically stated (Acts 17:26; Rom 5:12). Jesus refers to the historical fall of Adam (John 8:44). The apostle Paul taught the historicity of mankind's fall into sin through Adam (II Cor. 11:3; I Tim. 2:13-14). Adam and Jesus are compared to covenant heads (Rom. 5:12ff.).

2. Implications for hermeneutics and theology

If Adam and Eve are not historical persons, the same is true of their descendants. Why accept Cain and Abel as historical if their parents are not? Yet Cain and Abel are clearly referred to as real people who lived in space and time (Gen. 4:17-27). The evolutionary ideas of an animal ancestry for the human race erodes both the doctrine of the uniqueness of human beings as imagebearers of God and the doctrine of original sin.

3. The confessions

The confessions clearly state the church's belief in Adam and Eve as our original parents.

- a. Heidelberg Catechism Lord's Day 3 (Q. and A. 7); Lord's Day 7 (Q. and A. 20)
- b. Canons of Dort I, 17
- c. Belgic Confession Articles 14, 15, 16, 17

4. The unity of the church

"This declaration touches on one of the most sensitive points in our current disputes. Evasive action on this issue can only add to the tensions already present among us. The well-being of the church calls for a candid statement on this important matter" (Report of the Committee on Creation and Science, p. 412).

5. Conceding evolution

"The question of animal antecedents to the human race is the most difficult aspect of evolutionary theory for Christians to accept. If this idea of a primate lineage be allowed, it is difficult to see how the entire theory has not thereby been conceded" (Report of the Committee on Creation and Science, p. 412).

6. Form of Subscription

When officebearers sign the Form of Subscription, they bind themselves to the clear and indisputable teaching of Scripture and the confessions, which include the historic Reformed stance on the historicity of our first parents—Adam and Eve.

Council of Williamsburg, ON, CRC
Heine Veerman, clerk

Note: This overture was submitted to Classis Eastern Canada but was not adopted.

Overture 48: Reject Declaration F (Section IX) in Report 28 and Alter Declaration E

The council of Kildonan CRC, Winnipeg, Manitoba, overtures synod not to accede to minority Declaration F found in the creation and science report but to change Declaration E to read as follows (changes are italicized):

The church confesses that humanity is uniquely created as the imagebearers of God and rejects all theorizing that tends either to minimize or to obliterate this created uniqueness, *such as theories that posit the reality of evolutionary forebears determining the nature of the human race.*

Grounds:

1. The evolutionary idea that the nature of the human race has been determined by animal ancestry does in fact erode the doctrine of the uniqueness of human beings as imagebearers of God.
2. However, studying the possibility of evolutionary forebears while still affirming the uniqueness of mankind as imagebearers of God ought to remain a viable option for members of our church.

Council of Kildonan CRC, Winnipeg, MB
Gerald Wyenberg, clerk

Note: This overture was presented to Classis Minnesota North but was not adopted.

Overture 49: Adopt Declaration F (Section IX) in Report on Creation and Science

Background

The synodical Committee on Creation and Science contains the following minority declaration: "The church declares, moreover, that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out all theories that posit the reality of evolutionary forebears of the human race" (IX, F).

The majority gives three reasons why synod should not accede to the position of the minority:

- a. Historically the Christian church in general has been reticent to issue formal declarations or confessional statements in this area. The Christian Reformed Church also has not considered it necessary to issue such a confession regarding this matter. There is wisdom in such a position.
- b. Many members of the Christian Reformed Church are working in this area and are considering the evidence and, what is not yet clear, the impact it may have both on scientific theory and the understanding of the biblical account. The church should allow them to contribute to a resolution of the problem. Further study in this area is necessary.
- c. The church should not bind the consciences of its members beyond what is the clear and indubitable teaching of Scripture and the creeds (cf. Section VIII, Summary Conclusion J, the second part).

(Report of Committee on Creation and Science,
Agenda for Synod 1991, p. 412)

We disagree with all three reasons. With respect to the first reason, our denomination and most Christian denominations have rejected the traditional notion of evolution (the candelabra theory) which states that mankind developed from evolutionary forebears in at least three different places.

Nearly all Christians hold that the first humans were a single set of parents. Christians also dismiss the notion of random evolution embraced by many modern scientists. We believe that God has a purpose in everything that we see around us. When Scripture touches on matters of science, what Scripture says takes precedence, and any scientific theory contradicting it must be dismissed.

The second reason states that further study must be done. A great amount of study has been done. In the scientific community many are calling into question the traditional teaching of evolution. Many reject the idea of tiny, incremental changes over vast periods of time. A very prominent non-Christian paleontologist, Stephen Gould of Harvard, has advanced the concept of punctuated equilibrium, which states that the fossil record suggests sudden and drastic changes in the various species and that these changes occurred in relatively short periods of time. While we disagree with Gould's position, it nonetheless exposes the inadequacy of the traditional notion of evolution.

We affirm the need for continuing to study and learn from God's created order. However, while recognizing the need for academic freedom, we also believe that there are limits to what the Christian scientist may believe. Scientific theories on the origins of humankind will never be lacking, but we should not place on hold what we believe to be the clear teaching of Scripture while scientists do their theorizing. This third reason is the most important of the three, as is reflected in the grounds given below.

Overture

Therefore, Classis Orange City overtures synod to adopt minority Declaration F in the report on creation and science.

Grounds:

1. Scripture teaches clearly that Adam was a special creation. Not only does the writer of Genesis affirm this, but also the apostle Paul, who says, "The first man was made of the dust of the earth" (I Cor. 15:47).
2. The Belgic Confession Article 14 asserts, "We believe that God created man out of the dust of the earth . . ."
3. The uniqueness of humans as imagebearers of God is undermined if we allow the possibility of hominids or other evolutionary forebears.
4. The Belgic Confession Articles 2, 5, and 7 affirm the priority and supreme authority of special revelation.

Classis Orange City
Jack M. Gray, stated clerk

Overture 50: Reject Report on Creation and Science

Classis Alberta South overtures synod not to adopt the report of the Committee on Creation and Science.

Grounds:

1. The report compromises the Reformation principle of "sola Scriptura" by essentially putting general and special revelation on the same level, as demonstrated by the following excerpts:

Thus we confess that there are two books of revelation, which are different yet mutually interdependent. . . . We now need both books of revelation to understand each.

(*Agenda for Synod 1991*, p. 372)

It is also true that there is a considerable body of evidence for which evolutionary theory has greater explanatory power than any comparable alternative theory available today. That evidence cannot be discounted or dismissed by Reformed scientists, because they believe that the givens of creation, the actual phenomena of the world . . . come to us with the divine authority of general revelation and may not be denied.

(*Agenda for Synod 1991*, p. 404)

While we do not wish to deny that the authority of general revelation is, by itself, a divine authority, the crucial question at stake here is the availability, acceptance, and clarity of this revelation *for us* in our post-fall condition. Calvin's illustration of the spectacles of God's Word does not inform the report and does not function as it should.

- Note Belgic Confession Article 2: "He makes Himself *more clearly and fully known to us* by His holy and divine Word." Cf. also Canons III/IV, 1: "in the place thereof became involved in blindness of mind, horrible darkness, vanity, and perverseness of judgment" (cf. also Article 4). The report does not adequately take into consideration the noetic effects of sin in man (cf. Romans 1:21).
- "it [revelatio generalis] is by us, too, not clearly understood. . . . The Christian religion . . . needs the Holy Scriptures, and it is for us *the*

source, the only reliable source, of the knowledge of God for our salvation." (Dr. K. Dijk, *Korte Dogmatiek*)

- "This 'knowledge' can never be isolated from the prevailing theme of Romans 1—the wrath of God. . . . Calvin makes bold, as does Paul, to speak of blindness and vanity." (Berkouwer, *General Revelation*)
 - "But although the Lord represents . . . himself . . . with very great clarity, such is our stupidity that we grow increasingly dull toward so manifest testimonies, and they flow away without profiting us." (Calvin, *Institutes*)
 - "Because of sin man was so darkened in his understanding that he could not come to a proper knowledge and understanding of this revelation." (H. Bavinck)
 - "So then, while God has indeed two revelations which he calls upon his creature to study, the Bible after all becomes the ultimate basis for the whole view of life for the Christian, since he needs the biblical outlook to properly interpret nature and life around him." (H. Meeter, *The Basic Ideas of Calvinism*)
2. The report allows for an evolutionary origin of the universe (with God in charge, "theistic evolution"), including the origin of man.
- a. This goes against "a plain reading of the first chapters of Genesis, as it was almost universally accepted by Christians until the nineteenth century" (*Agenda for Synod 1991*, p. 401). Genesis 1 repeatedly uses the phrase "after its kind," and it makes clear that man was miraculously created by a distinct act of God *after* the world had been completed (cf. Gen. 1:26; 2:7, 21; I Cor. 11:8-9; I Tim. 2:13).
 - b. The theory of "theistic evolution" has never found favor with or been adopted in the CRC. Berkhof in his *Systematic Theology* calls it "a very dangerous hybrid" and "a theory that is absolutely subversive of Scripture truth."
 - c. The theory of the evolutionary development of man not only confronts us with unsolvable dilemmas and impossible absurdities, but it also calls into question God's verdict of "very good," found in Genesis 1:31, for essentially it means that man evolved from something less than "very good man."
3. The report confuses scientific theories put forth by (religious) scientists, with their subjective biases, *and* general revelation (see VI, L). General revelation is not identical with what scientists say it is. Furthermore, it is evident that many secular scientists have a (religious) axe to grind. Any kind of identification between the (subjective) theories of scientists and the real facts of general revelation is out of the question.
4. The report's handling of the first chapters of Genesis leaves much to be desired. Several approaches are discussed, but no clear direction is given. In effect, the report's treatment of Genesis 1 denies the perspicuity of the Scriptures, what it calls "a plain reading of the first chapters of Genesis." It also ignores the testimony of the New Testament to the factuality of the events recorded there. Exegesis which exeges the text away is no exegesis.

- “The attempt to separate the historic facts from the historic events as these are recorded in Genesis is to ignore the clear intent of the writer, to ignore the attitude of the Old Testament and the Genesis writer and to avoid the New Testament testimony.” (G. Van Groningen in *Interpreting God’s Word Today*)
- “Can one really expect the Biblical record to be vindicated by means of an appeal to the ‘objective’ facts of archaeological evidence [scientific, geological, paleontological evidence] after the Biblical record has first been subjected to the radical doubt of the scientific historian?” (M. Woudstra in *Interpreting God’s Word Today*)
- 5. The report and its conclusions are in conflict with the conclusions of Report 44 adopted by Synod 1972:
 - “Synod . . . reminds the churches that the authority of Scripture is not dependent upon the findings of science. . . . The church may not allow its message to be made dependent upon the scientific enterprise, nor allow scientific findings to dictate its interpretation of the Bible, nor allow the claims of science . . . to determine what is believable and what is not believable in the Bible.”

(The Nature and Extent of Biblical Authority)

Conclusion

While we note with gratitude some criticism of Dr. H. Van Till’s book (his dualism between faith and science, the package/content approach to Scripture), we believe the major premise of his book has been conceded by the report, namely, the evolutionary origin and development of the universe. The legitimate criticism will do little to halt the devastating results of adopting an evolutionary approach to the origins of both man and the universe. Ironically, this comes at a time when more and more secular evolutionists are either debunking the whole theory or raising serious questions about it. We offer a single example. The 1959 centennial edition of Darwin’s *Origin of Species* contains a foreword written by Dr. W. R. Thompson, for many years director of the Commonwealth Institute of Biological Control in Ottawa, Canada. In this forward Thompson writes,

As we know, there is a great divergence of opinion among the biologists, not only about the causes of evolution but even about the actual process. . . . It is therefore right and proper to draw the attention of the nonscientific public to the disagreements about evolution. . . . This situation, where men rally to the defence of a doctrine they are unable to define scientifically, much less demonstrate with scientific rigor . . . is abnormal and undesirable in science.

Classis Alberta South
Jake Weeda, stated clerk

Overture 51: Support Declaration F of Report on Creation and Science

Classis Iakota overtures synod to support Declaration F (Section IX) of the report on creation and science: “The Church declares, moreover, that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out all theories that posit the

reality of evolutionary forebears of the human race" (*Agenda for Synod 1991*, p. 410).

Classis Iakota

C. Eric Fennema, stated clerk

Overture 52: Accept the Report on Creation and Science with Specific Stipulations

The council of Smithers, British Columbia, CRC overtures synod to accept the report of the Committee on Creation and Science with the following stipulations:

1. That the officially accepted report include in its entirety Declaration F as recommended by the minority and
2. That the following footnote be added on page 372 of the report and be referenced to the phrase "which are different and yet mutually interdependent":

Meaning that as our understanding of special revelation may be modified by developments in general revelation, so too our interpretation of general revelation must be seen through the "spectacles" of special revelation.

Council of Smithers, BC, CRC
R. J. Spyksma, clerk

Notes: This overture was submitted to Classis British Columbia North-West but was not adopted.

The five grounds on which this overture rests are illegible as submitted on March 15.

Overture 53: Change Declaration A of Report on Creation and Science

Background

We do not disagree with the conclusions of Declaration A but question the first sentence, which says, "The church confesses that both general and special revelation . . . address us with full divine authority."

Taken in isolation, this statement seems unobjectionable, since it ascribes divine authority to whatever revelation is coming from God. But it appears in the context of a report that states on page 374 that general revelation is the manifestation of God's wisdom in the world and that science is the *discovery* of that wisdom. And the report deals with the apparent conflict between the findings of science and the teachings of Scripture. We must therefore ask what the statement means in the context of that conflict. The report admits that the apparent conflict is far from being resolved and that the tension between the Bible and the science of origins is unlikely to diminish in the foreseeable future. How does the concept of divine *authority* function in a situation where compliance is said to be a practical impossibility?

We also fear that accepting general and special revelation as equals with regard to authority weakens the position that Scripture is its own interpreter. It is not uncommon to hear the argument that God reveals through science

that the earth is several billion years old and that *therefore* we cannot accept that Genesis 1 speaks of twenty-four-hour creation days. We believe this to be methodologically wrong. We trust the authors of the report do too, but it seems that the statement allows this kind of reasoning.

We accept the Belgic Confession teachings that there are two means by which we know God and that man stands condemned also for not recognizing God in what he works in nature. But the confession does not teach that God reveals in nature things like the age of the earth or the processes by which the earth was formed. We believe that the knowing mentioned in Article 2 of the confession is not the intellectual and provisional knowing of the scientist but a personal recognition or awareness that is at the same time faith and truth. Both Scripture and the Belgic Confession speak therefore of the believer's response to God's great works as *believer*, which is adoration. Similarly, the response apart from belief is characterized as *guilty unbelief* so that the entire emphasis is on the need for grace in Jesus Christ.

We believe that there need be no conflict between the two modes of knowing. Failure to properly distinguish between them, however, may lead to an intellectualistic reading of the Bible or to misjudging the limited validity of scientific discovery.

We have misgivings about a treatment of the relationship between special and general revelation that says hardly anything about the role of the Holy Spirit in all this or about the Bible passages such as Colossians 1 that emphasize the centrality of Jesus Christ in creation. We feel that dismissing Berhouwer's opposing view in one or two sentences is rather unsatisfactory. Berhouwer is by no means a maverick in Reformed theology. We question therefore the wisdom of making a statement that has profound theological implications which have not been, and probably could not have been, adequately addressed in the report. Hence our overture.

Overture

The council of College Avenue CRC, Winnipeg, Manitoba, overtures synod to replace the first three sentences of Declaration A in the report of the Committee on Creation and Science with *Our church denies that God contradicts in his creation what he reveals to us in Scripture. We believe that the cultural mandate given to mankind implies that special revelation and our faithful response to it stand in meaningful relationship to our human knowledge, experience, and understanding.*

Grounds:

1. Declaration A, as it stands, goes beyond what the church confesses in Article 2 of the Belgic Confession, particularly when the declaration is viewed in the light of what the report says about general revelation, namely, that it is the manifestation of the wisdom of God in this world and that science is the discovery of that wisdom.

2. The report provides no evidence that what is stated is indeed the confession of the church. While the first sentence of the declaration is contained in Report 44 of Synod 1972, it does not appear in any of the declarations adopted by that synod. Report 44 was merely recommended to the churches for guidance and further study.

Council of College Avenue CRC,
Winnipeg, MB
Marten Posthumus, clerk

Note: This overture was submitted to Classis Minnesota North but was not adopted.

Overture 54: Instruct Classes Not to Use Genesis 1-11 as Litmus Test for Ministerial Candidates

The council of Covenant CRC, Edmonton, Alberta, overtures synod to instruct classes to refrain from requiring candidates for the ministry to answer questions relating to the controversial aspects of the first eleven chapters of Genesis. Though it is desirable that candidates be able to discuss them, these Scripture passages should not be used as a litmus test to determine a candidate's acceptability.

Ground: It seems unreasonable that candidates be expected to provide clear and decisive answers regarding these chapters when the church and its leading scholars have not reached agreement regarding them. Until this issue is resolved by synod, any requirement to have candidates address these issues seems premature.

Council of Covenant CRC, Edmonton, AB
Henry Wisselink, clerk

Note: This overture was submitted to Classis Alberta North but was not addressed for lack of time.

Overture 55: Require Declaration from Dr. H. Van Till re Adam and Eve

Classis Hamilton overtures synod to have Dr. H. Van Till declare unambiguously that he believes Adam and Eve to be historical persons, our first parents, made in the image of God by special creation in a nonevolutionary manner, or that he does not believe Adam and Eve to be historical persons, our first parents, made in the image of God by special creation in a nonevolutionary manner.

Grounds:

1. The confessional truth of the historicity of Adam and Eve needs bold and unambiguous affirmation.
2. We suffer the consequences of an almost total breakdown of communication of unheard-of proportions in our circles about this issue.

3. We would be better served by an immediate declaration of synod than by further postponement of action.

Classis Hamilton
John Elgersma, stated clerk

Overture 56: Make a Clear and Unambiguous Statement re Van Till's View of Adam and Eve

Preamble

We express our appreciation to and love for Calvin College and acknowledge that we owe a debt of gratitude to all the dedicated scholars who have served our college throughout the years. The following overture is designed only to restore peace in the hearts and minds of those who are unable to continue with their heartfelt support of Calvin College. In our congregation we are dealing with those who are deeply disappointed. Because these difficulties our brothers and sisters have are difficulties of conscience, we ask synod to go the second mile by making a clear and unambiguous declaration.

At the same time, be assured that we will pray more than ever before for Calvin College, its students, and professors, especially as we are living in such difficult days.

Overture

The council of Ebenezer CRC, Jarvis, Ontario, overtures synod to declare either "that Professor Howard Van Till does believe that Adam and Eve were historical persons, our first parents, made in the image of God by special creation in a nonevolutionary manner" or "that Professor Howard Van Till does not believe that Adam and Eve were historical persons, our first parents, made in the image of God by special creation in a nonevolutionary manner."

Grounds:

1. We suffer the consequences of an almost total breakdown of communications in our circles about this issue. The seriousness of this breakdown is the reason why merely asking Professor Van Till to make a statement regarding this issue would not be a sufficient answer anymore. The declaration above, even though it is unusual, is possible to make. A subcommittee of the Calvin College Board of Trustees has sufficiently inquired into this matter to be able to make a simple either/or statement. Leaders in our denomination have had enough time to study the matter. Finally, a synodical committee has to report to Synod 1991 on this matter.
2. It would be desirable for the delegates to Synod 1991 to make such a declaration. With regard to the Genesis issue, statements have been made by official agencies which were confusing, misleading, inadequate, or ambiguous.
3. Making the above declaration is urgent. Since we experience a widespread breakdown in denominational as well as congregational allegiance, it is important to keep these three points in mind.
 - a. We would be served better by a short, concise statement than by a lengthy study report.

- b. We would be served better by an immediate declaration of synod than by postponement of action.
 - c. We would be better served by simplicity than by complexity.
4. The above declaration enhances clarity and propriety.
- a. In this declaration no shadow is cast on the Christian character of Professor Van Till, whom we believe to be a genuinely Christian scholar. In other words, the Christian commitment of Professor Van Till is not at stake, but his confessional Reformed position is at stake.
 - b. In making this declaration, synod would make a statement about historicity which would be helpful for the layman's understanding of the whole Bible. On the other hand, if synod would not adopt this statement, the clear impression would prevail that the sincerity of Van Till is all that matters. It would imply that in our circles merely being a *contemporary Reformed* scholar is acceptable and that being a *confessional Reformed* scholar is not necessary.
 - c. The confessional truth of the historicity of Adam and Eve needs bold and unambiguous affirmation.
 - d. There have been enough exposure to Van Till's writings and enough contact with Van Till personally that this statement can be made without insulting him as a person or scholar.
 - e. The above statement in its simplicity would help to make more clear to everyone what *historicity* means. Of late, in some circles the concept of historicity has come to include myth, parable, and hyperbole. The erosion of meaning in the concept of historicity is not helpful in our understanding of the Bible, the infallible Word of God.
 - f. We have to be aware, as church leaders, that we feed all our members, the simple as well as the wise. In cases of emergency, cries of despair or commands for action are very simple and uncomplicated. The time has come to hear such simple and uncomplicated language from synod and to act accordingly. So much pain and frustration in our churches have been caused by *The Fourth Day* that study reports, quotations, and scholarly endeavors will only exacerbate the wound. Please understand our pastoral concern.
5. The above declaration would be helpful to Dr. Van Till. Either his name would be cleared, or he would be released from his duties at Calvin, depending on what declaration synod would make and on any subsequent synodical actions. Either the clearance of Van Till's name or release from his present duties at Calvin would mean a tremendous relief for the whole Van Till family, which has suffered enough through the whole ordeal. The Van Tills can rest assured that our prayers are with them.

Conclusion

This overture does not intend to duplicate the efforts of a study committee. Our only intention is to ask synod to travel the second mile and, acting in response to a deep pastoral and congregational need, to publish a clear statement. We trust that subsequent to this statement synod will proceed with whatever action needs to be taken.

Council of Ebenezer CRC, Jarvis, ON
Louis Bill, clerk

Overture 57: Grant Privilege of the Floor to UCY Representatives and Adopt Recommendations 2-5 of UCY Response to Report 25

Background

Synod 1988 appointed a committee to evaluate CRC youth ministry and develop suggestions for the theory, structure, and practice of youth/young-adult ministry. The Committee on Youth and Young-Adult Ministry is coming to Synod 1991 with a long report, including a list of recommendations. These recommendations can be divided into two groups. The first group of recommendations concerns the development, structure, and funding of a denominational youth and young-adult ministry. The second group of recommendations is a series of guidelines and Church Order changes relative to youth ministry on the classical and congregational level. Our overture asks that synod not adopt the first group of recommendations.

Comments and analysis

In our judgment the report is not so much the analysis and evaluation called for by synod as a biased brief for a radical change. For example, the opening sentence of Section III, on the history of youth and young-adult ministry in the CRC: "Historically, outside the traditional programs of catechism class and the Christian day school, the Christian Reformed Church has shown little official concern for or interest in the nurture of its covenant youth." Though that statement may be literally true, it is very deceptive. It's a bit like saying "Outside of running twenty-five miles I did not get much exercise this morning." No doubt we can do better in our ministry to youth and young adults as churches, classes, and synod, but a more objective analysis would have served us better.

It is interesting that the committee did not specifically contact the Canadian classes which originally asked for the denominational study, and the statement "The overtures that gave rise to our study committee seemed to reflect the frustration certain churches and classes felt regarding what they saw as a shift in ministry decided by an unresponsive board" is puzzling in light of the fact that we have been told that developments at recent YCF board meetings have largely answered the concerns of the Canadian churches.

We appreciate Section IV of the report, "Biblical foundations." We feel, however, youth ministry in the CRC based on these foundations can be conducted in other ways than those suggested by the recommendations of the committee. Those foundations are summarized on pages 297-301 of the report. We feel that the recommendations as presented will be destructive of the present UCY (United Calvinist Youth), very costly to implement, and no guarantee of improvement in ministry.

In support of that conclusion we raise the following questions and observations on some parts of the report.

— Re "Limitations of YCF ministry" (paragraphs 1 and 3). How is denominational ministry going to be less physically distant from and more able to build personal relationships with the youth it serves than UCY organizations are? How is a new bureaucracy in Grand Rapids going to be more relational than the present one?

We question the wisdom of the proposed structure. We doubt that a committee of "experts" selected by the Synodical Interim Committee, with a top-

down organizational structure similar to that of the other denominational agencies, is going to do as good a job in guiding and encouraging youth ministry as the present "grass-roots" board does (pp. 327-28). The trend in organizational management is away from centralized bureaucracy and toward decentralization and local ownership. We judge that the proposed structure will be a step backward, not forward.

- Re "Limitations of YCF ministry" (paragraph 5). How will a denominational ministry be any less "at the mercy of the selection and retention practices of the local church" with respect to youth leaders than YCF is?
- Re "Limitations of YCF ministry" (paragraph 10).
- Re "Challenges of YCF ministry" (paragraph 8). Repeatedly the assumption seems to be that a new denominational ministry will not operate under the "financial constraints" or "financial limitations" that YCF and the other UCY organizations operate under. However, the denomination does not have a pot of gold to fund all possible ideas and forms of ministry, worthy as they may be. There is increasing reluctance to pay existing denominational quotas, let alone sizable new ones. Does the report envision that denominational quotas are going to pay the expenses for any youth group member who wants to go to a convention? Referring to the subject, the report speaks about YCF scholarships to attend conventions: "Its [YCF] resources are limited" (p. 310). Are denominational quotas unlimited? Are congregational resources unlimited?

Surprisingly enough, after criticizing YCF for being unable to make its programs available without cost to the youth and for the fact that youth groups have to raise their own funds, the report turns around and recommends "That published materials, conventions, leadership training, and similar programs be planned and developed as self-supporting, that is, funded through payment for services or materials" (Recommendation E, 1). We cannot have our cake and eat it too. Either we subsidize these items at the cost of great denominational quota increases, or we price them out of the range of many churches and groups.

The committee envisions the new denominational ministry as housed in the denominational building. The size of a new ministry would have to be at least as large as the existing UCY organizations. It is our understanding that even with the recent expansion of the denominational building there is not enough room for such a ministry there. If synod adopts the report proposals, we will be facing another expensive denominational-building expansion.

The initial quota request is quite limited (\$2.00), but that level will have to be radically increased to begin to do all the things mentioned in the report. Synod is buying a pig in a poke if it approves Recommendation E, 3: "That quota support be approved as needed." We would like to see a realistic projection of quotas that will be necessary to fund this program in full operation before being asked to approve this.

- Re "Limitations of YCF ministry" (paragraph 8). How can we assume that the take-it-or-leave-it attitude with respect to YCF ministry will be alleviated by a more official ministry? It could be argued that switching to a denominational-based program might increase the take-it-or-leave-it attitude. We suspect that the attitude of young people toward the present youth-group activities is more positive than toward church-school classes, which are "official."

—Re "Challenges of YCF ministry" (pp. 309-10). It is far from clear how a new denominational ministry will do better in meeting the challenges that YCF faces than YCF presently does. These challenges will also be beyond the control of such a ministry just as they now are beyond the control of YCF. The report says, "Youth leaders are loyal to whichever agency gives them the most help and supplies the best materials." Is that going to change under a new structure? A denominational agency does not have an immediate corner on the market. The Christian high school will still be in competition for time and attention of the youth. There is no guarantee that professional youth ministers are going to be any more interested in denominational services than in YCF services. There is no guarantee that a denominational ministry will do any better in meeting the increasing diversity within the CRC than YCF does.

The report is critical of the classes and the local congregations for the level and quality of youth ministry (pp. 309-10). However, it is not at all obvious that the recommendations of the report (a denominational bureaucracy and new Church Order provisions for classes and congregations) will have any significant change on this level. We might make the same criticisms of diaconal and evangelistic efforts on the classical and congregational levels. They are within the official denominational structure. There is no magic in that. Every church we are aware of now has a functioning youth program besides church school. Many of these same churches do virtually nothing with respect to evangelism and diaconal work.

A much more lengthy analysis of the report could be made, but the preceding discussion gives some reasons for the overture below.

Overture

Classis Northcentral Iowa overtures synod

A. To grant the privilege of the floor to three representatives of United Calvinist Youth (UCY) when the synodical Committee on Youth and Young-Adult Ministry recommendations are discussed.

Grounds:

1. As the committee report says, "The CRC has always had a unique relationship with UCY. Although its members are neither funded nor governed by the CRC, UCY is (presently) considered a 'denominationally related' organization—the only organization to carry this distinction. Throughout its history, UCY and its various divisions have had close working ties with the CRC" (p. 294). In view of this historic relationship, representatives of UCY should have the opportunity to participate in synodical discussions regarding youth ministry.
 2. Synod's decisions will have serious impact on the future of UCY.
- B. To adopt Recommendations 2 through 5 and their grounds of United Calvinist Youth's response to the report of the Committee on Youth and Young-Adult Ministry.

Classis Northcentral Iowa
Floyd R. De Boer, stated clerk

Overture 58: Reject the Development of a Denominational Youth and Young-Adult Ministry

Classis Lake Erie overtures synod not to approve the development of a denominational youth and young-adult ministry, which would duplicate the efforts of United Calvinist Youth (UCY): Calvinettes, Calvinist Cadet Corps, Young Calvinist Armed Services Ministry, Young Calvinist Federation (YCF), Young-Adult Ministry.

Grounds:

1. A denominationally controlled youth and young-adult ministry would essentially duplicate the work of UCY.
2. Classis Lake Erie has been well served by UCY.
3. Further study ought to be commissioned on the need for greater accountability from existing youth organizations, and, if such need exists, a process for providing greater accountability ought to be determined, tried, and shown to have failed before we conclude that a denominationally controlled and run youth ministry is necessary.
4. The report stated that YCF was "from the start an effort officially independent of but actually dependent on the CRC" (p. 305) and that "historically, the CRC has not acted on the implications of its covenantal theology by taking youth ministry seriously. Instead, a parachurch organization has come into existence to do what the church chose not to do" (p. 305). We think it would be unwise and unfair to abandon YCF or UCY without weighty reasons.

Classis Lake Erie

George Vander Weit, stated clerk

Overture 59: Delay Consideration of Report 27 Until the Subject Has Been Studied by a Committee Which Includes UCY Representation

The council of Covenant CRC, Edmonton, Alberta, overtures synod not to proceed with the report by the Committee on Youth and Young-Adult Ministry and to send it back for further study by a committee that includes fair representation from the affected organizations, such as the Young Calvinist Federation, Cadets, and Calvinettes.

Grounds:

1. The committee membership did not include YCF, Cadets, or Calvinettes staff or board members. Yet these organizations that have served us well are most affected by the proposed recommendations.
2. If the recommendations are passed, they could have a negative impact on these organizations and a host of ministries and programs that have been gaining international recognition.

Council of Covenant CRC, Edmonton, AB
Henry Wisselink, clerk

Note: This overture was submitted to Classis Alberta North but was not addressed for lack of time.

Overture 60: Reject Recommendations of Report 27

Classis Eastern Canada overtures synod not to adopt the recommendations of the Committee on Youth and Young-Adult Ministry.

Grounds:

1. This report tends toward centralization and restructuring of the youth ministry of the Christian Reformed Church at a time when the church has not yet adopted a plan for the restructuring of the agencies of the denomination.
2. This report, if adopted, may prejudice the coming decision(s) regarding the restructuring of the various agencies of the denomination.
3. Many of the recommendations in the report could be implemented on a local (decentralized) level without a complete alteration of the present Cadets, Calvinettes, and Young Calvinist organizations.

Classis Eastern Canada
John Kerssies, stated clerk

Overture 61: Adopt the Recommendations of UCY in Response to Report 27

Classis Wisconsin overtures synod to adopt the recommendations of United Calvinist Youth in response to the report of the Committee on Youth and Young-Adult Ministry.

Grounds:

1. Synod ought to recognize the present United Calvinist Youth, not develop a new ministry.
2. The projected cost of a CRC youth ministry could become prohibitive.
3. The proposed method of appointment of the youth board of synod decreases the grass-roots support of the youth ministry.

Classis Wisconsin
William G. Brouwers, stated clerk

Overture 62: Provide a Threefold Response to the Report of the Committee to Study Youth and Young-Adult Ministry

Classis Dakota overtures synod to respond to the report of the Committee on Youth and Young-Adult Ministry as follows:

- A. Thank the committee for articulating the strengths and weaknesses of the Christian Reformed Church's ministry to youth and young adults.
- B. Concur with the committee's recommendations for both regional and local programs.
- C. Reject the committee's recommendations for a denominational youth ministry with a director and staff located in the denominational building and funded by denominational quotas.

Grounds:

1. The most effective youth ministry is likely to be that promoted by those who know the needs of their own area.
2. Funding for youth ministry will be more enthusiastically supported if such ministry is a regional, classical, or local program.
3. A director and staff located in Grand Rapids might benefit churches in that locale, but benefits would likely decrease in proportion to the distance other churches are from the center.
4. Neither the initial cost nor the continuing expense of a denominational program, whose worth has not been demonstrated, has been considered.
5. Adoption of a denominational program would add yet another level of bureaucracy to the church system.

Classis Lakota

C. Eric Fennema, stated clerk

Overture 63: Appoint a Committee to Formulate a Biblical Confessional Statement on the Creation

Classis Chatham overtures synod to appoint a study committee to formulate a biblical confessional statement on creation, specifically in terms of humanity's responsibility toward managing the creation for God.

We believe that such a biblically informed statement which addresses the issues raised below is urgently needed in light of the present environmental crises.

We believe that the statement should include at least the following components:

A. An apologetic component

The popular press and many environmentalists have repeatedly argued that the Bible presents us with an ethic which encourages harmful exploitation of the creation. The church, as an ecclesiastical community which openly professes to accept the Bible as God's Word, cannot be silent while such charges are being made. A carefully reasoned biblical response needs to be attempted. Though work on this has been done (e.g., CCCS's *Responsible Technology*, chapter 4), the church must have a statement of its own.

B. A prophetic component

The environmental crisis is a deeply philosophical and religious/ethical issue. Technological and scientific means and even economic, political, and educational solutions are unable to get at the root of the problem. Appropriately, our culture has again begun to question very basic religious and moral questions (as A above demonstrates). Many movements (e.g., New Age, Mother Earth philosophies, etc.) evidence this trend. As church, we need to examine biblically the questions of our relationship to and responsibility for the creation. The environmental crisis affords Christians an unprecedented opportunity to witness to our groping culture.

This component could help ministers of the Word in their prophetic task during the coming years. It also ought to give theological guidance to us all

as we witness to our societal structures in our private lives or in our professional careers. Finally, it can also give a theological basis for our witness through Christian organizations established for such purposes (e.g., APJ, CPJ, CFFO, CFFA, Committee for Contact with Government of CCRCC, and others).

At least the following three issues need to be addressed:

1. A discussion of modern ideologies: the ideologies of economic growth, materialism, technological progress, science, capitalism, individualism, and consumerism and how these have affected our society and also the church. This area of analysis has been Reformed theology's strength. Let us apply it to today's culture.
2. A discussion of a Christian view of history and eschatology: What characterizes redemptive history? Is it progressive, evolutionary, cataclysmic, etc? How do sin, a deteriorating creation, and redemption fit in with that concept of history? What should be our attitude toward the future? Can we be content to accept today's crises as signs of the return of Christ, or do these crises confront us with the need to repent of our exploitative ideologies?
3. A discussion of the significance of creation and its various components: humanity as God's imagebearers, other living creatures, and "the land." What is our covenantal responsibility to our God-given inheritance? Is there a hierarchy of creatures? Is all created reality an integral whole which groans under the burden of sin? If economic value has been overrated, how do we assign value to the various elements of and the processes functioning within the creation?

The CCRCC adopted some statements in this regard in 1976 (see its *Acts of Council 1976*). These statements need both updating and broadening, and such statements need to be adopted by the CRC as a whole.

C. *An ethical component* (which addresses the ethical issues of managing the creation)

The confessional/theological/prophetic statement in B above needs to translate into a meaningful ethic appropriate in our day of degradation of the creation.

Our economic system has come under heavy criticism by many thinkers today. Whereas a full critique of economic systems cannot be done by the church as an ecclesiastical body, the ethics implied or advocated by such systems must be addressed prophetically by the institutional church.

How, for example, do we address the ethical questions surrounding the acquisition of, use of, and disposal of the "private (?) property" God has entrusted to our care? Adam Smith, evidently assuming ecological abundance and the possibility of endless growth, suggested that seeking one's own good would lead automatically to the benefit of the community. This ethic has come under severe criticism from many points of view. It would thus seem necessary to examine Smith's ethic both from the point of view of our covenantal obligations to the land and from the point of view of Christ's ethic: seek first the benefit of the kingdom (God, neighbor, creation, and community), and then one's own needs will also be met. Perhaps the biblical

ethic of self-sacrifice and following-Jesus-to-the-cross needs to be redefined and expounded in terms of the crises of creation. Have we been too "spiritual" in our interpretation of Christ's ethic of "kingdom first"?

D. A pastoral component which will give a basis for pastoral care and guidance in the face of the worsening environmental crises

The crises we are facing and will evidently continue to face will cause disillusionment, denial, anger, guilt, hopelessness, despair, frustration, bitterness, and fear among the people to whom the church is called to minister. A new environmental ethic may very well cause disillusionment and guilt (or denial) for those who have spent many years of their lives on activities or in careers which are suddenly labeled as "ecologically unsound." The young may fall prey to bitterness and despair. There may be conflict among members of our community who have vocations in business, agriculture, academics, and environmental groups, or there may be intergenerational conflict as the young become resentful of an older generation which has spent their inheritance. That older generation has been nurtured in and has worked in a climate in which "progress" and "growth" ideologies were almost universally assumed. The younger generation is receiving its education in and is working in an atmosphere which is very suspicious of those ideologies and tends to reject them. On both sides, people are strongly attached to their respective ideologies.

All these conflicts and issues must be addressed with great pastoral sensitivity and without compromise to the radical message of God's Word. The fullness of the gospel of Jesus Christ must continue to provide healing in this contemporary context.

We believe that one Sunday a year set aside especially for this concern (as we have done with world hunger) may be an excellent opportunity to deal with these issues communally. Guilt, forgiveness, rededication, and renewal with regard to our treatment of the creation are appropriately dealt with in communal worship. Communal worship on the "day of rest and resurrection" also symbolizes the eschatological harmony and unity of the church. The church's pastoral ministry can grow out of this first-day-of-the-week worship.

We would hope that the committee would seriously consider this proposal and give it some specific content. The "Worship Kit Sabbath for the Environment 1990," published by the Jubilee Foundation for Agricultural Research, is an excellent resource to begin with.

E. A Reformed ministry component which will give a basis for creationally appropriate corporate Reformed action

We need to reevaluate our corporate witness in an age when the creation is being degraded. The corporate presence of Christian communities in North America can be roughly divided into three types: (1) those who for the most part restrict their corporate presence to the organized church, parachurch structures, or organizations intimately linked with them; (2) those who have judiciously established Christian institutions in the fields of education and academics, agriculture, politics and public interest, and business and labor, but who have generally accepted the economic technological infrastructures which have provided our society with transportation, finan-

cial and insurance needs, energy, and basic physical needs; and (3) those who have established communities (communes, colonies) which attempt to exist quite independently even of the infrastructure of society.

The Reformed community has, traditionally, found itself giving leadership in and propagating the second of these options of relating to the society in which it has been called to live. But now the environmental crisis is forcing us to examine the infrastructures which we have traditionally accepted to see whether by using them we are exploiting the creation in any way. For example, consider the opinion that the income from our well-paid (or not so well-paid) jobs, our business profits, our access to radio, electricity, the highways, gasoline, and cars have all been pressed into the service of our churches, Christian schools, colleges, etc. Also consider the charge that, because many of our high-school students take cars to their Christian high schools, we as a church community contribute more to creational degradation than we would if our students attended the local public school or were taught at home. How do we answer these concerns?

The question that we must address, genuinely and holistically, is how we are to interact with the society in which we are placed so that our love for creation and a passion for its healing can be expressed honestly in all our cultural activity. How do we organize our ministry in the future? How our community produces its wealth and how it benefits from the very wasteful infrastructure of our society must be reevaluated. The Reformed community as a whole must address these issues. The CRC, which has traditionally promoted a unique cultural expression on the basis of its confessional stance, must now be willing to give leadership in promoting a more "creation-conscious" corporate life-style.

One study committee can probably not do justice to all the issues addressed in this overture. Especially the last two components will undoubtedly require continued attention. Therefore the words, "give a basis for" are used in D and E. Our intent is that a committee immediately be appointed to look at the whole spectrum of issues, to work at formulating an apologetic, prophetic, and ethical statement, and, lastly, to give possible recommendations for continued attention to whatever issues require it.

We expect that any statements and other efforts our committee generates in regard to the environment will also be shared ecumenically with the REC, EFC, NAE, and other denominations in order that a common approach to this crucial issue can be developed by the church of Jesus Christ in the late twentieth century.

Grounds:

1. The environmental crisis has prompted severe challenges to Christianity both in academic circles (Lynn White, Jr., "The Historical Roots of the Ecologic Crisis," *Science*, 155:1203-07 [1967]) and in the popular press (*Maclean's* 17 Sept. 1990: 40). This indicates that religion and Christianity are being taken seriously but are being radically misunderstood, misinterpreted, and often falsely accused of promoting wrongful exploitation of the creation. Our well-considered apologetic response is required.
2. The environmental crisis has brought about a renewed interest in religion because the secular gods of materialism, progress, and technol-

ogy have failed us. People are turning to New Age and Mother Earth spiritualities. In our ministry to the world in evangelism, as well as our ministry to our covenant people, we need to be able to demonstrate how God, in his Word to us, provides us with a redemptive view. To say nothing is to betray our Reformed heritage and to allow other "spirits" to fill the void in society.

3. Like war, world hunger, and abortion, the environmental crisis requires a response from the church that also addresses foundational ethical questions, on the basis of which Christians can develop a Christ-like communal, individual, and corporate response.
4. Divisions of opinion on deeply held convictions on matters of stewardship and earth-keeping have already been evident in our community (see *The Banner* 15 Oct. 1990: 23-24, for example). A denomination-wide effort will be necessary in order that a sensitive and biblically informed pastoral ministry can be developed in these situations.
5. The Committee for Contact with Government (CCRCC), the Jubilee Foundation, and CPJ have indicated that they would cherish foundational theological underpinnings for their research.
6. Confession must be demonstrated in action. As church and confessional community, we must be willing to examine and consider changes to our corporate life-style in terms of their impact on the environment. Hence, the last component.
7. Scripture and the creeds call for a proper understanding and use of the creation:
 - “Our World Belongs to God” (Art. 4, 7, 9, 10, 16, 17, 45, 51, 52, 56 and the commentary on earth-keeping)
 - Heidelberg Catechism (Lord’s Days 9 and 10)
 - Belgic Confession (Art. 2, 13, 37)
 - Genesis 1, 2, 9
 - The Mosaic covenant laws about land and righteousness in the Pentateuch
 - The prophets’, poets’, and minor prophets’ concern for the creation and social justice
 - Romans 8 (creation groaning)
 - Colossians 1 (Christ, the firstborn of creation)
 - Revelation 21 and 22 (the new heaven and the new earth).

Classis Chatham

Jan H. G. Vander Geest, stated clerk

Overture 64: Provide an Ethical Framework toward Understanding and Fulfilling Our Responsibilities as Stewards of Creation

Background

The current ecological crisis and the state of God’s creation are becoming crucial issues for Christians as well as for all human beings, and they will become more crucial in the coming years. The postscript from the report of the synodical Committee on Creation and Science states the following:

... we are all aware that we live in a time of severe ecological crisis. We are being confronted with the basic question whether our life-style and economic structures are so abusing the creation that we are beginning to prevent it from functioning as an instrument of God's life-giving goodness. From the greenhouse effect resulting from pollution of the atmosphere to fertile crop land lost to urbanization, from the degradation of water quality to deforestation, species extinction, and the massive problem of managing toxic wastes, we are almost overwhelmed by the sorry consequences of a life-style we have enjoyed. Creation itself is giving testimony not only to God as Creator but also to human beings as destroyers. We cannot escape the question whether we are functioning as the God-appointed stewards of the creation.

We must not only know the right doctrine about creation and possess appropriate scientific theories; we must also live rightly in this world, which is God's creation. As stewards we must treat it with respect and preserve its capacities to declare God's glory and to manifest God's goodness. . . .

(Report of Committee on Creation and Science, pp. 367-433)

Overture

Classis Lake Erie overtures synod to do an in-depth study that will provide the denomination with (1) an ethical framework for thinking about how we as individual Christians, congregations, and a denomination can better understand and fulfill our tasks and duties as God-appointed stewards of creation; (2) with guidelines for how to carry out these tasks and duties; and (3) with a statement defining the church's institutional responsibilities, i.e., whether church members should act only as individuals or whether church members should act also corporately as the body of Christ.

Grounds:

1. According to Genesis 1:27, God created human beings and gave them stewardship over creation.
2. God was pleased with creation (Genesis 1:24-26); it cannot be pleasing to God to see the effects of sin (in the form of human arrogance, greed, and ignorance) on this great gift.
3. Given the above, it is morally imperative for Christians to pursue lifestyles that not only enjoy but also restore God's good creation, as we were restored and reconciled to God by Christ (Col. 1:16, 20).
4. Given the seriousness and urgency of this situation, a denominational response is imperative.
5. Given the complexities of this issue, it is appropriate for people with special knowledge to provide leadership to the denomination on how to be better stewards of creation.

Classis Lake Erie

George Vander Weit, stated clerk

Overture 65: Appoint a Study Committee to Address the Issue of AIDS

Classis Rocky Mountain overtures synod to appoint a study committee to address the issue of Acquired Immune Deficiency Syndrome (AIDS) and its impact within the Christian Reformed Church with a view to developing educational materials for pastors, councils, and congregations which will enable them to minister effectively to individuals and families affected by AIDS.

Grounds:

1. Our government through the office of the Surgeon General has advised citizens to prepare for the major impact of this disease on society.
2. Christians need to be educated within the context of Scripture as to what our approach should be in dealing with this disease and its impact on families, individuals, and churches.
3. The disease has already permeated our Christian community, and we have not faced the issue in open discussion in most of our churches.
4. By the year 2000, it is predicted that there will be 600 million people with AIDS. We must be able to minister to these people in Christian love and concern regardless of how the disease was acquired.

Classis Rocky Mountain
Meindert Bosch, stated clerk

Overture 66: Review and Evaluate World-Hunger Programs

Classis Huron overtures synod to appoint a committee to review the world-hunger program in the CRC and to evaluate the effectiveness of the Educational and Hunger Alleviation Action Program, which was initiated by Synod 1978, especially with regard to the involvement of individual members and local churches.

Grounds:

1. In the thirteen years since Synod 1978 accepted the report *And He Had Compassion on Them—The Christian and World Hunger*, submitted by the Task Force on World Hunger, no thorough review of the hunger program recommended by that report and accepted by synod has taken place by any synodical committee.
2. Global hunger problems are currently greater than ever before. It ought to be investigated whether or not the recommendations of the above-mentioned report, accepted by Synod 1978, are still a relevant response of the CRC to this large global problem.
3. We as a church seem to have largely ignored or forgotten the commands of our Lord and the decisions of synod.
 - a. "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth." (I John 3:17-18)
 - b. "That synod call upon the people of the Christian Reformed Church to respond to the hunger faced by so many persons in this world."

....

"—by means of meaningful modification of life-style, such as
—avoiding waste, and excessive consumption,
—wisely using our natural resources,
—and fasting;
—contributing the money thus saved to hunger alleviation programs;
—and joining in congregational programs designed to alleviate
hunger."

(*Acts of Synod 1978*, p. 81)

4. Through the media, members of the CRC have become aware of world hunger, but they often lack the incentive and/or know-how to respond. Our denomination ought to provide more leadership in this area.

Classis Huron
Dirk Miedema, stated clerk

Overture 67: Ensure That Committee to Study Regional Synods Considers Previous Canadian Studies

Classis Toronto overtures synod to ensure that the Committee to Study Regional Synods includes in its study the seven overtures from the Canadian classes, with their grounds, as found in *Agenda for Synod 1990*, pages 458-63, and the Study Committee on Regional Synods' report, found in *Acts of Council* of the Council of Christian Reformed Churches in Canada of November 1989, pages 77-82.

Classis Toronto
John W. Van Stempvoort, stated clerk

Overture 68: Instruct Study Committee on Regional Synods to Consider an Alternative Plan

Classis Columbia overtures synod to instruct the study committee on regional synods to review the following alternative to regional synods:

- A. That an annual general assembly be created consisting of one minister, one elder, and one deacon from each classis. The agenda would consist only of matters involving the administration of the denomination and its agencies.

Grounds:

1. Administrative matters are the concern of the local church councils and are the major portion of a typical agenda for classis or synod.
2. Administration is a proper function of the deacons' ministry in council. Belgic Confession Article 30 includes deacons in the governing ministry of the church. It is proper and needful that deacons be included in administrative decisions of the higher assemblies. This is consistent with the historical movement to distinguish the offices of elder and deacon in council.
3. Diaconates are considerably involved in denominational ministries and ought to be included in denominational administrative decision making.
4. Administration in our increasingly complex culture demands annual review and action.

- B. That a second assembly, synod, be created consisting of one minister and one elder from each classis. Synod would convene once in three years. The agenda would consist only of concerns of doctrine and life (interpretation of Scripture in current issues and situations including protests and appeals involving pastoral care).

Grounds:

1. Ministers and elders would consider at synod matters which are unique to their calling (according to Scripture and Church Order).
2. Synod would consider matters requiring much study and deliberation under the guidance of the Holy Spirit, matters that require an atmosphere uncluttered by in-house administrative matters.
3. Weighty matters in doctrinal issues demand time, much reflection, study, and prayer. The church since its beginning has always moved slowly and deliberately for good reason.
4. This arrangement will encourage an end to the flow of overtures regarding controversial issues which have become tantamount to pressure tactics. It will encourage councils to study issues carefully instead of reacting quickly, sometimes even before the studies are in print.

Observations

1. In the study of regional synods and the matters they might solve, it is urgent to reflect on the offices in the church and how these relate to the assemblies. Such a study will determine what higher assemblies ought to do.
2. Classis Columbia is apprehensive that regional synods will result in another layer of church government and more administrative positions.
3. Classis Columbia greatly desires our synod to be more deliberative in matters of faith and practice. More emphasis must be placed on using the gifts that qualify elders and ministers to do their work.
4. Deacons must be included at the highest assembly level in making decisions that involve their work.

Classis Columbia
Howard B. Spaan, stated clerk

Overture 69: Receive Report 26 as Information and Adopt Its Proposed Changes in Announcements as Alternate Forms for the Churches' Use

Classis Alberta North overtures synod to take the following action with regard to the report of the Committee to Study Section IV of the Church Order.

1. That synod receive this report as information with gratitude and refer it to the churches for their perusal.

Ground: The report is helpful and informative for all the churches and especially for those churches addressed in it.

2. That synod adopt the committee's proposed changes in admonition and discipline announcements as alternative forms for the churches' use.

Grounds:

- a. The language is an improvement over the old form in that it is clearer and more pastoral.

- b. Since both forms are acceptable, the churches should be free to choose either one.

Classis Alberta North
Nicholas B. Knoppers, stated clerk

Overture 70: Postpone the Decision on Recommendations re Church Order Articles 82 and 83

The council of Williamsburg, Ontario, CRC overtures synod to postpone a decision on Guidelines for Church Order Articles 82-83, no. 4:

A deposed officebearer shall be reinstated to office only if the officebearer has given evidence of repentance, if he/she can serve without being hindered in his/her ministry by the consequences of his/her past sin, and if his/her reinstatement would be to the glory of God and the profit of the church.

Grounds:

1. The proposed change does not differentiate among offices. Historically Church Order Article 94 was intended primarily for ministers, as attested in the Monsma Church Order commentary:

Deposed elders and deacons, since they are elected for terms of two or three years, will seldom if ever, be considered for restoration. They may occasionally be considered for renomination and re-election, but very rarely for restoration. But with ministers, in the nature of the case, the situation is different; their appointment to office being for life.

(Martin Monsma, *The New Revised Church Order Commentary*, pp. 332-33)

2. Since Synod 1992 will decide whether or not to open all ecclesiastical offices to women, the present Church Order Article 94 should remain in function at least until then, its language being more appropriate to the present situation. (At present the only female officebearer is the deaconess.)
3. If we accept the proposed change, we have acquiesced to the concept of women in all ecclesiastical offices.

Council of Williamsburg, ON, CRC
Heine Veerman

Note: This overture was submitted to Classis Eastern Canada but was not adopted.

Overture 71: Develop a Form Letter for Use with Absentee Members

Classis Eastern Canada overtures synod to facilitate the development of a form letter to be used by Christian Reformed churches in North America to indicate that a member of one Christian Reformed church is temporarily residing in the area of ministry of another Christian Reformed congregation.

Grounds:

1. This letter would be useful to churches desiring to actively minister to their members who move away for a brief time.

2. Since there is no formal means for notifying fellow CR churches of the temporary presence of CR members in a particular community, it is our belief that a form letter similar to that used for the transfer of memberships would be useful.
3. Many young people go to colleges and universities in other areas of the state (province) or country. Since they reside only temporarily in these areas, their memberships often remain in their home churches.
4. We believe such a form letter would be efficient for both churches concerned and would provide the necessary information for contact to be made. This personal contact is important for temporary residents to feel at home in their new churches and areas.

Classis Eastern Canada
John Kerssies, stated clerk

Overture 72: Amend Church Order Article 21

Classis Eastern Canada overtures synod to amend Article 21 of the Church Order of the Christian Reformed Church as follows: "The churches shall encourage young people to seek training for full-time ministry in the church as ordained ministers of the Word or as unordained staff persons in other ministry functions and shall grant financial aid to those who are in need of it. Every classis shall maintain a student fund."

Grounds:

1. The nature of the church today is such that ministry within the church increasingly is being conducted, led, and directed by unordained full-time trained staff people who are part of a multiple-staff ministry. Because the work carried out by these people is of great benefit to the church, people ought to be encouraged and supported in their training for this vocation.
2. Many classes have already taken it upon themselves to use their student funds to support people training for unordained ministry, in apparent contravention of Article 21 of the Church Order. Amending Article 21 would thus give official recognition and approval to what is in fact the present practice of many classes.

Classis Eastern Canada
John Kerssies, stated clerk

Overture 73: Provide Shorter Liturgical Forms for Baptism and the Lord's Supper

Classis Georgetown overtures synod to provide liturgical forms for both baptism and the Lord's Supper which are shorter than the present forms (less than half) and more contemporary in their language.

Grounds:

1. The present forms, because of their length, tend to render the sacrament itself an anticlimax following the overly long explanatory sections.

2. Even though the Church Order stipulates use of the provided approved forms, their length and weighty language give reason for our pastors not to use them and to substitute forms which have not been approved.
3. Because we care about our young people and about our visitors, we should review the language of our forms and discern how well these forms speak to them. In both diction and length they need improvement.
4. The increasing diversity of people in our denomination, for which we are thankful, would be better served by forms that are shorter and written in crisper, simpler English.

Classis Georgetown

Neal R. Rylaarsdam, stated clerk

Overture 74: Develop Guidelines for the Preparation of Liturgical Forms for the Administration of Sacraments and Prepare and Solicit Samples

Classis Central California overtures synod to instruct the Liturgical Committee (1) to develop guidelines for the preparation of new liturgical forms for the celebration of the sacraments and (2) to produce and solicit sample forms that would serve the churches better than the present forms do.

Grounds:

1. Many churches find the current forms for the sacraments too didactic and desire shorter, more celebrative forms.
2. Many churches are adapting the current forms or writing their own forms.
3. Churches should have the freedom within guidelines to produce forms that will best serve them.

Classis Central California

Gerrit B. Boerfyn, stated clerk

Note: Sample forms are on file in the general secretary's office.

Overture 75: Improve Translation of Heidelberg Catechism Answer 86 and Add Proof Text

Overture

The council of Dresden, Ontario, CRC overtures synod to examine Answer 86 of the Heidelberg Catechism in order to improve the translation and to include I Corinthians 6:19-20 as a proof text under footnote 1, as it was in previous editions.

Discussion

The words in *italics* are our concern: (Lord's Day 32, A. 86, 1975 ed.)

"To be sure, Christ has redeemed us by his blood.

But we do good because

Christ by his Spirit is also renewing us to be like himself. . . ."

For comparison, the German reads:

"Darum, das Christus, nachdem er uns mit seinen Blut erkauf hat, uns auch durch seinem Heiligen Geist erneuert zu seinem Ebenbild: das wir mit unserm ganzen Leben. . . ."

The previous English edition seems better (except for the word *redeemed*) than the 1975 edition:

"Because Christ, having redeemed us by his blood, also renews us by His Holy Spirit after His own image, that. . . ."

We suggest than an improved translation might read:

Because Christ, having bought us with his blood, is also by his Holy Spirit, renewing us to his image. . . .

Grounds:

1. A translation such as we suggest is more accurate and better preserves the sense of the original.
2. I Corinthians 6:19-20, previously included as a proof text, seems clearly to underlie the thought of this answer: "you are not your own, you were bought [this word is used in the major English translations] with a price." Note how A. 86, as the opening statement on gratitude, ties in with the third paragraph of A. 1: *"Because I belong to him. . . ."* As well, I Corinthians 6:19-20 is a prime proof text in A. 1. Thus a translation such as ours better supports the theme, intent, and continuity of the catechism.
3. The use of the more explicit "to his image" seems appropriate because the catechism's treatment of the law is framed by reference to "God's image." Answers 86 and 115 (see the latter) frame the catechism's treatment of the law. This framing seems clearly deliberate; notice how A. 6 (which also refers to God's image) follows Lord's Day 2 (which summarizes the law).
4. We feel that the answer we are suggesting better reflects the biblical answer. In Romans 6, in questions and answers very similar to A. 86, we do not read "yes, . . . but. . . ." Instead, we read, "don't you know. . ." (vv. 3, 16).
5. We feel that the answer we suggest better reflects Reformed theology. God's salvation plan is a unity (Eph. 1). There is no "yes, . . . but. . ." in Reformed theology when we speak of doing God's will with gratitude and in response to his love.

Council of Dresden, ON, CRC
John Okkema, clerk

Note: This overture was submitted to Classis Chatham but was not adopted.

Overture 76: Revise Article 41 of the Church Order

Background

The *Church Order Commentary* by Monsma and Van Dellen provides a rather complete history of concerns regarding Article 41 of the Church Order. The practice of quizzing delegates to classis dates back to the Synod of Dort in 1578. The intent of this article, according to Monsma and Van Dellen, was "To give the churches a brief guide in their supervision over each other." A subsequent synod decided that this mutual supervision should be supplemented with visits from church visitors, and Article 42 was therefore added. For three hundred years four questions were asked. In 1930 a fifth question was added. Synod 1942 increased the number to eleven. But the classes soon learned that increasing the number of questions did not improve the effectiveness of this practice, and so Synod 1947 pared the questions back to five. Synod 1965 considered a proposed revision of this practice to make it broader in scope, less frequent, and more flexible in content, but an overture from Classis Toronto asking that Article 41 remain unchanged was approved instead.

The practice of asking the standard questions (dating back to 1942) continues today. The questions raised by the synods of 1942, 1947, and 1965 about the effectiveness and necessity of asking these questions at every classis meeting are still being asked by many of our pastors and councils today. In the experience of our classis, this practice has rarely pointed out the need for mutual admonition. Most councils see themselves as doing the best they know how in the areas covered by the questions. The church visitors are in a much better position to exercise the required mutual supervision than is classis by means of the Article 41 questions.

Overture

Classis Greater Los Angeles overtures synod to revise Article 41 of the Church Order to read as follows:

In order properly to assist the churches, the classis shall ask on the classical credentials whether the council needs the help or advice of classis on any matters pertaining to its offices or to the ministries of its congregation.

Grounds:

1. The supervisory role of classis envisioned in Article 41 can better be handled by the church visitors under the requirements of Article 42.
2. The councils, the classes, and the synods of the CRC have struggled for years with the question of the effectiveness of this tradition, noting that profound questions are often answered in a perfunctory way.
3. The present questions rarely, if ever, serve as the basis for seating delegates at classis, since credentials are not usually reviewed until later in the day, by a committee. The original intent of Article 41 was that the president would orally examine the delegates at the time of the roll call in order to ascertain whether they should be seated.
4. The six required questions are very limited in scope and do not address other key areas of church life, such as prayer, worship, discipleship, subscription to the creeds and confessions, adherence to the Church Order, and support of the quota system.

Classis Greater Los Angeles
Harold Hiemstra, stated clerk

Overture 77: Attach Instructions to Ministers' Ecclesiastical Credentials

Classis Columbia overtures synod to authorize CRC Publications to attach to every ministerial credential published instructions on how a credential shall be transferred. Classis suggests these statements:

1. The clerk of the releasing church council will forward the credential to the secretary of the interim committee of the local classis.
2. After the interim committee has signed the credential, it is to be sent to the secretary of the interim committee in which the pastor's new church is located.
3. After this interim committee has signed the credential, it is to be sent to the counselor of the church which issued the call, enabling the counselor to be responsible for the proper installation of the new pastor.

Ground: There seems to be a great deal of confusion regarding where and to whom ministerial credentials are to be sent.

Classis Columbia
Howard Spaan, stated clerk

Overture 78: Clarify the Requirement for Public Profession of Faith by Covenant Children

Background

Synod 1988 provided a framework for congregations to include covenant children in the sacrament of the Lord's Supper. Synod dealt with the majority and minority reports of the committee studying the issue of covenant children partaking of the Lord's Supper (*Report 26, Agenda for Synod 1988*) by declaring that

- a. "The church is warranted in admitting to the Lord's Supper covenant children who give evidence of faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper."
- b. "The church is to assure itself of such faith through a public profession of faith on the part of covenant children."
- c. "Covenant children should be encouraged to make public profession of faith as soon as they exhibit faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper."

(*Acts of Synod 1988*, Art. 72, pp. 558-59)

Synod also directed the denominational Worship Committee "to review the forms of public profession of faith" (*Acts of Synod 1988*, p. 560). In 1989 the Worship Committee presented both Preparatory Guidelines—including suggestions for special classes for these children—and a Trial Form for Public Profession of Faith for Children (*Agenda for Synod 1989*, pp. 63-68).

Serious consideration has led Classis Alberta North to conclude that the proposed framework presents difficulties to churches wishing to implement

synod's decision. These difficulties arise first of all from ambiguity over the term "public profession of faith." It is our conviction that an examination of the mechanisms we have used to assure ourselves of the faith of late-adolescent and adult Christians is required, to see whether they are appropriate for the younger believers in Christ who will now be professing their faith and participating in the Lord's Supper.

Overture

Classis Alberta North overtures synod to clarify the requirement for public profession of faith by covenant children by declaring,

The church should provide ways for covenant children to profess their faith consistent with their individual stages of physical, intellectual, emotional, and faith development, and the church should distinguish these professions of faith from a late-adolescent/adult reaffirmation of faith.

Grounds:

1. Stages of faith development

Christian scholars working in developmental and educational psychology have contributed greatly to our understanding of how children of different ages express awareness of themselves, their relationships with others, their sense of the meaning of life, and their faith in God. Although each child is a unique creature of God, with individual differences, it seems apparent that most young children are capable of "giving evidence of faith" and "discerning the body and remembering and proclaiming the death of Jesus in celebrating the Lord's Supper" long before they are ready to stand up in front of the congregation and respond to prescribed questions from a liturgical form. For some children, at certain stages, use of liturgical forms in a congregational setting may be entirely appropriate. There are, however, other approaches consistent with the individual stages of physical, emotional, and faith development that a diligent consistory, in cooperation with parents, could use to assure itself of the faith of young believers.

2. Importance of ongoing public professions of faith

Public profession of faith in Christ as Savior and Lord should not be seen as a static, one-time event that can be standardized for all believers of all ages. Encouraging young children continually to express their faith in Christ as Lord and Savior in ways consistent with their development will nourish their faith and foster a feeling of belonging to the church. This will facilitate their public profession of faith when they are ready to do so.

3. Nurturing character of the sacrament of Communion

The sacrament of the Lord's Supper is itself a means of grace that nurtures faith and provides a meaningful and significant way to declare one's faith publicly. Therefore, participation by covenant children in this sacrament is meaningful both for the continuing public profession of their faith and as an essential means of nurturing it.

4. Ambiguity of terms

The requirement for "a public profession of faith" (*Acts of Synod 1988*, Art. 72, pp. 558-59) as a prerequisite for participation in the Lord's Supper is problematic, since the meaning of the term is ambiguous. The condition for participation stated by Synod 1988 was that children

must "give evidence of faith" and "be able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper" (*Acts of Synod 1988*, Art. 72, p. 558). Young covenant children who meet this requirement are presently excluded from participation in the Lord's Supper in some churches because "a public profession of faith" has been understood exclusively as a formal adult or late-adolescent ceremony in front of the entire congregation with use of approved liturgical forms. The CRC Worship Committee points out that the historical understanding of "public profession of faith" in fact implies much more than profession of faith in Christ as Lord and Savior and includes four confessions, namely, of

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

(*Agenda for Synod 1989*, p. 65)

Since a principled decision has been made to include young covenant children in this vital sacrament of the church, traditional mechanisms designed to assure the faith of late-adolescent or adult believers need to be evaluated for their appropriateness to younger believers.

5. *Exclusive use of forms is too restrictive.*

The CRC Worship Committee provides much helpful background material in its report to synod (*Agenda for Synod 1989*, pp. 63-68). The committee stresses the need for developing mechanisms to facilitate the profession of faith consistent with the development of an individual child. Yet the committee seems to be working with too restrictive a notion of how that faith can appropriately be professed, since there seems to be an operative guideline that "a form" must be developed that will serve the purpose for children of different ages. A variety of forms for younger children should certainly be developed, but these should not be seen as the only suitable mechanisms for enabling the profession of faith by young children.

6. *Formal late-adolescent/adult reaffirmation of faith should be retained.*

The suggested change to encourage other appropriate mechanisms for profession of faith will give the churches room to admit covenant children to the Lord's Supper in more creative and, for the children, less threatening ways. However, the church should continue to require a late-adolescent or adult reaffirmation of faith as a significant rite of passage to mature acceptance of the obligations of Christian discipleship, with all of its implications for responsibilities to the church and denomination.

Classis Alberta North

Nicholas B. Knoppers, stated clerk

Overture 79: License Seminary Students without Distinction of Gender

Classis Grand Rapids East overtures synod to require the Board of Trustees of Calvin College and Seminary to grant licensure to exhort in Christian

Reformed churches to all qualifying seminary candidates without distinction of gender.

Grounds:

1. The decision of Synod 1990, to be ratified in 1992, means that some women seminary students may be ordained in 1992. Proper preparation for ordination in the ministry of the Word requires that they be given opportunity to exhort.
2. Permitting women seminary students to exhort in non-CRC churches or in unorganized CRC churches makes a false distinction regarding the body of Christ.

Classis Grand Rapids East
John Vanden Berg, stated clerk

Overture 80: Require Two-Thirds Majority Vote to Ratify Future Church Order Changes

Classis Central California overtures synod to declare that a two-thirds majority vote be required for ratification of all future changes in the Church Order.

Classis Central California
Gerrit B. Boerfyn, stated clerk

Overture 81: Require a Two-Thirds Majority for Decisions Relating to Confessions and Church Order

Classis Eastern Canada overtures synod to amend the Rules for Synodical Procedure to require a two-thirds-majority vote for passing all future decisions that deal with matters concerning our confessional standards and the Church Order.

Grounds:

1. The present rule of 50 percent plus one comes nowhere near to "being of one accord" (Acts 15). When a motion such as that regarding the issue of women in all offices (Synod 1990) passes by just a few votes, it is unwise for synod to let the outcome stand. For the good of the church, consensus or a rather large majority is preferable.
2. In the past, synod has decided not to accede to an overture such as this one on the basis that "synod has the option to require a two-thirds majority vote for decisions dealing with our confessional standards and Church Order" (*Acts of Synod 1979*, p. 90). However, such an option is not to be found in any synodical rule, nor is there any precedent for using such an option. Therefore, it cannot be considered a legitimate ground for objecting to this overture.
3. This amendment to the Rules for Synodical Procedure will prevent a small majority from forcing its will upon the denomination as a whole.

Classis Eastern Canada
John Kerssies, stated clerk

Overture 82: Require a Three-Fifths Majority to Ratify Change in Church Order Article 3 by Synod 1992

The council of First CRC, Oak Lawn, Illinois, overtures synod to require a three-fifths majority of affirmative votes to ratify the proposed change in Article 3 of the Christian Reformed Church Order at Synod 1992.

Grounds:

1. This action would be helpful in restoring the unity of the Christian Reformed Church, which unity has been seriously marred.
2. This action would provide the challenge for the Christian Reformed churches to manifest to each other and to the society in which they exist the spiritual and ecclesiastical unity they once enjoyed.
3. This action would militate against the rise of congregationalism or independent systems of church government in the Christian Reformed denomination, as is common in the modern North American church world.
4. This action would provide a setting in which the apparent polarization among CRC members could be softened.
5. This action would cause the members of the churches to believe they had greater say in deciding this much debated issue and would repress much negative criticism which states that a "vocal minority" is aggressively causing this major change through synodical assemblies.
6. This action would allow for greater accord among the churches before the implementation of such a major decision as a change in Church Order Article 3 will be.
7. A synod has the right to set a two-thirds affirmative majority vote for decisions concerning our confessional standards and the Church Order. Since the issue of opening all offices to women has been the cause of much serious debate and has the potential of being very divisive, synod would be wise to exercise its right of requiring at least a three-fifths majority at this time. (See *Acts of Synod 1976*, Art. 51, I, B, Ground 2, p. 52: "Synod has the option to require a two-thirds majority vote for decisions dealing with our Confessional Standards and Church Order." This was reaffirmed at Synod 1979: "The Synod of 1976 decided that 'Synod has the option to require a two-thirds majority vote for decisions dealing with our Confessional Standards and Church Order'" [*Acts of Synod 1979*, Art. 77, C, 5, Ground "a," p. 90].)

Council of First CRC, Oak Lawn, IL
E. William Terborg, clerk

Note: This overture was submitted to Classis Chicago South but was not adopted.

Overture 83: Establish Denominational Quota on a Per-Confessing-Member Basis

Background

The Christian Reformed Church has in the past considered revising its quota system. The subject of quota equalization has been before synods by way of overtures in 1949, 1954, 1962, 1965, and 1972. In 1981 Classis Grandville overruled synod to base the quota system on the number of communicant members rather than on the number of families. That classis argued that there was dissatisfaction with the present system; that there were a growing number of single confessing adults, and that there was some confusion over the present definition of *family* for counting purposes. Synod 1981 did not adopt the overture for the following reasons:

1. Long-standing dissatisfaction with the present basis has not been demonstrated.
2. Basing the quota on communicant members appears to have some merit but introduces other difficulties:
 - a. the number of school-age confessing members;
 - b. other not gainfully employed singles; i.e., widows, widowers, retired people, and students at college temporarily at churches near the colleges.
3. Synod has specifically defined what constitutes a family for quota purposes. (Cf. *Acts of Synod 1968*, p. 88.)
4. There will be a corresponding impact on the classical level.

(Acts of Synod 1981, p. 81)

The weightiest of these grounds is Ground 2. However, the difficulties raised in 2, b apply to the present family-based system as well. The difficulty of school-age confessing members is easily eliminated at the local-church level when councils establish the membership count for quota purposes. School-age confessing members, unemployed members, and students would obviously not be counted by councils as full supporting members.

In 1982 Classis Grand Rapids East overruled synod to adopt a quota system based on the percentage of income per communicant member. Synod did not adopt that overture either, arguing that implementing such a system would be difficult and impractical.

In 1986 synod rejected a similar overture from Alpine Avenue CRC in Grand Rapids. However, synod did urge the churches to fully acknowledge their single wage earners in setting the congregation's method for raising the quota amount, and synod adopted guidelines for use by classes in arriving at an attainable quota percentage when a local congregation believes it cannot pay the full quota allocation (*Acts of Synod 1986*, p. 709). These guidelines, however, could be implemented in a per-confessing-member quota system as easily as in a per-family system.

Among the grounds for continuing the present system, Synod 1986 said, "It [the present system] is perceived as having a strong relevance to covenant theology." Furthermore, synod underscored the basic biblical principle that God's covenant people are encouraged to give according to their ability and that we as CRC congregations are "jointly responsible" with respect to the work in God's kingdom.

Although the church has been reluctant to change the quota system in the past, it has nonetheless recognized strongly every member's responsibility to

support the work of the church and its agencies. We feel that it is time to translate that recognition into a system wherein every member is expected to give his or her share.

Overture.

Classis Alberta North overtures synod to establish the denominational quota system on a per-confessing-member basis instead of on the present per-family basis.

Grounds:

1. The number of single confessing members in the church is growing because of a trend to marry later, the choice to remain single, and divorce. Since 1986 the CRC saw a rise of 6787 confessing members compared to a rise of 2957 families.
2. If the quota system has any relevance to covenant theology, it should reflect that theology clearly. At present, single confessing members are not included in the arithmetic of the family count, yet the family count should reflect the covenant family count, namely all of the members that make up the covenant family.
3. Distributing the quotas more evenly among the membership would reduce the burden for those families who find it difficult, for various reasons, to pay the full amount expected of them, such as single-parent families and student families. The SIC requested \$476.58 per family in 1990, or \$35,982,743. Divided among the 196,026 members, that amounts to \$186.58 per confessing member. Divided among the 76,745 families in the denomination, it amounts to \$468.86 per family. A per-confessing-member quota system would require only \$373.16 per family where there are two confessing members and only \$186.58 per family where there is only one parent. And in a family where there are one or more confessing children, the per-member system would require more per family than the present system does (\$746.32 for a family with two parents and two confessing working adult children).
4. Single confessing members of the church would appreciate being counted and considered as part of the supporting body that makes up the denomination. Establishing the quota system on a per-member basis would make single confessing members feel that they belong to the church because responsibility for supporting the work of the church is clearly and officially extended to them as it is to married couples.

Classis Alberta North
Nicholas B. Knoppers, stated clerk

Overture 84: Eliminate "Quota Experience" Factor from Synodical Budget Process

Background

In an attempt to enable classical and denominational agencies to work with realistic expectations of income, agencies have been allowed to apply a "quota experience" factor to their budgets when they are submitted. In this

system, the percentage of quota received during the previous year is used as one factor in calculating the amount of quota requested for the coming year. Knowing that 100 percent of quota will not be received, agencies ask for greater quota amounts than they need.

To illustrate, consider what happens in an agency if the actual quota receipts are about 80 percent of what is requested. Under current procedures, if an agency needs \$80.00 in quota income from every family in order to carry out its synodically assigned ministries, that agency may ask for and synod may adopt a \$100.00 quota per family so that when the agency receives only 80 percent of what it asks for, it will still be able to meet its budget and carry out its ministries. In fact, according to the *Agenda for Synod 1991—Financial and Business Supplement*, the quota requests made to Synod 1990 were based on "quota experience" factors which, in general, fell within the range of 75 to 80 percent.

We believe that in the current situation use of the "quota experience" factor is eroding the meaningfulness of actual quota requests. Churches which have difficulty meeting the quota figures are needlessly burdened with attempting to meet figures higher than their fair share of actual costs. Churches which do pay 100 percent of the quotas requested are, in effect, paying more than their own share of agency costs. Most damaging is that the system engenders an attitude of carelessness toward quotas because the actual ministries of the agencies seem to be able to carry on as usual whether an individual church has made its quotas or not. We believe that eliminating the "quota experience" factor in determining quota requests would be an effective first step toward strengthening the meaningfulness of the quota system.

Overture

Classis Orange City overtures synod that beginning with the quota requests for 1993 the "quota experience" factor be eliminated from the synodical budget process and that quota figures presented to synod reflect the actual budget needs of the agencies.

Grounds:

1. This change will encourage giving for quotas because churches will know that their contributions are essential for the ongoing ministry of the agencies.
2. This change will encourage our less wealthy churches to meet 100 percent of their quota gifts because the reduced figure will be within their means.
3. This change will encourage our more wealthy churches to be generous in above-quota giving. The "penalty" monies which those churches pay when they contribute 100 percent of quota under the present calculations can be used for above-quota contributions under the new calculations.
4. We believe the current method of setting quota amounts is contrary to the Word of God, which calls us to honesty and integrity. Deuteronomy 25:13 calls for honest weights and measures; Proverbs 11:1 and 20:10 tell us a false balance is an abomination to the Lord.

5. We believe the current method of setting quotas is contrary to our confessions. Heidelberg Catechism Q. and A. 110 tell us God forbids schemes made to appear legitimate.
6. Although an overture was sent to Synod 1990 concerning a related issue, neither the overture nor synod's response addressed the issue of a "quota experience" factor in determining the quota amounts requested.

Classis Orange City
Jack M. Gray, stated clerk

Overture 85: Change the Basis of the Denominational Quota to a Percentage of Each Church's Budget

Background

In recent years there has been a growing dissatisfaction with the per-family basis for quotas. The per-family basis fails to take into account the number of single adults in our churches and the economic diversity of the Christian Reformed denomination. In response to these difficulties there have been a number of overtures and an ever-increasing number of exceptions to the present system. The Synodical Interim Committee recognized these difficulties when it stated that the present quota system is far from perfect but is the best we have.

We think that the quota system has some real strengths but that some of the inequities in the system could be taken care of if each church's budget became the basis for quotas.

Overture

Classis Rocky Mountain overtures synod to change the basis of denominational quotas from a per-family basis to a percentage based on each church's budget. This percentage would be recommended to synod by the Synodical Interim Committee in consultation with the denominational financial coordinator and would not exceed 25 percent.

The percentage would be based on the average of the budgets of the present and the two previous years and would be exclusive of the church's building, debt-retirement, and expansion funds.

Grounds:

1. The Christian Reformed Church represents a wide range of economic backgrounds, and basing quotas on each church's budget would more accurately reflect local economic situations.
2. Using a percentage of budget as the basis for quotas would more accurately represent single adults and single-parent families.
3. Using a percentage would simplify the present system and would enable more churches to fully participate in the ministry of our denomination.
4. Using a percentage would encourage churches to present a more accurate count of membership.

Relevant Material

- There was an important and often-referred-to report in the *Acts of Synod* 1939, p. 80ff.) in which synod said that quotas are not assessments. There is almost nothing during the 1970s regarding quotas except the annual reports.
- 1981 — *Agenda for Synod*, p. 430, Overture 1, Clarify and Explain Nature of Quotas
Acts of Synod, p. 17, Modification of Quotas for Churches of Red Mesa
- 1982 — *Acts of Synod*, pp. 38, 596, Change Quota to Percentage of Income per Communicant Member
- 1983 — *Acts of Synod*, pp. 498, 621, Determine by Means of Current Yearbook Statistics
Acts of Synod, pp. 490, 503-05, 702-03, Freeze at 1983 Levels
Acts of Synod, pp. 702-03, Not "Assessments"
Acts of Synod, pp. 503, 702-03, Place Ceiling On
- 1984 — *Acts of Synod*, pp. 531, 586, Request Revision of Basis of Quotas
Acts of Synod, p. 586, SIC Appointed to Study Requested Revision
- 1985 — *Acts of Synod*, pp. 635, 814, Restraint Requested
Acts of Synod, pp. 810-11, Withholding Is Contrary to Church Order 29
- 1986 — *Acts of Synod*, pp. 492, 710, Change in Allocation from Family to Confessing Member
Acts of Synod, pp. 493, 549, 716-17, Freeze Requested
Acts of Synod, pp. 708-10, Quota Study Committee
- 1987 — *Acts of Synod*, p. 459, Base Quota on End-of-Quarter Family Count
Acts of Synod, pp. 461-62, 601-02, Freeze for 1988
Acts of Synod, p. 688, Per-family Chart
Acts of Synod, pp. 959-60, Request Revision of 1986 Synodical Decision
- 1988 — *Acts of Synod*, p. 578, Request to Be Reviewed by Synod
- 1989 — *Acts of Synod*, p. 484, Quota-Reduction Plan for FSC Churches
- 1990 — *Agenda for Synod*, p. 475

Manual of CRC Government, pp. 276-76.

Classis Rocky Mountain
Meindert Bosch, stated clerk

Overture 86: Requests Revision of the Decision of Synod 1991 Not to Sustain the Hodgkiss Appeal

Background

Mr. William Hodgkiss had processed an appeal from a decision of Classis Lake Erie regarding classical declaration of Rev. Ronald Spoelman's eligibility for a call in the Christian Reformed denomination (*Acts of Synod* 1990, p. 631; Personal Appeal 1 is on file in the general secretary's office). Following Synod 1990, representatives from Classis Lake Erie met with Mr. Hodgkiss. Mr. Hodgkiss indicated that he was not pleased with the way he had been treated during his appeal process and that he was not pleased with the final decision. He also indicated at that time that for him the issue was

now dead because synod had made its decision. However, when the Washington council subsequently indicated the grounds offered below for processing a request for revision, Mr. Hodgkiss tendered to council a written statement to the effect that he did not oppose the council's pursuing the matter further. Council submitted the present overture to Classis Lake Erie at its March 1, 1991, meeting at Troy, Michigan, where it was not sustained. Thus, the Washington council brings the matter to Synod 1991 as a rejected overture.

Overture

The council of the Washington, Pennsylvania, CRC overtures synod to revise the 1990 synodical decision "not [to] sustain the appeal of Mr. William Hodgkiss" by reopening the Hodgkiss appeal and giving it full judicial process under the Judicial Code and the appeals procedure outlined in Rules for Synodical Procedure. This revision would include the admission that Synod 1990 did not adequately carry out its responsibility with regard to the Hodgkiss appeal.

Grounds:

1. Mr. William Hodgkiss's appeal contains a written charge against Classis Lake Erie alleging violations of Scripture and of Church Order. This warrants a full and fair hearing.
2. If the appeal's specifications of error are true, the decision of synod not to sustain the appeal constitutes a cover-up of classical wrongdoing and an official synodical endorsement of it. Such a misuse of the keys of the kingdom would be an act of apostasy wherein the Christian Reformed Church would have failed to demonstrate one of the necessary marks of a true church, namely, discipline.
3. We believe Synod 1990 erred by assigning the appeal to the Pastoral Concerns advisory committee rather than to the advisory committee on Protests and Appeals. Attempts by Mr. Hodgkiss to resolve the matter in discussion with Classis Lake Erie having failed, he told it more broadly to the church in accordance with Matthew 18:15-17. He was seeking a judicial hearing.
4. The grounds offered by Synod 1990 for not sustaining the appeal merely beg the question. To say that "procedurally Classis Lake Erie conformed to the requirements of Church Order in conducting the required classical examination" is presumption on synod's part. This was not demonstrated by synod. The appeal focused on the accusation that the decision of Classis Lake Erie did *not* conform to the requirements of Church Order and Scripture. The appeal presented eight specifications of deviation from Church Order, from Scripture, and from the confessions. A hearing would be required to either substantiate or disprove the allegations.
5. The advisory committee assigned by Synod 1990 to handle the appeal failed to "present a clear and adequate statement of the content of the appeal to the entire synod" (see Rules for Synodical Procedure, V, C, 6). We emphasize the word *adequate*. The committee's written report chose not to communicate to the entire synod seven out of eight specifications of error cited in the appeal.

6. The appellant was denied the "right of hearing the case on the floor of synod" (see Rules for Synodical Procedure, V, C, 4., emphasis ours). The synod entered executive session, and neither Mr. Hodgkiss nor any spokesman for him was present to hear the case. Mr. Hodgkiss's minister, Rev. Daniel Knox, sought the privilege of the floor to speak for Mr. Hodgkiss. The advisory committee denied this. Neither Mr. Hodgkiss nor Rev. Knox ever imagined they would be denied the right of being present to hear the case. This is a most serious injustice (see "Journal" of R. Daniel Knox at Synod 1990, on file in the general secretary's office).
7. The appellant was denied the "right to be represented by a spokesman" when the matter reached the floor of synod (see Rules for Synodical Procedure, V, C, 5.).

We plead, therefore, that the Christian Reformed Church exercise biblical discipline and adequately hear this case. Failure to do justice to the Hodgkiss appeal, in which charges of classical approbation of heresy are alleged, would constitute the grossest of errors. Either synod should vindicate the classis (and the 1990 Synod) by answering the charges or vindicate the appeal by bringing forth the proper discipline against the classis, which calls for appropriate repentance. To dismiss so lightly such serious charges is to make a mockery of our confessional standards. "But let justice roll down like water. . . (Amos 5:24).

Council of Washington, PA, CRC
Carl L. Brock, clerk

Notes: Related materials are on file in the office of the general secretary.
This overture was submitted to Classis Lake Erie but was not adopted.

Communication from Classis Lake Erie

In response to the instruction of Synod 1990, a committee of Classis Lake Erie met with Mr. Hodgkiss (and his wife, Dottie). Mr. Hodgkiss told us that he was not pleased with the way he had been handled during his appeal process and that he was not pleased with the final decision. He also indicated that for him the issue was now dead because synod had made its decision.

The committee had prepared a three page response to the doctrinal issues raised in the appeal. A portion of that response had been presented the night before at a meeting of the Washington congregation at which Mr. Hodgkiss had been present. The committee indicated its willingness to "walk through" the entire document with him, but he judged that to be unnecessary. The committee left the document with him and asked him to call if he wished to discuss anything in it.

The meeting was very cordial and was appreciated both by the Hodgkisses and the committee members.

Classis Lake Erie believes that the above fulfills Synod 1990's advice that classis "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."

The above recommendation accurately reflects the meeting of representatives of Classis Lake Erie with me (and my wife) and accurately reflects my position in terms of my personal appeal to Synod 1990.

(Signed) William Hodgkiss
(Mr. William Hodgkiss)
(Date) Sept 6 - 24 1990

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PROTESTS AND APPEALS

Protest 1. Classis Iakota Protests the 1990 Synodical Decision re Women in All Ecclesiastical Offices

Classis Iakota protests the decision of Synod 1990 "That Synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church" together with the accompanying grounds (*Acts of Synod 1990*, p. 654).

1. Synod's decision is contrary to the plain teaching of Scripture (I Cor. 14:33-38; I Tim. 2:11-15; I Tim. 3; Titus 1:6-9). The New Testament offers no references to women as pastors and elders and only two obscure references to women as *deaconesses*, which can also mean "servant" in a general way.
2. Synod's decision is contrary to the confessions and creeds of the Christian Reformed Church. Belgic Confession Articles 30 and 31 say, "By these means everything will be carried on in the Church with good order and decency, when faithful men are chosen according to the rule prescribed by St. Paul in his Epistle to Timothy." We believe this is a creedal (confessional) matter.
3. Synod's decision is contrary to the general flow of historic Reformed Christianity. The historic Reformed understanding of Scripture has been that the offices of minister and elder and even of deacon are not open to women. Only in this present time of feminism is the church being assaulted to doubt and to change its clear, consistent understanding of the Bible.
 - a. This is born out by a previous synod's declaration that "the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice . . . sufficient biblical grounds have not been advanced to warrant a departure from our present practice" (*Acts of Synod 1975*, pp. 78-79).
 - b. 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 the New Testament" (*Acts of Synod 1984*, pp. 622-24, 655).
4. Synod's decision offered *no* biblical reasons for these changes in the Church Order, let alone "compelling grounds for changing that practice" or "sufficient biblical grounds." How can no biblical grounds be "sufficient"?
5. Synod's grounds are weak and insufficient to make such a major change in the Church Order.

- a. Report 26 (1990) did not provide clear biblical and confessional grounds for headship because it failed to fulfill its mandate. That is not a good reason for changing the Church Order. The issue is whether it could have provided such grounds. We believe it could have. Synod did not deal with that issue.
- b. The second ground clearly regards Article 30 of the Belgic Confession to be of little significance. We disagree. In addition, the Church Order itself says, "All confessing members of the Church who meet the biblical requirements are eligible for the offices," and it confesses in the first article its "complete subjection to the Word of God."
- c. The third ground compares synod's judgment on a matter that has little or no effect at the classical and synodical levels (women voting) to synod's permitting churches to use their discretion regarding women in all the offices. But this ground is weak as well, for ordaining women to all the offices has a direct effect on the classical and synodical levels, whereas women voting at the congregational level does not. This comparison does not hold true, and therefore Ground 3 is faulty.

Classis Iakota

C. Eric Fennema, stated clerk

Appeal 1. Washington, Pennsylvania, CRC Appeals a March 1, 1991, Decision of Classis Lake Erie

Background

Rev. R. Daniel Knox is an Orthodox Presbyterian minister who has served the congregation in Washington, Pennsylvania, since May 1987. The Washington congregation is a small Christian Reformed congregation which has been without the services of a CRC minister since 1984, when it ceased to be a home missions work of the denomination. The council and congregation had been given the liberty by Classis Lake Erie to fill the church's pulpit with Reformed ministers from outside the CRC.

Classis Lake Erie at its March 1, 1991, meeting, along with disciplinary actions taken against the council of the Washington CRC, took the following actions with regard to Rev. Knox:

1. That on March 15, 1991, the Washington council, or the classis if necessary, temporarily discontinue the services of Rev. Knox to the Washington, Pennsylvania, church if he has not honored the instruction of Classis Lake Erie to send a letter to the recipients of the July 19, 1990, letter clearly stating the following:
 - a. That the Washington council erred in accusing the classis and denomination of apostasy.
 - b. That the Washington council erred in sending a letter to the churches of its denomination bypassing proper channels.
2. Should Rev. Knox continue not to honor the instruction of Classis Lake Erie by April 15, the West Park (Cleveland) council shall terminate his services to the Washington church.

3. The discontinuing of Rev. Knox's services should not be construed as a disciplinary action.

Appeal

The council of the CRC of Washington, Pennsylvania, appeals the March 1, 1991, decision of Classis Lake Erie to discontinue the services of Rev. R. Daniel Knox to the Washington, Pennsylvania, church and recommends that the aforesaid decision of Classis Lake Erie be overruled by synod.

Grounds:

1. Washington CRC presently has a two-year contract with Rev. Knox for his services through April 30, 1992.
2. Classis by its own declaration says, "The discontinuing of Rev. Knox's services should not be construed as a disciplinary action." Therefore, Classis Lake Erie's actions bind the Washington congregation to break a contract without just cause. The congregation and the CRC would become liable for breach of contract.

Council of Washington, PA, CRC
Carl L. Brock, clerk

Appeal 2. Washington, Pennsylvania, CRC Appeals from a March 1991 Decision of Classis Lake Erie with Regard to the Council of Washington CRC

Background

Classis Lake Erie at its stated meeting on March 1, 1991, adopted the following recommendations with regard to the Washington, Pennsylvania, council:

- a. That on March 15, 1991 the Washington council, or classis if necessary, suspend from office any council member who has not honored the instruction of Classis Lake Erie to send a letter to the recipients of the July 19, 1990 letter clearly stating the following:
 1. That the Washington council erred in accusing the classis and denomination of apostasy,
 2. That the Washington council erred in sending a letter to the churches of the denomination bypassing proper channels.
 - b. That before such a letter be sent, it be reviewed by the West Park, Cleveland council.
 - c. That classis instruct the West Park Cleveland council to supervise the implementation of the above recommendations:
- Ground:* Rev. Dick Stravers, pastor of the West Park Church, is both a church visitor and a member of the Classical Committee. He is well acquainted with the situation at the Washington Church.
- d. Should any council member not honor the instruction of classis by April 15, 1991, the West Park council shall depose him from office.
 - e. The West Park council shall supervise elections if members of the present Washington council are deposed from office.
 - f. That classis instruct the West Park Cleveland Church to report at its October, 1991 meeting.

(Minutes of Classis Lake Erie, Mar. 1, 1991, p. 8)

Promulgation, 1991

Appeal

The council of Washington, Pennsylvania, CRC appeals the March 1, 1991, decision of Classis Lake Erie to process suspension and deposition of the Washington council.

Grounds:

- ✗ 1. Church Order does not delegate the authority to suspend and depose to the classis. (Art. 91). This is a consistorial matter.
- ✗ 2. Classis failed to demonstrate that special discipline is warranted (Church Order Art. 89). No evidence of violation of the Form of Subscription, of neglect or abuse of office, or of deviation from sound doctrine and godly conduct is cited.
- ✗ 3. Classis failed to demonstrate from Scripture or from Church Order that the letter of the Washington council of July 19, 1990, addressed to all the councils of the CRC, was in violation of Church Order and Reformed church polity. In fact, "When a consistory judges that it has sufficient grounds of suspicion against an officebearer not under its supervision, it may communicate such to that officebearer's consistory . . . under which the officebearer serves" (*Acts of Synod 1988*, p. 613). The Washington consistory judged that the decisions of Synod 1990 (in reference to the William Hodgkiss personal appeal and to the women-in-office question) raised sufficient grounds of suspicion to communicate to the council of every officebearer in the CRC. Subsequently, the Washington council has processed a request for revision of the Synod 1990 decision of the William Hodgkiss appeal in compliance with Church Order.
- ✗ 4. Classis has bound the conscience of the Washington, Pennsylvania, council and congregation by failing to heed a request that overseeing councils, classical appointments, counselors, and visitors appointed to the Washington church not approve the ordination of women to ecclesiastical office (see Appendix I). Indeed, the request of the Washington church is in keeping with the present Church Order Article 3 and the Belgic Confession Article 30.
- ✗ 5. Classis has broken the bond of unity by failing to seriously consider the brotherly warnings offered by the Washington council in the July 19, 1990, letter and in "A Preliminary Statement" (Appendix II).
- ✗ 6. Classis' failure to invoke the Judicial Code, in disregard of the council's request, seriously hampered justice. Several serious charges and several potentially slanderous statements made by members of classis against the Washington council were never investigated (see Appendix II; nine of the eleven items mentioned in "A Preliminary Statement" were never investigated by classis). Neither did the council have opportunity to amply present its case. The Washington council is convinced that in light of these failures the classis was predisposed against the council. In short, an adequate hearing was not conducted. This is a violation of Church Order Article 82.
- ✗ 7. "Discipline by its nature must be applied to individuals rather than groups or assemblies" (*Manual of Christian Reformed Church Government*, 1987 Revision, Article 89, 4, c, p. 351). Classis never specified the individuals being suspended. A certain member of the council was denied ample opportunity to present his case as required by Church Order Article 82.

8. In light of Grounds 1 through 7 above, classis has made a tyrannical decision.

Recommendation

The council of Washington, Pennsylvania, CRC recommends that Synod 1991 hear its case. We reserve the right to have a spokesman present and to hear the case on the floor of synod. We request that the Judicial Code be invoked. We recommend that Synod 1991 overrule the decisions of Classis Lake Erie in reference to the Washington, Pennsylvania, CRC council.

Council of Washington, PA, CRC
Carl L. Brock, clerk

Note: Appendices I and II are on file in the office of the general secretary.

Printed Communication

December 31, 1990

Rev. Leonard J. Hofman, General Secretary
Christian Reformed Church in North America
2850 Kalamazoo Avenue, SE
Grand Rapids, Michigan 49560

Dear Brother:

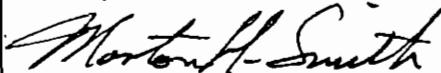
At its recent meeting in Atlanta, Georgia, on November 8, 1990, the North American Presbyterian and Reformed Council adopted the following communication to be forwarded to the synod of the Christian Reformed Church:

In harmony with the stated "purpose and function" of the NAPARC to "exercise mutual concern in the perpetuation, retention, and propagation of the Reformed Faith (Constitution III:3), the North American Presbyterian and Reformed Council calls upon The Christian Reformed Church to reverse the action of the 1990 Synod leading to the opening of the offices of minister and ruling elder to women, as contrary to the Scripture and the Reformed standards which insist that "everything [will] be carried on in the church . . . according to the rule prescribed by Saint Paul in his Epistle to Timothy" (Belgic Confession of Faith Article XXX). In I Timothy 2 and 3, in giving authoritative instruction regarding proper conduct "In the household of God, which is the church of the living God, the pillar and support of the truth" (3:15), the Apostle explicitly disallows to a woman the exercise of teaching or ruling authority over men in the church (2:12), and grounds this command in the divine creation order.

We send this resolution to our brethren in the Christian Reformed Church with profound respect and deep appreciation for the Christian Reformed Church, in an humble spirit and with a heavy heart.

For the information of the synod, the action was voted on by denominational delegations. The vote was unanimous, with the abstention of the Christian Reformed Church.

Sincerely in Christ,



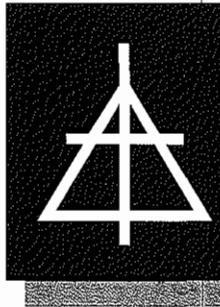
Morton H. Smith
Secretary of NAPARC

PERSONAL APPEALS

1. Appeal of John A. Bouwers from a February 1991 decision of the Calvin Board of Trustees
2. Appeal of Gien Janssens from an October 18, 1990, decision of Classes Eastern Canada and Quinte
3. Request of Florence Kuipers for revision of Synod 1990's decision re women in all ecclesiastical offices

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

ACTS OF SYNOD



1991

ACTS OF SYNOD

June 12 to 21, 1991

Chapel
Dordt College,
Sioux Center, Iowa

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TABLE OF CONTENTS

Foreword	v
--------------------	---

SUPPLEMENTARY MATERIALS

REPORTS

2-A Calvin College and Seminary	535
Appendix, Governance Report	541
3-A CRC Publications	579
4-A Home Missions	589
5-A World Ministries	591
12-A Interchurch Relations Committee	597
17-A Synodical Interim Committee	601
Appendix D, <i>Strategic Plan for Organizational Restructuring</i>	619

OVERTURES

87. Lakota Revise 1990 Decision re Women in All Ecclesiastical Offices	635
88. Prospect Park CRC, Holland, MI Postpone Final Action on Report 28	636
89. Huron Recognize UCY as CRC's Official Youth-Ministry Agency	636
90. Hudson Disapprove of the Policy re Women in the M.Div. Program	637
91. Pella Refer Report on Creation and Science Back to the Study Committee to Address Areas of Weakness	637
92. Niagara Reject Recommendation of the Youth-Ministry Report	638
93. Illiana Reject Recommendations A through E but Adopt Recommendation F of Report 28	638
94. Chicago South Postpone Action on the Creation and Science Report and Continue the Study Committee	639
95. California South Return the Report on Creation and Science to the Study Committee for Reconsideration of Part II; Omit the Appendix from the Report	640
96. Hamilton Grant the Privilege of the Floor to UCY Board Chairman and Divisional Presidents	641
97. Hamilton Recognize the Present Structure of UCY, with the Addition of Two SIC Representatives, as the Official CRC Youth- Ministry Agency	641

98. Hamilton	
Recommit the Report on Creation and Science for Reformulation in the Light of Unanswered Questions	641
99. Central California	
Adopt the Recommendations of UCY	642
100. Toronto	
Endorse Aspects of the Report on Youth Ministry and Grant a UCY Representative the Privilege of the Floor	642
101. Holland	
Adopt the Five Recommendations of UCY	643
102. Springdale, ON, CRC	
Reject the Report of the Committee to Study Creation and Science	643
103. Minnesota North	
Add to Synodical Declarations on Creation and Science	644
104. Grand Rapids South	
Recognize UCY as the Youth-Ministry Agency of the CRC	644

FINANCIAL REPORTS

Back to God Hour	647
Calvin College	648
Calvin Theological Seminary	649
CRC Publications	650
World Literature Ministries	651
Home Missions	652
World Missions	653
CRWRC	654
Chaplain Committee	655
CRC Loan Fund	656
Committee for Educational Assistance to Churches Abroad	657
Fund for Smaller Churches	658
Ministers' Pension Funds	659
Synodical Committee on Race Relations	665
Christian Reformed Church in North America	666

REPORT OF SYNOD 1991

Prayer Service for Synod	667
Minutes of Synod 1991	675
Quotas and Recommended Agencies	829
Index	833

FOREWORD

The *Acts of Synod 1991* 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 1991.
- An index.

The pagination continues from the *Agenda for Synod 1991* to the *Acts of Synod 1991*. Supplemental materials begin on page 535, following preliminary unnumbered pages. Financial reports begin on page 647; minutes of Synod 1991 follow, beginning on page 675. The index references both volumes; the numbers in boldface type refer to pages in the minutes of Synod 1991.

The several sections of the *Acts of Synod*, including the minutes of synod, are identified with black bars on page edges, which help to locate and identify each section.

It will be necessary for the user to keep the *Agenda for Synod 1991* and the *Acts of Synod 1991* together for ready reference. The *Agenda* is not reprinted in the *Acts*.

May all who read the reports of ministries and study committees and the minutes of Synod 1991 recorded in the *Agenda for Synod* and the *Acts of Synod* discover the ways in which the Lord is leading the Christian Reformed Church in North America and give him thanks for the many opportunities for ministry in the areas of education, evangelism, and benevolence.

Leonard J. Hofman, general secretary

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CALVIN COLLEGE AND SEMINARY SUPPLEMENT

This report supplements the Calvin College and Seminary report submitted in February. It covers matters acted upon by the executive committee since the February 1991 meeting of the board and summarizes the decisions of the May 20-23 meeting of the Board of Trustees.

I. Information

A. *Board of Trustees*

The executive committee of the board met in regular session on March 14 and April 11, and the Board of Trustees held its semiannual meeting May 20-23, 1991.

B. *Seminary*

1. Faculty and staff

a. Appointment of Richard Muller (cf. II, B, 1, p. 3)

Dr. Richard Muller sustained a satisfactory interview at the May 1991 board meeting for a position in the Historical Theology Department.

b. Honors and recognition (cf. II, B, 2, p. 3)

The board honored Theodore Minnema at a testimonial dinner on the occasion of his retirement.

c. The board approved the revised job description for the seminary president (cf. II, B, 3, p. 3).

2. Student matters

a. Candidates (cf. II, B, 2, a, b, p. 4)

b. The Board of Trustees approved the motion to request synod to encourage the churches, classes, and synodical deputies to consider more seriously the approved candidates awaiting calls (cf. II, B, 2, c, p. 4).

c. Eleven students were admitted to the M.Div. program (DCPL). Admissions occur throughout the year and during the summer.

d. Sixteen students were granted regular licensure, eleven were granted temporary licensure, and thirteen were granted extension of licensure.

C. *College*

1. Honors and recognition (cf. II, C, 1, 2, p. 5)

a. The board honored the following on the occasion of their retirement: Edgar Boevé, Philip Lucasse, Donald Oppewal, Charlotte Otten, Ruth Rus, Carl Sinke, and Gordon Spykman.

- b. The board took appropriate recognition at a testimonial dinner of the completion of twenty-five years of service to Calvin College by the following: David Holquist, Ralph Honderd, Chris Overvoorde, John Worst.
 - 2. Appointments (cf. II, C, 3, 4, 5, p. 6)
 - 3. Reappointments (cf. II, C, 6, 7, 8, p. 7)
- D. Finance**
- 1. The board approved the 1991-92 Calvin College educational and general budget with revenues and expenses totaling \$36,500,000.
 - 2. The board approved the 1991-92 Calvin Seminary education and general budget with revenues and expenses totaling \$2,507,500.
 - 3. The board approved budgets for the college and seminary that included a 4 percent increase in base pay and introduced co-payment of health-insurance premiums as a cost-cutting measure; co-payment of 10 percent of premium costs for the employee will be introduced with the 1991-92 academic year.
 - 4. The board adopted the resolution that the percentage of increase for Calvin Seminary tuition will be no greater than the recommended percentage increase in denominational quotas.
 - 5. Above-quota offerings (cf. II, D, p. 7)

E. *Ad hoc Committee on Governance*

The ad hoc Committee on Governance presents its report in the appendix to Report 2-A.

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, and to Jay Morren when the governance proposal is considered.

B. Seminary

1. Faculty and staff

- a. The Board of Trustees recommends that synod interview Richard Muller, Ph.D., and appoint him to the P. J. Zondervan Chair for Doctoral Studies as Professor of Historical Theology for three years, commencing with the 1992 academic year.
- b. The Board of Trustees recommends that synod take appropriate recognition of the dedicated service of Professor Theodore Minnema on the occasion of his retirement and confer upon him the title of Professor of Philosophical and Moral Theology, Emeritus.

- c. The Board of Trustees recommends that synod approve the revised job description for the seminary president as follows:

Under the rubric "General Responsibilities" add:

- b. With the director of business, keep the seminary budget, assets, and revenues under review and make such proposals as will assure the financial resources for the seminary's programs.
- c. With the assistant to the president for seminary advancement, plan and conduct special fund-raising programs, student recruitment, advertising, and other efforts that promote the seminary in the Christian Reformed Church and more widely.

The job-description document may be found in *Acts of Synod 1955*, pp. 320-22.

2. Student matters

- a. After satisfactory interview by the Board of Trustees, the board requests synod to declare the following as candidates for the ministry in the Christian Reformed Church:

Daniel R. Ackerman

John W. Medendorp

Mark Brouwer

Samuel C. Murrell

Alan L. Camarigg

Ezequiel N. Romero

Kwan Timothy Chan

Peter Tuininga

Mark D. Deckinga

Thomas J. Van Milligen

Frederick A. De Jong

Paul H. Vander Klay

Daniel Devadatta

Derrick J. Vander Meulen

Daniel S. Dykstra

Walter H. Vanderwerf

Nathaniel Elgersma

Kenneth M. B. Van Schelven

R. Scott Greenway

Case G. Van Wyk

Frank C. Guter

Peter J. Vellenga

Robert Huisman

Eric B. Verhulst

Thomas H. Huizenga

Peter T. Verhulst

Timothy D. Kauffman

Dale W. Visser

James Klazinga

Curtis A. Walters

Joel E. Kok

Jeffrey A. D. Weima

Russell J. Kuiken

Frederick J. Witteveen

Edward J. Marcusse

Gerald L. Zandstra

- b. After satisfactory interview by the Board of Trustees, the board requests synod to grant extension of candidacy to the following:

John W. De Vries

Mark G. Hewitt

Kenneth D. Koning

Albert Martinez

- c. The Board of Trustees requests synod to encourage the churches, classes, and synodical deputies to consider more seriously the approved candidates awaiting calls.

Grounds:

- (1) The qualified and approved candidates, who have at considerable time and cost, both to themselves and to the denomination,

followed the denominationally prescribed avenue of ministerial training, deserve that serious consideration.

- (2) Calling such approved candidates promotes denominational loyalty, unity, and morale.
- (3) Calling such approved and available candidates rather than ordaining persons on the basis of "unusual giftedness" and "need" (cf. Church Order Supplement, Art. 7 and Art. 8, particularly E, 2, c and d) will promote denominational loyalty among students for the ministry.

3. Administrative matters

- a. The Board of Trustees recommends that synod adopt the principle that (1) the ministry of the seminary is so central to the life and mission of our congregations that they must continue to support its work through quotas and tuition and that (2) development or advancement personnel must not be added to the seminary administration for the purpose of raising revenues for the seminary's operating budget.

Grounds:

- (1) Adding development or advancement personnel to raise a portion of the operating budget would add substantial costs for raising money that the church has already committed to the seminary.
 - (2) The church has always operated on the principle that it will fund the seminary operating budget through quotas and tuition.
- b. The Board of Trustees recommends that synod authorize the seminary to procure advancement assistance as needed to raise above-operations revenues (seminary campaign, endowed funds, capital expenses beyond general operations, seminary housing, seminary revolving loan fund, scholarship funds, etc.).

Grounds:

- (1) This will provide funding for projects above general operations.
- (2) This will allow existing staff to perform the services for which the church has appointed them.
- (3) This will restrain quota growth.

C. College

1. Retirements from the staff

The Board of Trustees recommends that synod take appropriate recognition of the services of the following faculty members on the occasion of their retirement and confer upon them the titles as indicated.

- a. Edgar G. Boevé, M.S.D., Professor of Art, Emeritus
- b. Philip R. Lucasse, Ph.D., Professor of Education, Emeritus
- c. Donald Oppewal, Ph.D., Professor of Education, Emeritus
- d. Charlotte F. Otten, Ph.D., Professor of English, Emerita
- e. Ruth K. Rus, M.M., Associate Professor of Music, Emerita
- f. Carl J. Sinke, Ph.D., Professor of Mathematics, Emeritus
- g. Gordon J. Spykman, D.Th., Professor of Religion and Theology, Emeritus

2. Twenty-five-year anniversaries

The Board of Trustees recommends that synod take appropriate recognition of the completion of twenty-five years of service to Calvin College by the following:

- a. David J. Holquist, Ed.S., Professor of Communication Arts and Sciences
- b. Ralph J. Honderd, Ph.D., Professor of Physical Education
- c. Chris S. Overvoorde, M.F.A., Professor of Art
- d. John W. Worst, Ph.D., Professor of Music

3. Regular two-year appointments

Each of the following persons satisfactorily sustained an interview with the Board of Trustees. Accordingly, the Board of Trustees recommends that synod approve the following two-year appointments:

- a. Cathleen S. Bouwsma, M.S.N., Instructor in Nursing for two years (reduced load)
- b. Hye Sook Kim, D.M.A., Assistant Professor of Music for two years
- c. Michelle R. Loyd-Paige, Ph.D., Assistant Professor of Sociology for two years
- d. Christopher McGrath, M.A., Instructor in Spanish for two years
- e. Ronald J. Sjoerdsma, M.A., Assistant Professor of Education for two years
- f. Steven R. Timmermans, Ph.D., Associate Professor of Education for two years
- g. Peter Vande Guchte, Ed.D., Professor of Business for two years
- h. Steven K. Vander Veen, M.B.A., Assistant Professor of Business for two years
- i. Marjorie A. Viehl, Ph.D., Professor of Nursing for two years

4. Term appointments

Each of the following persons satisfactorily sustained an interview with the executive committee or the Board of Trustees. Accordingly, the Board of Trustees recommends that synod approve the following term appointments:

- a. Wayne A. Block, M.E., Instructor in Engineering for one year, term
- b. Debora Kiekover, M.A., Instructor in Business for two years, term
- c. Martin Klauber, Ph.D., Assistant Professor of History for one year, term
- d. Henry M. Luttkhuizen, M.A., Instructor in Art for two years, term
- e. Leslie A. Mathews, M.A., Assistant Professor of French for one year, term (reduced load)
- f. Howard C. McConaughy, Ph.D., Assistant Professor of English for one year, term
- g. John Zwart, Ph.D., Visiting Associate Professor of Physics for one year, term

5. Administrative appointment

The Board of Trustees recommends that synod approve the following administrative appointment:

Randall J. Buursma, M.A., Instructor, Academic Support Program (with faculty status), two years

6. Reappointments with tenure (italics indicate promotion to that rank)

The Board of Trustees recommends that synod approve the following reappointments with tenure:

- a. Gary Talsma, Ph.D., *Professor* of Mathematics with tenure
- b. Lambert Zuidervaart, Ph.D., Professor of Philosophy with tenure

7. Two-year regular reappointment

The Board of Trustees recommends that synod approve the following regular reappointment:

Susan V. Gallagher, Ph.D., *Professor* of English

8. Term reappointments (italics indicate promotion to that rank)

The Board of Trustees recommends that synod approve the following term reappointments:

- a. Joel W. Cannon, Ph.D., *Associate Professor* of Physics (one year)
- b. Edward E. Ericson III, M.A., Instructor of History (one year)
- c. John T. Netland, Ph.D., Assistant Professor of English (one year)
- d. Barbara K. Olson, M.A., Assistant Professor of English (one year)
- e. Mark R. Talbot, Ph.D. candidate, Assistant Professor of Philosophy (one year)
- f. Richard J. Van Andel, M.S., Assistant Professor of Engineering (one year)
- g. Susan J. Vanden Berg, M.A.T., Assistant Professor of Nursing (two years)
- h. Yvonne H. Van Ee, M.A.T., doctoral candidate, Associate Professor of Education (two years)
- i. Carol L. Vermeulen, M.S., M.F.A., Instructor in Art (one year)
- j. Thomas J. Weeda, Assistant Professor of Economics (one year)

D. Finance

The Board of Trustees requests synod to place both Calvin Theological Seminary and Calvin College on the list of organizations and agencies approved for above-quota offerings from the Christian Reformed Church.

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

Governance Report

Calvin College and Seminary Board of Trustees (BOT)

I. Board configuration

The regional representative shall be selected by the classes within each region, subject to the approval of synod. Each classis shall nominate one person for each vacancy which arises within its region (or subgroup within the region). The board development committee will use these names to prepare a slate of two nominees for each vacancy. The classes will vote by ballot and submit the total number of votes. The person who receives the highest number of votes will be the regional representative; the other person will be the alternate regional representative, who takes the place of the regional representative as needed and fills his/her unexpired term if a vacancy arises during a term.

Explanation:

The board developed a method in which each classis votes for the regional representative(s). This process will take about a year, as do current elections and selections.

The board consulted with general secretary Rev. Leonard J. Hofman, who thinks it is workable and whose office will be willing to do its part to implement this process. The classical ballot could have both seminary and college positions on it and may well include other agencies or functions in the future.

Detail: (for information only)

- A. In July (after the May BOT meeting) each board secretary notes which regional representatives' terms have expired, which have moved, etc., and informs the general secretary's office which regions/subregions need to elect a trustee. (We need to do this early because twenty-three classes meet only fall and spring.)
- B. The general secretary informs the classes that they need to nominate a person for the vacancy.
- C. The classes prepare nominations at their fall meetings and return them to the general secretary with information on the nominees.
- D. The general secretary passes this on to the respective boards. The board development committee of each board prepares a slate from the nominees, keeping in mind rotation between classes, expertise, clergy/lay/gender/minority balance, etc. This slate is sent to the general secretary.
- E. The general secretary prepares ballots for the respective classes.
- F. The classes vote at their spring meeting. They submit their total votes to the general secretary. He submits the totals to synod for approval.
- G. Tie votes would be resolved at synod by the synodical delegates from the region.

**BOARD OF TRUSTEES STRUCTURES
FOR
CALVIN COLLEGE AND CALVIN THEOLOGICAL SEMINARY**

Region	Subgroup	Classis	College	Seminary
Central U.S.	I	Northern Illinois Chicago South Illiana Wisconsin Cadillac Muskegon Kalamazoo Lake Erie Holland Zeeland Georgetown Grandville Grand Rapids East Grand Rapids North Grand Rapids South Thornapple Valley British Columbia NW British Columbia SE Alberta North Alberta South	2	1
	II		1	1
	III		2	2
	IV		2	2
Western Canada				
Eastern Canada	I	Chatham Huron Niagara	1	1
	II	Hamilton Toronto Quinte Eastern Canada	1	2
Far West U.S.	I	California South Greater Los Angeles Arizona Red Mesa	2	1
	II	Pacific Northwest Columbia Central California Yellowstone	1	1
Great Plains U.S.		Rocky Mountain Iakota Minnesota North Minnesota South Orange City Pella	1	2
Eastern U.S.		Northcentral Iowa Atlantic Northeast Hudson Hackensack Florida	2	1
		TOTAL	16	16

II. Division of current trustees for seminary and college boards

The Board of Trustees approved the ad hoc Committee on Governance's division of current trustees for two transition boards in accordance with the guidelines outlined below:

- A. All current trustees (both classical and at-large) will continue on either the seminary or the college board for 1991/92 but will serve *only* through August 1992, unless a trustee's first term extends beyond 1992. If no trustee resigns before his/her term ends, that is 10 trustees.
- B. All newly elected classical trustees (to replace trustees whose terms expire June 1991) will *not* serve on either of the two boards.
- C. If any trustee resigns (e.g., personal reasons, moving outside the classis, etc.) during the transition period, elections will take place according to *region* and not by one classis.
- D. In assignment of trustees to each board, all trustees who expressed a preference have been assigned to the board they chose.
- E. Of the 15 trustees assigned to the seminary board, 10 are clergy; of the 24 assigned to the college board, 3 are clergy.
- F. Every subgroup of all regions will need to hold a *region* election between July 1991 and June 1992.
- G. We assume that the general secretary's office will inform all regions, in conducting their elections for the new boards, of the names of current trustees whose terms will end in 1992 (even though they may not have served six years) for possible nomination by their classes for the regional elections.

BOARD OF TRUSTEES STRUCTURES FOR CALVIN COLLEGE AND CALVIN THEOLOGICAL SEMINARY

* behind a name indicates a classically appointed trustee whose first term goes beyond 1992.

Region	Sub-group	Classis	College	Seminary
Central U.S.	I	No. Illinois Chicago South Illiana Wisconsin Cadillac Muskegon Kalamazoo Lake Erie Holland Zeeland Georgetown Grandville	Dr. P. Van Alten Dr. W. De Rose* Dr. J. De Roos	Rev. C. A. Reyneveld Mr. E. Walcott*
	II			
	III			
	IV	Grand Rapids East Grand Rapids North Grand Rapids South Thornapple Valley Brit. Col. NW Brit. Col. SE Alberta North Alberta South	Dr. C. Rottman Mr. D. Vander Ark Rev. J. L. Witvliet Rev. M. N. Greidanus Mr. R. Vander Laan Mr. W. Wildeboer Mr. F. de Walle*	Rev. H. B. Vanden Heuvel Rev. C. Compagner* Rev. A. Petroelje Rev. K. A. Baker* Mr. G. J. Dykstra
Western Canada				

Eastern Canada	I	Chatham Huron Niagara	Mr. H. Rumph	
	II	Hamilton Toronto Quinte Eastern Canada	Dr. W. Van Groningen Mr. N. Van Duyvendyk	Mr. H. Hultink*
Far West U.S.	I	California So. Greater L.A. Arizona Red Mesa	Mr. W. Rozema Mr. D. Van Kooten*	Dr. D. P. Bergsma Rev. D. J. Brink
	II	Pacific NW Columbia Cent. Calif. Yellowstone	Mr. R. Polinder Mr. J. Van Hofwegen	
Great Plains U.S.	I	Rocky Mountain Iakota Minnesota South	Mrs. C. Ackerman	Mrs. J. R. Rodi
	II	Orange City Pella Northcentral Iowa Minnesota North		Dr. J. Koldenhoven Rev. T. Genzink Rev. E. Schering
Eastern U.S.	I	Atlantic NE Hudson Hackensack	Mrs. H. Crandall* Rev. T. J. Niehof Mr. R. Vanden Berg	
	II	Florida	Mrs. C. Kuiken*	Rev. C. D. Freswick*
Current denominationally appointed trustees whose terms end in 1992:			16	10
Current at-large trustees: (Ms. P. Nederveld) (Mr. L. Veldhuizen)			2	
*Those whose first term goes beyond 1992:			6	5
Total number of trustees serving through June 1992:			24	15
Number of subgroup elections in classes needed in 1992:			10	11

III. Outline of proposed lease agreement

See Attachment A.

A copy of the full lease document is available from the synodical office.

IV. Separation of assets and support services

A. Background

The Division of Assets Subcommittee of the ad hoc Committee on Governance met a number of times to consider the division of the physical plant assets of Calvin College and Seminary. The types of issues with which the subcommittee dealt included economies of scale, which might be lost as a result of a physical and legal division of ownership of the college and seminary plant facilities. Such items include utility matters such as natural-gas

contract purchasing, high-voltage electricity, cogeneration of electricity, joint phone system, joint energy-management system, joint cable-television system, and other purchasing. The issues also included real-estate matters relating to separate ingress and egress to the college and seminary facilities, water and sewer service, joint underground sprinkling system, and storm water and detention. Finally, issues relating to common services, including mail services, general contractor and construction services, security patrol, equipment-servicing contracts, and the like were discussed. The committee concluded, after consultation with legal counsel, that significant costs would be incurred to separate legal ownership of the college and seminary plant facilities. The committee estimated that the cost of such a split would be approximately \$100,000 of up-front costs, with significant ongoing costs for increased utility costs of natural gas and electricity. These could amount to approximately \$20,000 per year.

The committee, again with legal counsel, pursued in much depth the possibility of pursuing legal exceptions and loopholes which might avoid some of this cost. With respect to certain of the utilities, legal counsel suggested a mechanism which has been used with some success in private industry. This mechanism would be for the college to, in effect, provide property management services, including the provision of heat and power to the seminary facility. Legal counsel's and the subcommittee's view is that this avenue was not sufficiently clear-cut for an institution such as Calvin College and Seminary to pursue.

As an alternative, the subcommittee pursued the possibility of the college's retaining legal ownership of the college and seminary facilities and providing a lease of the seminary facilities to the new seminary corporation. This would avoid the majority of the one-time separation costs and eliminate the increased operating cost on an ongoing basis. The committee estimated that the separation cost would not exceed \$25,000 for this alternative.

It is the intent of this document to explicitly state that all properties have to this point belonged to one corporation, Calvin College and Seminary, been used by both, and been maintained and improved in the same manner without regard to whether their use was primarily by either school or by both. Under the proposed lease agreement, Calvin Theological Seminary is guaranteed continued use of all campus facilities on the same basis as always; maintenance and improvement schedules and services will continue without prejudice. These guarantees are made explicit in the lease to protect the seminary as it moves from co-ownership to a lessee arrangement. In addition, it is the intent of the lease that the five entities (the Library, the Meeter Center, Heritage Hall, Computer Services, and Denominational Records) established for both schools are so essential to the operations of both schools that special care has been taken to guarantee the seminary's joint control of these entities under a lease arrangement. This control applies at least to policies, governance, budget proposals, and staffing. Also, this is the committee's thinking behind the concept "special jointly used facilities" in the lease.

B. Split of financial assets

1. The *Educational and General Reserve* fund of \$3,474,195 be divided into two separate reserve funds totaling:

\$ 393,734.54 for Calvin Theological Seminary
3,080,460.72 for Calvin College

2. The Calvin College and Seminary *Endowment* be divided as already designated on the chart of accounts.
3. The college and the seminary shall agree on a cost-distribution *allocation formula* for such services as physical plant, accounting, computing, library, security, and fringe benefits prior to April 1 each year so that the respective budgets can be prepared accordingly. April 1 is also the date by which the seminary must notify the college if it is going to purchase a given service elsewhere for the following fiscal year—or, for that matter, if it is going to re-contract a service with the college.

V. Deployment of joint employees

A. Categorization of employees

All employees currently paid via the seminary budget to be named seminary employees and all employees currently paid via the college to be named college employees in order to maintain the continuity of staffing.

B. Persons employed by both the college and seminary

There are only two individuals who are currently employed by both the college and seminary. These include:

1. Calvin College Vice President for Administration and Finance/Calvin Theological Seminary Business Officer—William J. Boer
2. Assistant to the Calvin College and Seminary Board of Trustees—Carol Smith

VI. Articles of Incorporation

A. Calvin College Articles of Incorporation (Attachment B)

B. Calvin Theological Seminary Articles of Incorporation (Attachment C)

VII. Bylaws

A. Calvin College Bylaws (Attachment D)

B. Calvin Theological Seminary Bylaws (Attachment E)

VIII. Recommendations

The board of trustees hereby recommends that synod

1. Adopt the selection process outlined on page 541 for the boards of Calvin College and Calvin Theological Seminary.
2. Place the trustees listed on pages 543-44 on the boards of Calvin College and Calvin Theological Seminary.

3. Approve the issuance of a lease between Calvin College and Calvin Theological Seminary which is based on the lease outline detailed in Attachment A.
4. Approve the division of financial assets listed on pages 545-46.
5. Establish that all employees currently paid via the seminary budget will be named seminary employees and all employees currently paid via the college will be named college employees in order to maintain the continuity of staffing, with the following exceptions:
 - a. The Calvin College Vice President for Administration and Finance will also serve as the Calvin Theological Seminary Business Officer (William J. Boer).
 - b. The Assistant to the Calvin College and Seminary Board of Trustees (Carol Smith) will become an employee of Calvin College.
6. Adopt the Articles of Incorporation for Calvin College (Attachment B) and the Articles of Incorporation for Calvin Theological Seminary (Attachment C).
7. Adopt the Bylaws for Calvin College (Attachment D) and the Bylaws for Calvin Theological Seminary (Attachment E).

**Calvin College and Seminary Board of Trustees
Ad hoc Committee on Governance**

Jay Morren, chairman	Karen De Vos
William J. Boer	Anthony J. Diekema
Peter Borgdorff	Morris N. Greidanus
James A. De Jong	Howard Johnson
Jack De Korne	Daniel Vander Ark

To: Anthony J. Diekema, President
Calvin College
James A. De Jong, President
Calvin Theological Seminary
William J. Boer, Vice President for Business and Finance
Calvin College and Seminary

From: Varnum, Riddering, Schmidt & Howlett

Re: Outline of Lease between Calvin College and Calvin Theological Seminary

Dated: May 3, 1991

Set forth below is a summary of the relevant provisions which will be included in the Lease Agreement between Calvin College and Calvin Theological Seminary of facilities to be available for use by Calvin Theological Seminary. This Memorandum is intended to be reviewed by the Presidents of Calvin College ("College") and Calvin Theological Seminary ("Seminary").

I. *Facilities Covered by Lease.*

The Lease Agreement will cover a number of different types of facilities as follows:

A. *Facilities Which are Currently Designated Seminary Facilities.* Under the Lease Agreement, the Seminary would have the right to use all of the facilities which are currently designated and understood as Seminary facilities. These facilities would include the Seminary building and adjoining grounds, the Seminary apartments, and the Seminary President's home, as identified on Exhibit A (the "Seminary Facilities"). All other facilities and real estate of Calvin College and Seminary, except for the housing facilities described in Paragraph IV. D., will be transferred to and will be the property of the College.

B. The Seminary would also have the right to use, for its faculty and students, a number of facilities which are currently owned by Calvin College & Seminary and which are jointly used by the College and Seminary.

1. *Infrastructure.* The Seminary would have the right, for its faculty, students, and constituency, to use all campus driveways, drives, walkways, and open land on a basis which would be consistent with the Seminary's prior use of such facilities. The College would be responsible for the maintenance of these items.

2. Special Jointly Used Facilities. The Seminary would have the right to use certain special jointly used facilities ("Special Jointly Used Facilities") for its faculty, students, and constituency. These Special Jointly Used Facilities would include the library, the Meeter Center, Heritage Hall, computer services, and denominational records. Each of these Special Jointly Used Facilities would be available to both the College and Seminary pursuant to a separate governance structure. The governance structure for each of these facilities would be patterned after the current governance structure for the library. Pursuant to this structure, the College and Seminary would each appoint 50% of a committee which would govern the use of these special jointly used facilities. These committees would also be responsible to propose budgets and faculty changes for these facilities.

3. Other Jointly Used Facilities. With respect to other jointly used facilities, the Seminary again would have the right to use, without charge, for its faculty, students, and constituency, these facilities. These facilities would include the Manor House, the Commons, the second floor and basement assembly room of the Commons Addition, the Fine Arts Center auditorium, and the physical education building and athletic fields. The Seminary's use of these facilities would be on a basis at least as flexible as is consistent with its prior use of such facilities, or on the same basis as any college department, organization, or administrative office.

II. Services Included in Lease.

Under the Lease, the College would also provide a number of services to the Seminary. These services would include both mandatory and optional services.

A. Mandatory Services. Under the Lease, the College would be obligated to provide heat, cooling, and power to the Seminary facilities described under Paragraph I.A. The College will also be responsible to find reserves for and to undertake to provide maintenance, remodeling, and replacement for the Seminary facilities as long as the annual allocations are paid by the Seminary.

B. Optional Services. The College would also make available to the Seminary a number of other types of services. The Seminary would have the right to purchase these services from the College, or purchase them from third parties. These services would include the following: Financial services, personnel, security, housekeeping, building and grounds, purchasing, service contracts and insurance, food service, health services, retirement and health plans, facilities scheduling and ticketing, printing services, mail room services, media resources, legal counsel, and custodial service. The College would be required to provide these services to the Seminary at the cost it incurs for such services, including a reasonable allocation of overhead.

III. Rent.

The Seminary would be required to pay the College rent under the Lease Agreement for each of the types of facilities described in Paragraph I on the following basis:

A. Rent for Seminary Facilities. The only rent the Seminary would be required to pay the College would be equal to the cost incurred by the College in operating and maintaining the Seminary Facilities. These costs would be determined on the basis that budget allocations between the College and Seminary have been determined in the past. For the 1991-1992 fiscal year, these allocations would be set at the level already determined for budgeting purposes. Allocations would be negotiated thereafter by April 1 for the fiscal year commencing the following July 1. The allocations would include the costs for the services provided by the College to the Seminary.

B. Special Jointly Used Facilities. With respect to the Special Jointly Used Facilities, the Seminary would be required to pay the College a rental again determined through an allocation process. With respect to the special jointly used facilities, these allocations would be based on estimates of usage of the special jointly used facilities by the Seminary. This estimate would be agreed upon in connection with the allocation and budgeting process.

C. Other Jointly Used Facilities. With respect to the other jointly used facilities, the Seminary would be required to pay the College on the same basis as other academic departments would be charged for the use of these facilities.

D. Infrastructure. The Seminary would not be required to pay any rental for use of the infrastructure items described in Paragraph I.B.1.

IV. Purchase Option.

As part of the Lease, the Seminary would also have the right to purchase certain of its facilities as follows:

A. Seminary Facilities. The Seminary would have the right to purchase the Seminary facilities, at any time, for a purchase price of One Dollar (\$1) plus the cost which would be incurred by either the College or Seminary for separation of joint facilities.

B. Church Separation Option. The Seminary would also have the right to purchase the Seminary facilities, for One Dollar (\$1), in the event the Christian Reformed Church in North America, were to separate either the College or Seminary, relocate the College from its current campus, or to cease the operations of the College. In the event of an exercise of an option in any of these circumstances, the costs of separating the College and Seminary campuses would be negotiated by the College and Seminary.

C. Jointly Used Facilities. In the event the Seminary were to exercise an option to purchase the Seminary facilities, it would continue to have

the right to use the jointly used facilities on the same basis as existed prior to its exercise of the option, or on the same basis as any college department, organization, or administrative office.

D. Housing. In connection with the execution of the Lease, the College will transfer to the Seminary housing facilities described on Exhibit A. The Seminary will also have the option to acquire additional housing facilities described on Exhibit A for the purchase price determined by a mutually acceptable and independent real estate appraiser.

E. Option Exercises. In the event the Seminary exercises an option under Paragraphs IV.A. and IV.B., such exercise shall occur on or before April 1 of any year to be closed by the following July 1 of such year.

F. Rights of First Refusal. In the event the Seminary exercises either of the options described in paragraphs IV. A. and B. above, the College shall have a right of first refusal to purchase the Seminary facilities, in the event the Seminary were to subsequently offer those facilities for sale. Similarly, the Seminary will have the right of first refusal to purchase current College property that the College may offer for sale.

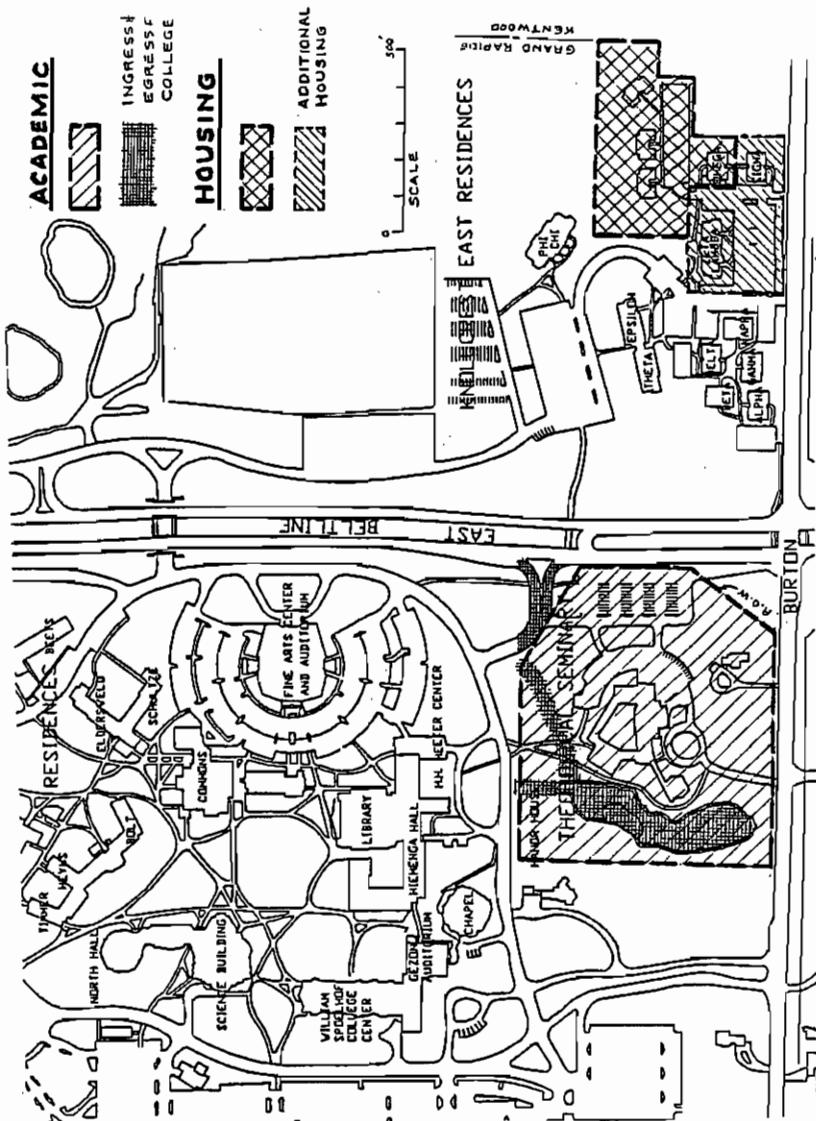
V. Adjacent Property.

With respect to any property adjacent to either of the College or Seminary campuses which may be available for acquisition, the College shall have the first right to pursue such acquisition, and if the College determines that it does not desire to acquire such property, the Seminary shall have the second right to acquire such property.

VI. Term of Lease.

The term of the Lease shall run for a ninety-nine (99) year period, renewable thereafter at the option of the Seminary. In addition, the Seminary shall also have the right to terminate the Lease, on at least one (1) year prior written notice.

EXHIBIT A



**ARTICLES OF INCORPORATION
OF CALVIN COLLEGE**

The following Articles of Incorporation are executed by the undersigned for the purpose of forming a nonprofit corporation pursuant to the provisions of the Michigan Nonprofit Corporation Act, as amended.

ARTICLE I

The name of the corporation is: Calvin College.

ARTICLE II

The purpose or purposes for which the corporation is organized, either directly or indirectly, are as follows:

1. To provide students courses in the liberal arts including, but not limited to, the sciences, history, philosophy, professional, and pre-professional disciplines, and in theology, which are of a positively Reformed character entirely in accord with the doctrinal standards of the Christian Reformed Church in North America;
2. To enrich the education experiences of its students by offering exposure to a variety of disciplines, all from a distinctly Reformed perspective;
3. To grant to students Bachelor of Arts, Bachelor of Science, Bachelor of Fine Arts in Art, Bachelor of Science in Recreation, Bachelor of Science in Nursing, Bachelor of Science in Accountancy, Bachelor of Science in Engineering, Master of Arts in Teaching, Bachelor of Science in Education, and cooperative Bachelor of Science Degrees based upon completion of the requirements as shall be determined by the Board of Trustees;
4. To grant such other certificates or diplomas for less than four years training as are appropriate to like instruction;
5. To do all things necessary or incidental to or usually done by similar types of institutions;
6. The corporation shall not discriminate on the basis of race, color, sex, age, national or ethnic origin, or disability.

ARTICLE III

The corporation is organized on a non-stock, directorship basis.

ARTICLE IV

The address of the registered office is 3201 Burton Street, Grand Rapids, Michigan 49546. The name of the registered agent at the registered office is William J. Boer.

ARTICLE V

The term of the corporate existence is perpetual.

ARTICLE VI

These Articles of Incorporation shall not be amended without the approval of the Synod of the Christian Reformed Church in North America.

ARTICLE VII

The members of the Board of Trustees of the corporation shall be selected by the Synod of the Christian Reformed Church in North America in accordance with the Bylaws of this corporation.

ARTICLE VIII

The corporation shall not merge or consolidate with another corporation, or sell, lease, exchange, or otherwise dispose of all or substantially all of its assets other than in the usual and regular course of its business, or voluntarily dissolve and liquidate its assets without the approval of the Synod of the Christian Reformed Church in North America.

ARTICLE IX

No person who is a member of the Board of Trustees of the corporation shall be personally liable to the corporation or its members for monetary damages for a breach of his or her fiduciary duty as a trustee. However, this Article shall not eliminate or limit the liability of a trustee for any breach of duty, act or omission for which the elimination or limitation of liability is not permitted by the Michigan Nonprofit Corporation Act, as amended from time to time. No amendment, alteration, repeal or modification of this Article or adoption of any other provisions in these Articles of Incorporation inconsistent with this Article shall have any effect to increase the liability of any trustee of the corporation with respect to any act or omission of such trustee occurring prior to such amendment, alteration, repeal, modification or adoption.

As used in this Article, the term "trustee" means "volunteer director" as defined in Section 110 of the Michigan Nonprofit Corporation Act, as amended.

ARTICLE X

The corporation assumes all liability to any person other than the corporation or its trustees for all acts or omissions of a person who is a member of the Board of Trustees of the corporation occurring on or after the date this Article becomes a part of the Articles of Incorporation of the corporation. No claim for monetary damages for a breach of a trustee's duty to any such person shall be brought or maintained against a trustee. No amendment, alteration, repeal or modification of this Article or adoption of any other provisions in these Articles of Incorporation inconsistent with this Article shall have any effect to increase the liability of any trustee of the corporation with respect to any act or omission of such trustee occurring prior to such amendment, alteration, repeal, modification or adoption.

As used in this Article, the term "trustee" means "volunteer director" as defined in Section 110 of the Michigan Nonprofit Corporation Act, as amended.

ARTICLE XI

Trustees and officers of the corporation shall be indemnified as of right to the fullest extent now or hereafter permitted by law in connection with any actual or threatened civil, criminal, administrative or investigative action, suit or proceeding (whether brought by or in the name of the corporation, a subsidiary or otherwise) in which a trustee or officer is a witness or which is brought against a trustee or officer in his or her capacity as a trustee, officer, employee, agent or fiduciary of the corporation or of any corporation, partnership, joint venture, trust, employee benefit plan or other enterprise which the trustee or officer was serving at the request of the corporation. Persons who are not trustees or officers of the corporation may be similarly indemnified in respect of such service to the extent authorized at any time by the Board of Trustees of the corporation.

The corporation may purchase and maintain insurance to protect itself and any such trustee, officer, or other person against any liability asserted against him or her and incurred by him or her in respect of such service whether or not the corporation would have the power to indemnify him or her against such liability by law or under the provisions of this Article.

The provisions of this Article shall be applicable to actions, suits or proceedings, whether arising from acts or omissions occurring before or after the adoption hereof, and to trustees, officers and other persons who have ceased to render such service, and shall inure to the benefit of the heirs, personal representatives, executors and administrators of the trustees, officers and other persons referred to in this Article.

The right of indemnification provided pursuant to this Article shall not be exclusive and the corporation may provide indemnification to any person, by agreement or otherwise, on such terms and conditions as the Board of Trustees may approve. Any agreement for indemnification of any trustee, officer or other person may provide indemnification rights which are broader or otherwise different from those set forth in, or provided pursuant to, or in accordance with, this Article. Any amendment, alteration, modification, repeal or adoption of any provision in these Articles of Incorporation inconsistent with this Article shall not adversely affect any indemnification right or protection of a trustee, officer or other person existing at the time of such amendment, alteration, modification, repeal or adoption.

ARTICLE XII

No part of the earnings of the corporation shall inure to the benefit of any shareholder, director, officer of the corporation, or any private individual (except that reasonable compensation may be paid for services rendered to or for the corporation effecting one or more of its purposes) and no shareholder, director, officer of the corporation, or any private individual shall be entitled to share in the distribution of any of the corporate assets on dissolution of the corporation. In the event of dissolution, all assets of the corpora-

tion, real and personal, shall be distributed to the Christian Reformed Church in North America, or if the Christian Reformed Church in North America is no longer in existence, then to such organizations as are qualified as tax exempt under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or the corresponding provisions of a future United States revenue law.

ARTICLE XIII

The Incorporators of this corporation and their addresses are as follows:

Anthony Diekema
Calvin College
3201 Burton, S.E.
Grand Rapids, MI 49546

Carl Oosterhouse
Varnum, Riddering, Schmidt & Howlett
Suite 800
171 Monroe Ave., N.W.
Grand Rapids, MI 49503

William J. Boer
Calvin College
3201 Burton, S.E.
Grand Rapids, MI 49546

IN WITNESS WHEREOF, the Incorporators of the corporation have executed these Articles of Incorporation on this _____ day of June, 1991.

Anthony Diekema, Incorporator

William J. Boer, Incorporator

Carl Oosterhouse, Incorporator

**ARTICLES OF INCORPORATION
OF CALVIN THEOLOGICAL SEMINARY**

The following Articles of Incorporation are executed by the undersigned for the purpose of forming a nonprofit corporation pursuant to the provisions of the Michigan Nonprofit Corporation Act, as amended.

ARTICLE I

The name of the corporation is: Calvin Theological Seminary.

ARTICLE II

The purpose or purposes for which the corporation is organized, either directly or indirectly, are as follows:

1. To furnish future ministers the academic and theological training entirely in accord with the doctrinal standards of the Christian Reformed Church in North America;
2. To grant to students Master of Divinity, Master of Arts in Educational Ministry, Master of Arts in Missions and Church Growth, Master of Theology, Master of Ministry, Master of Theological Studies, and Doctor of Philosophy degrees based on completion of such requirements as shall be determined by the Board of Trustees;
3. To grant such other certificates or diplomas for less than four years training as are appropriate to like instruction;
4. To do all things necessary or incidental to or usually done by similar types of institutions;
5. The corporation shall not discriminate on the basis of race, color, sex, age, national or ethnic origin, or disability.

ARTICLE III

The corporation is organized on a non-stock, directorship basis.

ARTICLE IV

The address of the registered office is 3233 Burton Street, Grand Rapids, Michigan 49546. The name of the registered agent at the registered office is William J. Boer.

ARTICLE V

The term of the corporate existence is perpetual.

ARTICLE VI

These Articles of Incorporation shall not be amended without the approval of the Synod of the Christian Reformed Church in North America.

ARTICLE VII

The members of the Board of Trustees of the corporation shall be selected by the Synod of the Christian Reformed Church in North America in accordance with the Bylaws of this corporation.

ARTICLE VIII

The corporation shall not merge or consolidate with another corporation, or sell, lease, exchange, or otherwise dispose of all or substantially all of its assets other than in the usual and regular course of its business, or voluntarily dissolve and liquidate its assets without the approval of the Synod of the Christian Reformed Church in North America.

ARTICLE IX

No person who is a member of the Board of Trustees of the corporation shall be personally liable to the corporation or its members for monetary damages for a breach of his or her fiduciary duty as a trustee. However, this Article shall not eliminate or limit the liability of a trustee for any breach of duty, act or omission for which the elimination or limitation of liability is not permitted by the Michigan Nonprofit Corporation Act, as amended from time to time. No amendment, alteration, repeal or modification of this Article or adoption of any other provisions in these Articles of Incorporation inconsistent with this Article shall have any effect to increase the liability of any trustee of the corporation with respect to any act or omission of such trustee occurring prior to such amendment, alteration, repeal, modification or adoption.

As used in this Article, the term "trustee" means "volunteer director" as defined in Section 110 of the Michigan Nonprofit Corporation Act, as amended.

ARTICLE X

The corporation assumes all liability to any person other than the corporation or its trustees for all acts or omissions of a person who is a member of the Board of Trustees of the corporation occurring on or after the date this Article becomes a part of the Articles of Incorporation of the corporation. No claim for monetary damages for a breach of a trustee's duty to any such person shall be brought or maintained against a trustee. No amendment, alteration, repeal or modification of this Article or adoption of any other provisions in these Articles of Incorporation inconsistent with this Article shall have any effect to increase the liability of any trustee of the corporation with respect to any act or omission of such trustee occurring prior to such amendment, alteration, repeal, modification or adoption.

As used in this Article, the term "trustee" means "volunteer director" as defined in Section 110 of the Michigan Nonprofit Corporation Act, as amended.

ARTICLE XI

Trustees and officers of the corporation shall be indemnified as of right to the fullest extent now or hereafter permitted by law in connection with

any actual or threatened civil, criminal, administrative or investigative action, suit or proceeding (whether brought by or in the name of the corporation, a subsidiary or otherwise) in which a trustee or officer is a witness or which is brought against a trustee or officer in his or her capacity as a trustee, officer, employee, agent or fiduciary of the corporation or of any corporation, partnership, joint venture, trust, employee benefit plan or other enterprise which the trustee or officer was serving at the request of the corporation. Persons who are not trustees or officers of the corporation may be similarly indemnified in respect of such service to the extent authorized at any time by the Board of Trustees of the corporation.

The corporation may purchase and maintain insurance to protect itself and any such trustee, officer, or other person against any liability asserted against him or her and incurred by him or her in respect of such service whether or not the corporation would have the power to indemnify him or her against such liability by law or under the provisions of this Article.

The provisions of this Article shall be applicable to actions, suits or proceedings, whether arising from acts or omissions occurring before or after the adoption hereof, and to trustees, officers and other persons who have ceased to render such service, and shall inure to the benefit of the heirs, personal representatives, executors and administrators of the trustees, officers and other persons referred to in this Article.

The right of indemnification provided pursuant to this Article shall not be exclusive and the corporation may provide indemnification to any person, by agreement or otherwise, on such terms and conditions as the Board of Trustees may approve. Any agreement for indemnification of any trustee, officer or other person may provide indemnification rights which are broader or otherwise different from those set forth in, or provided pursuant to, or in accordance with, this Article. Any amendment, alteration, modification, repeal or adoption of any provision in these Articles of Incorporation inconsistent with this Article shall not adversely affect any indemnification right or protection of a trustee, officer or other person existing at the time of such amendment, alteration, modification, repeal or adoption.

ARTICLE XII

No part of the earnings of the corporation shall inure to the benefit of any shareholder, director, officer of the corporation, or any private individual (except that reasonable compensation may be paid for services rendered to or for the corporation effecting one or more of its purposes) and no shareholder, director, officer of the corporation, or any private individual shall be entitled to share in the distribution of any of the corporate assets on dissolution of the corporation. In the event of dissolution, all assets of the corporation, real and personal, shall be distributed to the Christian Reformed Church in North America, or if the Christian Reformed Church in North America is no longer in existence, then to such organizations as are qualified as tax exempt under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or the corresponding provisions of a future United States revenue law.

ARTICLE XIII

The Incorporators of this corporation and their addresses are as follows:

William J. Boer	Carl Oosterhouse
Calvin Theological Seminary	Varnum, Riddering, Schmidt & Howlett
3233 Burton, S.E.	Suite 800
Grand Rapids, MI 49546	171 Monroe Ave., N.W.
	Grand Rapids, MI 49503

James DeJong
Calvin Theological Seminary
3233 Burton, S.E.
Grand Rapids, MI 49546

IN WITNESS WHEREOF, the Incorporators of the corporation have executed these Articles of Incorporation on this _____ day of June, 1991.

William J. Boer, Incorporator

James DeJong, Incorporator

Carl Oosterhouse, Incorporator

BYLAWS
of
CALVIN COLLEGE
A Michigan Nonprofit Corporation
Adopted as of June ____ 1991

ARTICLE I. OFFICES

1.1. Registered Office. The registered office of the Corporation shall be located at the address specified in the Articles of Incorporation or at such other place as may be determined by the Board of Trustees if notice thereof is filed with the State of Michigan.

1.2. Other Offices. The business of the Corporation may be transacted at such locations other than the registered office, within or outside the State of Michigan, as the Board of Trustees may from time to time determine, or as the business of the Corporation may require.

ARTICLE II. TRUSTEES

2.1. Board of Trustees. The business and affairs of the Corporation shall be managed by its Board of Trustees. The members of the Board of Trustees shall consist of the following:

(i) Sixteen (16) regional representatives who shall be selected by the Synod of the Christian Reformed Church in North America, or its designee ("Synod"), in accordance with the procedures set forth in these Bylaws and such procedures, if any, as are adopted from time to time by the Synod ("Regional Representatives"). Such sixteen (16) Regional Representatives shall be selected by the classes of the Christian Reformed Church in North America, in accordance with such procedures as are adopted by the Board of Trustees from time to time, in the numbers from the regions and sub-regions set forth below:

<i>Region</i>	<i>Subgroup</i>	<i>Classis</i>	<i>College</i>
Central U.S.	I	No. Illinois Chicago South Illiana Wisconsin	2
	II	Cadillac Muskegon Kalamazoo Lake Erie	1
	III	Holland Zeeland Georgetown Grandville	2
	IV	Grand Rapids East Grand Rapids North Grand Rapids South Thornapple Valley	2

Western Canada		British Columbia NW British Columbia SE Alberta North Alberta South	1
Eastern Canada	I	Chatham Huron Niagara	1
	II	Hamilton Toronto Quinte Eastern Canada	1
Far West U.S.	I	California South Greater Los Angeles Arizona	2
	II	Red Mesa Pacific Northwest Columbia Central California Yellowstone	1
Great Plains U.S.		Rocky Mountain Iakota Minnesota South Orange City Pella North Central Iowa Minnesota North	1
Eastern U.S.		Atlantic Northeast Hudson Hackensack Florida	2
		TOTAL	16

Regional Representatives shall be approved by the Synod. The Synod shall also select as an alternate Regional Representative ("Alternate Regional Representative") for each position the candidate not selected as the Regional Representative.

An Alternate Regional Representative shall serve as a Regional Representative in the event the Regional Representative for which the Alternate Regional Representative is to serve as an Alternate Regional Representative is unable, for whatever reason, to attend a meeting of the Board of Trustees, or to perform such other duties as have been assigned to such Regional Representative by the Board of Trustees.

(ii) Up to three (3) individuals who are alumni of the Corporation or its predecessors, who shall be selected by the Synod in accordance with the procedures set forth in these Bylaws and such procedures, if any, as are adopted from time to time by Synod ("Alumni Representatives").

Alumni Representatives shall be selected by Synod upon nomination by the Board of Trustees. The Board of Trustees shall nominate one (1) candidate for each position as an Alumni Representative.

The Board of Trustees shall receive suggested nominations from the Calvin College Alumni Association, the members of the Board of Trustees, the Board of Trustees Development Committee, the President of the Corporation, and such other sources as the Board of Trustees may deem advisable; provided, however, that the Board of Trustees shall have absolute discretion in determining its nominations of Alumni Representatives.

No alternate Alumni Representatives shall be nominated or selected.

(iii) Up to twelve (12) individuals, who shall serve as at-large members of the Board and shall be selected by the Synod in accordance with the procedures set forth in these Bylaws and such procedures, if any, as are adopted from time to time by Synod ("At-Large Representatives"). At-Large Representatives shall be selected by Synod upon nomination by the Board of Trustees. The Board of Trustees shall nominate one (1) candidate for each position as an At-Large Representative.

The Board of Trustees shall receive suggested nominations from the members of the Board of Trustees, the Board of Trustees Development Committee, the President of the Corporation, and such other sources as the Board of Trustees may deem advisable; provided, however, that the Board of Trustees shall have absolute discretion in determining its nominations of At-Large Representatives.

No alternate At-Large Representative shall be nominated or selected.

Appointments to the Board (other than those necessitated by unexpected vacancies) shall be for staggered three (3) year terms, so that the terms of approximately one-third (1/3) of the trustees shall expire immediately following each year's annual meeting. Regional Trustees and Alumni Trustees shall not serve more than two (2) consecutive terms.

As of the date of adoption of these Bylaws, the trustees and the years in which their terms are scheduled to expire are as designated on the attached Schedule A.

2.2. Vacancies. Vacancies on the Board of Trustees occurring for any reason, including an increase in the number of trustees, shall be filled by the Synod or its designee. A trustee appointed to fill a vacancy occurring for any reason, including an increase in the number of trustees, shall hold office until the first of the following occurs: (i) the expiration of the remainder of the term that the trustee he or she replaced was scheduled to serve, (ii) the next appointment of trustees, or (iii) the resignation or removal of such trustee.

2.3. Resignation and Removal. A trustee may resign by written notice to the Secretary of the Corporation, which resignation shall be effective upon receipt by the Corporation or at a subsequent time as set forth in the notice.

Any trustee(s) may be removed, at any time with or without cause, by the Synod, or its designee.

2.4. Place of Meetings and Records. The trustees shall hold their meetings, maintain the minutes of the proceedings of meetings of the Board and committees thereof, and keep the books and records of account for the Corporation, in such place or places within or outside the State of Michigan as the Board may from time to time determine.

2.5. Meetings of the Board. Meetings of the Board of Trustees shall be held in February and May of each year at such time as may be fixed by the Chairman of the Board of Trustees of the Corporation. The Secretary of the Corporation shall notify the members of the Board of Trustees of the time and place of the meetings as determined by the Board of Trustees from time to time. If an annual meeting is not so held, whether because a quorum is not present or for any other reason, the annual meeting of the Board shall be called in the same manner as hereinafter provided for special meetings of the Board of Trustees.

2.6. Regular Meetings. Regular meetings of the Board of Trustees may be held without further notice at such time(s) and place(s) as determined by Board action and announced or otherwise indicated at any prior meeting at which a quorum is present. Any notice given of a regular meeting need not specify the business to be transacted or the purpose of the meeting.

2.7. Special Meetings. Special meetings of the Board of Trustees may be called by the Chairman of the Board or the President, and shall be called by one (1) of them on the written request of any three (3) trustees, upon at least two (2) days written notice to each trustee, or twenty-four (24) hours notice, given personally, by telephone or by telegram. The notice does not need to specify the business to be transacted or the purpose of the special meeting.

2.8. Attendance as Waiver. Attendance of a trustee at any meeting constitutes a waiver of notice of the meeting, except where a trustee attends the meeting for the express purpose of objecting at the beginning of the meeting to the transaction of any business because the meeting is not lawfully called or convened.

2.9. Quorum and Vote. A majority of the members of the Board of Trustees then in office constitutes a quorum for the transaction of business, and the vote of a majority of the trustees present at any meeting at which a quorum is present constitutes the action of the Board of Trustees unless the vote of a larger number is specifically required by law or by the Articles of Incorporation or these Bylaws. If a quorum is not present, the trustees present may adjourn the meeting from time to time and to another place, without notice other than announcement at the meeting, until a quorum is present. Trustees present at any meeting at which a quorum was present may continue to do business until adjournment, notwithstanding the withdrawal of trustees to leave less than a quorum.

2.10. Corporate Seal. The Board of Trustees may authorize a suitable corporate seal, which seal shall be kept in the custody of the Secretary, Assistant Secretary, or other officer designated by the Board of Trustees.

2.11. Compensation of Trustees. Trustees shall be paid no compensation or fees for their services as trustees, except that the Corporation may pay reasonable expenses of attendance at any meeting of the Board or any committee thereof. Nothing contained in this paragraph shall be construed to preclude any trustee from serving the Corporation in any other capacity and receiving compensation therefor.

2.12. Committees. The Chairman of the Board, with the approval or ratification of the Board, may designate an executive committee consisting of such number of members as determined, from time to time, by the Board. At all meetings of the executive committee, a majority of the members of the committee shall constitute a quorum, and the act of a majority of the members present at any executive committee meeting at which there is a quorum present shall be the act of the executive committee. The executive committee shall have and may exercise such powers of the Board in the management of the business and affairs of the Corporation as are granted to such committee by Board action.

The Chairman of the Board, with the approval or ratification of the Board, may also designate a Stewardship Committee, an Advancement Committee, a Board Development Committee, and a Academic Affairs Committee, and such other committees as the Chairman from time to time desires. The Stewardship Committee shall have responsibility for all matters of finance, property, ownership, and legal advice. The Advancement Committee shall have responsibility for all matters of public relations and fund raising. The Board Development Committee shall have the responsibility to assure that the Board, as a whole, and that individual trustees are given opportunities for development and growth. The Academic Affairs Committee shall have responsibility for considering and presenting to the Board recommendations regarding the academic and student development affairs for the Corporation. Other committees shall have such responsibilities as are assigned by the Chairman of the Board and as are approved or ratified by action of the Board.

No person may be a member of a committee at any time unless that person is then a member of the Board, except that the President may serve as an ex officio member of any committee. All committees shall keep regular minutes of their proceedings and report to the Board when required.

No committee shall have the power or authority to amend the Articles of Incorporation or Bylaws of the Corporation, adopt an agreement of merger or consolidation, fill vacancies in the Board of Trustees, fix compensation of the trustees for serving on the Board or on a committee, or take any other action prohibited to committees by the Michigan Nonprofit Corporation Act.

2.13. Additional Rules and Regulations. The Board of Trustees may also adopt, by a vote of the majority, other rules and regulations for the operation of the corporation not inconsistent with the Articles of Incorporation of the corporation and these Bylaws. Currently, the Board of Trustees has adopted a Board of Trustees Handbook, a Student Handbook, and a Handbook for Teaching Faculty. The rules and regulations set forth in each of these handbooks, as adopted from time to time, shall, to the extent consistent with the

corporation's Articles of Incorporation and these Bylaws be binding upon the corporation, its Board of Trustees, officers and faculty.

2.14. Meeting by Communication Equipment. Members of the Board of Trustees, or of any committee designated by the Board, may participate in a meeting of the Board or committee, as the case may be, by using a conference telephone or similar communications equipment by means of which all persons participating in the meeting can hear each other. Participation in a meeting pursuant to this paragraph shall constitute presence at the meeting.

ARTICLE III. OFFICERS

3.1. Officers of the Board. The officers of the Board shall be a Chairman, a Vice Chairman, a Treasurer, an Assistant Treasurer, a Secretary, and an Assistant Secretary, all of whom shall be annually elected by the Board of Trustees.

3.2 Officers of the Corporation. The officers of the Corporation shall be a President, Vice President for Administration and Finance, Vice President for Student Affairs, Vice President for College Advancement, a Provost, a Treasurer, an Assistant Treasurer, a Secretary, and an Assistant Secretary. The President of the Corporation shall be appointed by the Synod. The Treasurer, Assistant Treasurer, Secretary, and Assistant Secretary shall be the persons selected as Treasurer, Assistant Treasurer, Secretary, and Assistant Secretary of the Board by the Board of Trustees. The Vice Presidents and the Provost, if any, shall be appointed by the Board of Trustees, upon nomination by the President. Each officer shall hold office until his or her successor is elected and qualified or until his or her earlier resignation or removal. A person may serve as an officer of the Corporation even though that person is not a trustee of the Corporation. Two or more offices may be held by the same person, and an officer may also hold office in Calvin Theological Seminary.

3.3. Other Officers and Agents. The Board of Trustees may appoint such other officers and agents as it may deem advisable, and they shall hold their offices for such terms and exercise such powers and perform such duties as determined from time to time by the Board. The Board may, by specific resolution, empower the Chairman, the President or the executive committee, if such a committee has been designated by the Board, to appoint such subordinate officers or agents and to determine their powers and duties.

3.4. Removal. The officers described in Paragraph 3.1 hereof may be removed at any time, with or without cause, but only by the vote of a majority of the trustees. Any Vice President, or any other subordinate officer or agent elected or appointed pursuant to paragraphs 3.2, may be removed at any time, with or without cause, by action of the Board of Trustees or by the committee or officer empowered to appoint such Vice President, or subordinate officer or agent.

3.5. Compensation of Officers. No compensation shall be paid to the officers of the Board, except as approved by action of the Board of Trustees. Compensation of officers of the Corporation shall be approved by action of the Board of Trustees, and except that the Corporation may reimburse reasonable expenses incurred by an officer. Nothing contained in this para-

graph shall be construed to preclude any officer from serving the Corporation in any other capacity and receiving compensation therefor.

3.6. Chairman and Vice Chairman. The Chairman and Vice Chairman of the Board of Trustees shall be elected by the trustees from among the trustees then serving. The Chairman shall preside at all meetings of the Board of Trustees and shall perform such other duties as may be determined by resolution of the Board. No person may serve as Chairman for more than six (6) consecutive years, provided that any person shall be eligible for reelection as Chairman if such person has not served as Chairman for at least one (1) annual term after the expiration of his or her previous term of office. The Vice Chairman shall preside at meetings of the Board and shall perform the duties of the Chairman in the event of the Chairman's inability or refusal to act. The Vice Chairman also shall perform such other duties as from time to time may be assigned by the Board.

3.7. President. Unless the Board determines otherwise, the President shall be an ex officio member of the Board of Trustees and of any committee thereof and also shall be the Chief Executive Officer of the Corporation and shall have general supervision, direction and control of the business of the Corporation as well as the duty and responsibility to implement and accomplish the objectives of the Corporation. In the absence or nonelection of a Chairman or Vice Chairman, the President shall preside at all meetings of the Board of Trustees. The President shall perform such other duties as may be assigned by the Board of Trustees. The Vice Presidents of the College shall have such responsibilities and duties as are designated by and shall report directly to the President.

3.8. Vice Presidents. Each Vice President shall have such power and shall perform such duties as may be assigned by the Board of Trustees, and may be designated by such special titles as the Board of Trustees shall approve.

3.9. Treasurer. The Treasurer shall have custody of the Corporation's funds and securities and shall keep full and accurate account of receipts and disbursements in books belonging to the Corporation. The Treasurer shall deposit all money and other valuables in the name and to the credit of the Corporation in such depositories as may be selected by the Board of Trustees. The Treasurer shall disburse the funds of the Corporation as may be authorized by the Board of Trustees, or the President, taking proper vouchers for such disbursements. In general, the Treasurer shall perform all duties incident to the office of treasurer and such other duties as may be assigned by the Board of Trustees.

3.10. Secretary. The Secretary shall give or cause to be given notice of all meetings of the Board of Trustees and all other notices required by law or by these Bylaws; provided, however, that if the Secretary is absent or refuses or neglects to do so, any such notice may be given by any person so directed by the Chairman, President or by the trustees. The Secretary shall record all the proceedings of the meetings of the Board in one or more books provided for that purpose, and shall perform all duties incident to the office of secretary and such other duties as may be designated by the Board of Trustees.

3.11. Assistant Treasurers and Assistant Secretaries. Assistant Treasurers and Assistant Secretaries, if any shall be appointed, shall have such powers and shall perform such duties as shall be assigned to them by the Board of Trustees or by the officer who shall have appointed such Assistant Treasurer or Assistant Secretary.

3.12. Bonds. If the Board of Trustees shall require, the Treasurer, any Assistant Treasurer or any other officer or agent of the Corporation shall give bond to the Corporation in such amount and with such surety as the Board of Trustees may deem sufficient, conditioned upon the faithful performance of his or her respective duties and offices.

ARTICLE IV. CONTRACTS, LOANS, CHECKS AND LEGAL ACTION

4.1. Contracts. The Board of Trustees may authorize any officer or officers, agent or agents to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Corporation, and such authority may be general or confined to specific instances.

4.2. Loans. No loans shall be contracted on behalf of the Corporation, and no evidences of indebtedness shall be issued in its name, unless authorized by a resolution of the Board of Trustees. Such authorization may be general or confined to specific instances.

4.3. Checks. All checks, drafts or other orders for the payment of money, notes or other evidences of indebtedness issued in the name of the Corporation shall be signed by such officer or officers, agent or agents of the Corporation and in such manner as shall from time to time be determined by resolution of the Board of Trustees.

4.4. Deposits. All funds of the Corporation, not otherwise employed, shall be deposited to the credit of the Corporation in such banks, trust companies or other depositories as the Board of Trustees may select.

ARTICLE V. MISCELLANEOUS

5.1. Fiscal Year. The fiscal year of the Corporation shall end on June 30 of each year or such other time as may be fixed by resolution of the Board of Trustees from time to time.

5.2. Notices. Whenever any written notice is required to be given under the provisions of any law, the Articles of Incorporation or by these Bylaws, it shall not be construed or interpreted to mean personal notice, unless expressly so stated, and any notice so required shall be deemed to be sufficient if given in writing by mail, by depositing the same in a post office box, postage prepaid, addressed to the person entitled thereto at his or her address as it appears in the records of the Corporation, and such notice shall be deemed to have been given at the time and on the day of such mailing.

5.3. Waiver of Notice. Whenever any notice is required to be given under the provisions of any law, the Articles of Incorporation or these Bylaws, a waiver thereof in writing, signed by the person or persons entitled to said notice, whether before or after the time stated therein, shall be deemed equivalent thereto.

5.4. Voting of Securities. Securities of another corporation, foreign or domestic, standing in the name of the Corporation, which are entitled to vote may be voted, in person or by proxy, by the Chairman or the President of the Corporation or by such other or additional persons as may be designated by the Board of Trustees.

5.5. Indemnification. The Corporation shall indemnify its trustees, officers and others to the extent provided by the Corporation's Articles of Incorporation and to the extent provided in any agreements for indemnification heretofore or hereafter executed by the Corporation for the benefit of the party claiming thereunder.

ARTICLE VI. AMENDMENTS

These Bylaws may be amended or repealed and new bylaws may be adopted only by resolution adopted by the affirmative vote of two-thirds (2/3) of the Board of Trustees, subject to ratification by Synod.

B Y L A W S
of
CALVIN THEOLOGICAL SEMINARY
A Michigan Nonprofit Corporation
Adopted as of June ____ 1991

ARTICLE I. OFFICES

1.1. *Registered Office.* The registered office of the Corporation shall be located at the address specified in the Articles of Incorporation or at such other place as may be determined by the Board of Trustees if notice thereof is filed with the State of Michigan.

1.2. *Other Offices.* The business of the Corporation may be transacted at such locations other than the registered office, within or outside the State of Michigan, as the Board of Trustees may from time to time determine, or as the business of the Corporation may require.

ARTICLE II. TRUSTEES

2.1. *Board of Trustees.* The business and affairs of the Corporation shall be managed by its Board of Trustees. The members of the Board of Trustees shall consist of the following:

(i) Sixteen (16) regional representatives with assigned classified responsibilities, who shall be selected by the Synod of the Christian Reformed Church in North America, or its designee ("Synod"), in accordance with the procedures set forth in these Bylaws and such procedures, if any, as are adopted from time to time by the Synod ("Regional Representatives"). Such sixteen (16) Regional Representatives shall be selected by the classes of the Christian Reformed Church in North America, in accordance with such procedures as are adopted by the Board of Trustees from time to time, in the numbers from the regions and sub-regions set forth below:

Region	Subgroup	Classis	Seminary
Central U.S.	I	N. Illinois Chicago South Illiana Wisconsin	1
	II	Cadillac Muskegon Kalamazoo Lake Erie	1
	III	Holland Zeeland Georgetown Grandville	2
	IV	Grand Rapids East Grand Rapids North	2

		Grand Rapids South Thornapple Valley	
Western Canada		British Columbia NW British Columbia SE Alberta North Alberta South	2
Eastern Canada	I	Chatham Huron Niagara	1
	II	Hamilton Toronto Quinte Eastern Canada	2
Far West U.S.	I	California South Greater Los Angeles Arizona Red Mesa	1
	II	Pacific Northwest Columbia Central California Yellowstone	1
Great Plains U.S.		Rocky Mountain Iakota Minnesota South Orange City Pella North Central Iowa Minnesota North	2
Eastern U.S.		Atlantic Northeast Hudson Hackensack Florida	1
		TOTAL	16

Regional Representatives shall be approved by the Synod. The Synod shall also select as an alternate regional Representative ("Alternate Regional Representative") for each position the candidate not selected as the Regional Representative.

(ii) Up to three (3) individuals, who shall serve as at-large members of the Board and shall be selected by the Synod in accordance with the procedures set forth in these Bylaws and such procedures, if any, as are adopted from time to time by Synod ("At-Large Representatives"). At-Large Representatives shall be selected by Synod upon nomination by the Board of Trustees.

(iii) Not less than one-half (1/2) of all Trustees shall be ordained ministers of the Christian Reformed Church in North America. The balance of the Trustees shall be professing members of the Christian Reformed Church in North America.

(iv) At-Large Representatives shall be selected by Synod upon nomination by the Board of Trustees. The Board of Trustees shall nominate two (2) candidates for each At-Large Trustee position and one (1) candidate as an alternate Trustee ("Alternate Trustee"). Synod shall select one (1) Trustee from the two (2) candidates nominated for each At-Large position. The Synod shall also select as an Alternate Trustee for each At-Large position the candidate not selected as the Trustee .

The Board of Trustees shall receive suggested nominations for At-Large positions from the classes of the Christian Reformed Church in North America, members of the Board of Trustees, the President of the Corporation, and such other sources as the Board of Trustees may deem advisable; provided, however, that the Board of Trustees shall have absolute discretion in determining its nomination of Trustees.

An Alternate Trustee shall serve as a Trustee in the event the Trustee for which the Alternate Trustee is to serve as an Alternate Trustee is unable, for whatever reason, to attend a meeting of the Board of Trustees, or to perform such other duties as have been assigned to such Trustee by the Board of Trustees.

Appointments to the Board (other than those necessitated by unexpected vacancies) shall be for staggered three (3) year terms, so that the terms of approximately one-third (1/3) of the trustees shall expire immediately following each year's annual meeting. Trustees shall not serve more than two (2) consecutive terms. As of the date of adoption of these Bylaws, the trustees and the years in which their terms are scheduled to expire are as designated on the attached Schedule A.

2.2. Vacancies. Vacancies on the Board of Trustees occurring for any reason, including an increase in the number of trustees, shall be filled by the Synod of the Christian Reformed Church in North America, upon nomination of the Board of Trustees. A trustee appointed to fill a vacancy occurring for any reason, including an increase in the number of trustees, shall hold office until the first of the following occurs: (i) the expiration of the remainder of the term that the trustee he or she replaced was scheduled to serve, (ii) the next appointment of trustees, or (iii) the resignation or removal of such trustee.

2.3. Resignation and Removal. A trustee may resign by written notice to the Secretary of the Corporation, which resignation shall be effective upon receipt by the Corporation or at a subsequent time as set forth in the notice. Any trustee(s) may be removed, at any time with or without cause, by the Synod of the Christian Reformed Church in North America, or its designee.

2.4. Place of Meetings and Records. The trustees shall hold their meetings, maintain the minutes of the proceedings of meetings of the Board and committees thereof, and keep the books and records of account for the Corporation, in such place or places within or outside the State of Michigan as the Board may from time to time determine.

2.5. Meetings of the Board. Meetings of the Board of Trustees shall be held in January and May of each year at such time as may be fixed by the Chair-

man of the Board of Trustees of the Corporation. The Secretary of the Corporation shall notify the members of the Board of Trustees of the time and place of the meetings as determined by the Board of Trustees from time to time. If an annual meeting is not so held, whether because a quorum is not present or for any other reason, the annual meeting of the Board shall be called in the same manner as hereinafter provided for special meetings of the Board of Trustees.

2.6. Regular Meetings. Regular meetings of the Board of Trustees may be held without further notice at such time(s) and place(s) as determined by Board action and announced or otherwise indicated at any prior meeting at which a quorum is present. Any notice given of a regular meeting need not specify the business to be transacted or the purpose of the meeting.

2.7. Special Meetings. Special meetings of the Board of Trustees may be called by the Chairman of the Board or the President, and shall be called by one (1) of them on the written request of any fourteen (14) trustees, upon at least two (2) days written notice to each trustee, or twenty-four (24) hours notice, given personally, by telephone or by telegram. The notice does not need to specify the business to be transacted or the purpose of the special meeting.

2.8. Attendance as Waiver. Attendance of a trustee at any meeting constitutes a waiver of notice of the meeting, except where a trustee attends the meeting for the express purpose of objecting at the beginning of the meeting to the transaction of any business because the meeting is not lawfully called or convened.

2.9. Quorum and Vote. A majority of the members of the Board of Trustees then in office constitutes a quorum for the transaction of business, and the vote of a majority of the trustees present at any meeting at which a quorum is present constitutes the action of the Board of Trustees unless the vote of a larger number is specifically required by law or by the Articles of Incorporation or these Bylaws. If a quorum is not present, the trustees present may adjourn the meeting from time to time and to another place, without notice other than announcement at the meeting, until a quorum is present. Trustees present at any meeting at which a quorum was present may continue to do business until adjournment, notwithstanding the withdrawal of trustees to leave less than a quorum.

2.10. Corporate Seal. The Board of Trustees may authorize a suitable corporate seal, which seal shall be kept in the custody of the Secretary, Assistant Secretary, or other officer designated by the Board of Trustees.

2.11. Compensation of Trustees. Trustees shall be paid no compensation or fees for their services as trustees, except that the Corporation may pay reasonable expenses of attendance at any meeting of the Board or any committee thereof. Nothing contained in this paragraph shall be construed to preclude any trustee from serving the Corporation in any other capacity and receiving compensation therefor.

2.12. Committees. The Board of Trustees shall elect an Executive Committee consisting of nine (9) members of the Board. The Executive Committee

shall meet during September, November, and March of each year at such times and at such additional times as shall be fixed by the Chairman of the Executive Committee. At all meetings of the Executive Committee, a majority of the members of the committee shall constitute a quorum, and the act of a majority of the members present at any Executive Committee meeting at which there is a quorum present shall be the act of the Executive Committee. The Executive Committee shall have and may exercise such powers of the Board in the management of the business and affairs of the Corporation as are granted to such committee by Board action.

The Board of Trustees shall also elect a Resources Committee, Programs Committee, and Advancement Committee. The Resources Committee shall recommend action on matters of finance, investment, property, and legal counsel. The Programs Committee shall recommend action on all proposals concerning the faculty, academic programs, and other services offered by the Corporation. The Advancement Committee shall recommend action on long-range plans, seminary-church relations, student matters, development matters, and general institutional well-being.

Other committees or task forces may be appointed and shall have such responsibilities as are assigned by the Chairman of the Board and as are approved or ratified by action of the Board.

Persons not serving on the Board of Trustees may serve as members of a committee only if such persons do not constitute a majority of such committee. The President may serve as an ex-officio member of any committee. All committees shall keep regular minutes of their proceedings and report to the Board when required.

No committee shall have the power or authority to amend the Articles of Incorporation or Bylaws of the Corporation, adopt an agreement of merger or consolidation, fill vacancies in the Board of Trustees, fix compensation of the trustees for serving on the Board or on a committee, or take any other action prohibited to committees by the Michigan Nonprofit Corporation Act.

2.13 Additional Rules and Regulations. The Board of Trustees may also adopt, by a vote of the majority, other rules and regulations for the operation of the Corporation not inconsistent with the Articles of Incorporation of the Corporation and these Bylaws. Currently, the Board of Trustees has adopted a Board of Trustees Handbook, a Faculty Handbook, and a Support Staff Handbook. The rules and regulations set forth in each of these handbooks, as adopted from time to time, shall, to the extent consistent with the Corporation's Articles of Incorporation and these Bylaws be binding upon the Corporation, its Board of Trustees, officers and respective faculties and employees.

2.14. Meeting by Communication Equipment. Members of the Board of Trustees, or of any committee designated by the Board, may participate in a meeting of the Board or committee, as the case may be, by using a conference telephone or similar communications equipment by means of which all persons participating in the meeting can hear each other. Participation in a meeting pursuant to this paragraph shall constitute presence at the meeting.

ARTICLE III. OFFICERS

3.1. Officers of the Board. The officers of the Board shall be a Chairman, a Vice Chairman, a Secretary, and an Assistant Secretary, all of whom shall be annually elected by the Board of Trustees.

3.2 Officers of the Corporation. The officers of the Corporation shall be a President, an Academic Dean, a Dean of Students, a Director of Business and Finance, a Director of Advancement and a Secretary. The Secretary of the Board shall serve as Secretary of the Corporation, the Academic Dean shall serve as Assistant Secretary of the Corporation, and the Director of Business and Finance shall serve as Treasurer of the Corporation. The President of the Corporation shall be selected by the Synod of the Christian Reformed Church in North America. The officers of the Corporation other than President shall be appointed by the Board of Trustees, upon nomination by the President. Each officer shall hold office until his or her successor is elected and qualified or until his or her earlier resignation or removal. A person may serve as an officer of the Corporation even though that person is not a trustee of the Corporation. Two or more offices may be held by the same person, and an officer may also hold office in Calvin College.

3.3. Other Officers and Agents. The Board of Trustees may appoint such other officers and agents as it may deem advisable, and they shall hold their offices for such terms and exercise such powers and perform such duties as determined from time to time by the Board. The Board may, by specific resolution, empower the Chairman, the President or the executive committee, if such a committee has been designated by the Board, to appoint such subordinate officers or agents and to determine their powers and duties.

3.4. Removal. The officers described in Paragraph 3.1 hereof may be removed at any time, with or without cause, but only by the vote of a majority of the trustees. Any officer described in Paragraph 3.2, other than the President, may be removed at any time, with or without cause, by action of the Board of Trustees or by the committee or officer empowered to appoint such officer or agent.

3.5. Compensation of Officers. No compensation shall be paid to the officers of the Board, except as approved by action of the Board of Trustees. Compensation of officers of the Corporation shall be approved by action of the Board of Trustees, and except that the Corporation may reimburse reasonable expenses incurred by an officer. Nothing contained in this paragraph shall be construed to preclude any officer from serving the Corporation in any other capacity and receiving compensation therefor.

3.6. Chairman and Vice Chairman. The Chairman and Vice Chairman of the Board of Trustees shall be elected by the trustees from among the trustees then serving. The Chairman shall preside at all meetings of the Board of Trustees and shall perform such other duties as may be determined by resolution of the Board. No person may serve as Chairman for more than two (2) consecutive annual terms, provided that any person shall be eligible for reelection as Chairman if such person has not served as Chairman for at least one (1) annual term after the expiration of his or her previous term of office. The

Vice Chairman shall preside at meetings of the Board and shall perform the duties of the Chairman in the event of the Chairman's inability or refusal to act. The Vice Chairman also shall perform such other duties as from time to time may be assigned by the Board.

3.7. President. Unless the Board determines otherwise, the President shall be an ex officio member of the Board of Trustees and of any committee thereof and also shall be the Chief Executive Officer of the Corporation and shall have general supervision, direction and control of the business of the Corporation as well as the duty and responsibility to implement and accomplish the objectives of the Corporation. In the absence or nonelection of a Chairman or Vice Chairman, the President shall preside at all meetings of the Board of Trustees. The President shall perform such other duties as may be assigned by the Board of Trustees.

3.8. Deans and Directors. Each Dean and Director shall have such power and shall perform such duties as may be assigned by the Board of Trustees, and may be designated by such special titles as the Board of Trustees shall approve.

3.9. Treasurer. The Treasurer shall have custody of the Corporation's funds and securities and shall keep full and accurate account of receipts and disbursements in books belonging to the Corporation. The Treasurer shall deposit all money and other valuables in the name and to the credit of the Corporation in such depositories as may be selected by the Board of Trustees. The Treasurer shall disburse the funds of the Corporation as may be authorized by the Board of Trustees, or the President, taking proper vouchers for such disbursements. In general, the Treasurer shall perform all duties incident to the office of treasurer and such other duties as may be assigned by the Board of Trustees.

3.10. Secretary of the Board. The Secretary shall give or cause to be given notice of all meetings of the Board of Trustees and all other notices required by law or by these Bylaws; provided, however, that if the Secretary is absent or refuses or neglects to do so, any such notice may be given by any person so directed by the Chairman, President or by the trustees. The Secretary shall record all the proceedings of the meetings of the Board in one or more books provided for that purpose, and shall perform all duties incident to the office of secretary and such other duties as may be designated by the Board of Trustees.

3.11. Assistant Treasurers and Assistant Secretaries. Assistant Treasurers and Assistant Secretaries, if any shall be appointed, shall have such powers and shall perform such duties as shall be assigned to them by the Board of Trustees or by the officer who shall have appointed such Assistant Treasurer or Assistant Secretary.

3.12. Bonds. If the Board of Trustees shall require, the Treasurer, any Assistant Treasurer or any other officer or agent of the Corporation shall give bond to the Corporation in such amount and with such surety as the Board of Trustees may deem sufficient, conditioned upon the faithful performance of his or her respective duties and offices.

ARTICLE IV. CONTRACTS, LOANS, CHECKS AND LEGAL ACTION

4.1. Contracts. The Board of Trustees may authorize any officer or officers, agent or agents to enter into any contract or execute and deliver any instrument in the name of and on behalf of the Corporation, and such authority may be general or confined to specific instances.

4.2. Loans. No loans shall be contracted on behalf of the Corporation, and no evidences of indebtedness shall be issued in its name, unless authorized by a resolution of the Board of Trustees. Such authorization may be general or confined to specific instances.

4.3. Checks. All checks, drafts or other orders for the payment of money, notes or other evidences of indebtedness issued in the name of the Corporation shall be signed by such officer or officers, agent or agents of the Corporation and in such manner as shall from time to time be determined by resolution of the Board of Trustees.

4.4. Deposits. All funds of the Corporation, not otherwise employed, shall be deposited to the credit of the Corporation in such banks, trust companies or other depositories as the Board of Trustees may select.

ARTICLE V. MISCELLANEOUS

5.1. Fiscal Year. The fiscal year of the Corporation shall end on June 30 of each year or such other time as may be fixed by resolution of the Board of Trustees from time to time.

5.2. Notices. Whenever any written notice is required to be given under the provisions of any law, the Articles of Incorporation or by these Bylaws, it shall not be construed or interpreted to mean personal notice, unless expressly so stated, and any notice so required shall be deemed to be sufficient if given in writing by mail, by depositing the same in a post office box, postage prepaid, addressed to the person entitled thereto at his or her address as it appears in the records of the Corporation, and such notice shall be deemed to have been given at the time and on the day of such mailing.

5.3. Waiver of Notice. Whenever any notice is required to be given under the provisions of any law, the Articles of Incorporation or these Bylaws, a waiver thereof in writing, signed by the person or persons entitled to said notice, whether before or after the time stated therein, shall be deemed equivalent thereto.

5.4. Voting of Securities. Securities of another corporation, foreign or domestic, standing in the name of the Corporation, which are entitled to vote may be voted, in person or by proxy, by the Chairman or the President of the Corporation or by such other or additional persons as may be designated by the Board of Trustees.

5.5. Indemnification. The Corporation shall indemnify its trustees, officers and others to the extent provided by the Corporation's Articles of Incorporation and to the extent provided in any agreements for indemnification heretofore or hereafter executed by the Corporation for the benefit of the party claiming thereunder.

ARTICLE VI. AMENDMENTS

These Bylaws may be amended or repealed and new bylaws may be adopted only by resolution adopted by the affirmative vote of a two-thirds (2/3) of the Board of Trustees, subject to ratification by Synod.

CRC PUBLICATIONS SUPPLEMENT

By way of this supplementary report, the CRC Publications Board calls to synod's attention the following matters.

I. Representation at synod

The CRC Publications executive committee respectfully requests synod to grant the privilege of the floor to Rev. John Choi when the quota for a Korean periodical is discussed.

II. Gender language and imagery referring to God

What editorial guidelines should govern the language and imagery used for God in church-school materials? This question was discussed at some length at both the December 1990 executive-committee meeting and the February 1991 board meeting of CRC Publications. The board set no official policy regarding this matter but did advise staff (which normally handles matters of editorial style) regarding what guidelines should apply. In recent months, however, this board action has received considerable attention in the CRC community. Accordingly, we believe synod deserves a detailed explanation about this matter (even though the board usually does not report on editorial-policy matters).

When this question came to the board, it was discussed at considerable length. The board members were aware of the potential sensitivity of a set policy. They recognized that some people might see any consideration of this matter as a further crumbling of our historical faith and as a "selling out to the feminists." But the board also recognized the staff's need for guidance in developing some editorial policy regarding this matter.

The following suggested guidelines were adopted by the CRC Publications Board:

- A. Make no changes in Scripture or in the scriptural language and imagery for God. When Scripture is being used that contains masculine pronouns or imagery, continue these in the discussion about that Scripture.
- B. In other places and contexts, show sensitivity to unnecessary gender descriptions or designations of God.
- C. In line with Scripture, broaden the imagery by which we conceive of God.

The staff intends to follow these guidelines in the new LiFE (Living in Faith Everyday) curriculum and other materials.

The first of these guidelines is most important. The church-school materials in the LiFE curriculum will, of course, be dominated by the teaching of Bible stories from the Old and New Testaments. Such teaching will use the language and imagery of the particular Scripture passage being taught. It is only in the doctrinal interpretation of these passages and their application to

the life and faith of the children that the question arises about gender descriptions or designations and imagery (Guidelines 2 and 3). Approximately half of the lessons in the new LiFE curriculum are based on New Testament Bible stories and passages that teach about Jesus Christ; in such materials these last two guidelines have virtually no application. It is primarily in lessons based on Old Testament Bible stories and passages, where the teaching is about God's dealings with Israel, that Guidelines 2 and 3 do apply. For example, should we consistently speak of Israel as "his people" and talk about God's promises to Israel as being "his covenant," or can such phrases as "God's people" or "the chosen people" serve as well?

Some examples of possible editorial changes may be helpful. These are taken from revisions of the teacher's manual of another CRC Publications course.

Original:

We are God's people. He sets the boundaries of our lives and burdens us with the welfare of our neighbor.

Revised:

We belong to God, who sets the boundaries of our lives and burdens us with the welfare of our neighbor.

Original:

In all this, love reflects the God who is love but is also holy, righteous, and just in all his ways.

Revised:

In all this, love reflects the God who is love but is also holy, righteous, and just in every way.

Please note the word *unnecessary* in Guideline 2. In editing the manuscripts of various authors, the editors continually need to make judgments regarding language. Some authors use excessive male imagery and pronouns when speaking of God, a use that goes beyond what we find in Scripture. For instance, some speak of God as "Father" when they are dealing with Old Testament texts, even though this designation is extremely rare in the Bible before Jesus introduced it in the Gospels. On the other hand, there are occasions when male gender designation should be used to avoid language that depersonalizes God. The key word is *unnecessary*, and that becomes a matter of editorial judgment.

Unfortunately, it was the minutes of our December executive-committee meeting—when the above policy was still being discussed and had not yet been formed—that were taken, misinterpreted, and used as the basis for much of the information distributed within the CRC community. This led to some basic misunderstandings. For instance, some people supposed

1. That our board is moving in the direction of using female pronouns and gender designations for God. This is *not* true. In fact, our editors would find that personally offensive.
2. That we would no longer use male pronouns and imagery for God. This also is not true.

Some people have asked, "Given that language for God is not a concern in most CRC churches now, why did it come up?" Because of our expanded mandate (as adopted by Synod 1977), we are selling our materials to other denominations. We are beginning to receive inquiries from some churches that use our materials (a few CRC, a few more RCA, and a number of Presbyterian and other churches) asking what our policy is regarding inclusive language for people and regarding language about God. We need to be ready to respond with some stated policy. Furthermore, in developing the LiFE curriculum, we need to think beyond where the churches are now to where they may be in ten to fifteen years. So we feel that we need to examine the concerns being raised by these churches to see whether they are legitimate. If they are, it is likely that many of our churches will have the same concerns before long (experience tells us that once issues like this are raised, they do not go away).

What are these concerns? A number of these are being raised by church-school teachers and specialists in church-school education, who warn us that if we are not sensitive to and careful about language for God, we can foster in children false and unbiblical notions. Although some of the concerns undoubtedly spring from and reflect feminist theology, that is not the basis for addressing this question.

For instance, we all realize that God is neither male nor female. Yet if we use predominantly male language in church-school materials, we might promote among children the mistaken idea that God actually is male. It is undeniably true that the Bible uses male pronouns and metaphors in speaking of God, especially in the New Testament, where Jesus refers to God as "our heavenly Father." However, the name God gives himself, "I am that I am," is neither male nor female; the name that dominates Deuteronomy, "the Rock," is also neither. God the Holy Spirit is spoken of in predominantly neuter language (as is clear in the original Greek, although not in English translations). The Bible also uses some female imagery for God (though rarely); for example, in Proverbs 1-9, Wisdom (usually understood as a representative of the second person of the Trinity) is described in feminine imagery. Also, in the Psalms, feminine metaphors are used occasionally to describe God's care and love. Broadening the language and imagery we use for God, in line with the Bible's own usage, should aid us in teaching children a more realistic, accurate, and biblical concept of God.

Another concern that has been raised is the possibility of offending some children by the use of exclusively male imagery and pronouns for God. It is true that children are being taught inclusive language at early ages (in public schools) and are becoming much more sensitive on this point. Furthermore, children of single parents, children from broken families, or children subject to abuse by their fathers may also be sensitive on this matter. In a church-school curriculum, we must be careful not to place any needless stumbling blocks in the way of children's full development of faith. On the other hand, if we are true to Scripture, there will be occasions when we cannot (and should not) avoid giving offense. Again, this becomes a matter of editorial judgment.

We believe that the guidelines approved by our board will provide a good response to those churches who may inquire as to the style policy regarding language and imagery about God in the new LiFE curriculum. They will also

aid the staff editors as they work to produce materials that will be beneficial for the church-education programs in the churches we serve.

III. Recognition of *The Banner's* 125 years of service to the denomination

The CRC Publications executive committee requests the following:

That synod take note of the fact that 1991 marks the 125th anniversary of *The Banner* and that it recognize the important and valuable contribution *The Banner* has made to the Christian Reformed Church in North America during most of our denomination's history.

Grounds:

- A. *The Banner* has served effectively as the primary communication and discussion vehicle among CRC members for many years and thus has been a major force for the unity of the CRC and the spiritual growth of its members.
- B. The awards that *The Banner* continues to receive (top award from the Evangelical Press Association in 1990 and from the Associated Church Press in 1991) show that the overall quality of *The Banner*, as perceived by its peers, continues to be excellent.

IV. Unordained Employees' Pension Fund Committee

In Report 18, from the Unordained Employees' Pension Fund Committee, Recommendation D requests the following:

That effective January 1, 1993, 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 Committee.

(*Agenda for Synod 1991*, p. 242)

The first ground for this recommendation states that, of those agencies and churches responding to a survey regarding this recommendation, the "support for the recommendation was overwhelming."

CRC Publications wishes to inform synod that on March 11, 1991, we sent a communication to the secretary of the Unordained Employees' Pension Fund Committee indicating that we do *not* support this recommendation. Some of the reasons for our concern about this proposed new direction are contained in the letter that we sent to the committee. Several pertinent excerpts from this letter follow:

What is the purpose of the pension plan? Are the funds simply another investment that an employee "owns" to do with whatever he/she wants? We do not think so. We believe that the monies are set aside by the agencies to provide a retirement plan for its [sic] employees and that it is, at least partially, the responsibility of the agency to ensure that the retirement fund is one which achieves the goals of the agency. One of these goals is to provide adequate resources for retirement for its employees. Moving in the direction suggested by the Committee would put the Committee in the business of managing people's investments rather than managing the denomination's pension program investments and that does not, in our view, serve the purpose of the pension plan.

Another issue raised . . . was the increase in administrative costs that a change such as this would incur. Those who chose to remain "conservative" investors would probably also be assessed these costs—so their net return would, in fact, be less than it is now.

We are also aware that several other agencies, while endorsing this overall direction, raised several concerns for the committee's consideration. We suggest that the appropriate advisory committee ask the Unordained Employees' Pension Fund Committee for copies of all the agency responses to this recommendation.

In light of the above, we feel that the committee's claim that the "support for the recommendation was overwhelming" is grossly overstated.

CRC Publications Board
Gary Mulder, executive director

Committee to Evaluate the Merger of the World Literature Committee and CRC Publications

I. Introduction

Synod 1986 approved the reassignment of the World Literature Committee tasks to CRC Publications for a five-year trial period. Synod also noted,

the merger officially takes place on September 1, 1986. The Synod of 1991 will be provided an evaluation of the merger, with recommendation for continuation of WLC under CRC Publications, reassignment as an agency of the Board of World Ministries, reinstatement as a separate agency of synod, or another acceptable structure.

(Acts of Synod 1986, pp. 599-600)

The committee of evaluators was to include representation of CRC Publications, the boards of World Ministries (CRWM and CRWRC), Home Missions, the Back to God Hour, World Literature Committee, and each of the language committees. This committee met twice and made a general assessment of the merger, each member presenting the perspective of the committee or board represented. The evaluation was made upon the following criteria: efficiency of the operation, viability of alternatives, relationship to other denominations, productivity, adaptability to new situations, relationship to literature-producing structures of other CRC agencies, development of vision, and accomplishment of the WLC mission.

II. World Literature Committee vision and relationships

A. Mandate

Synod 1981 gave WLC the following mandate:

The World Literature Committee will be responsible to the Synod of the Christian Reformed Church for the preparation and publication of Reformed literature in the major or strategic languages of the world. This will involve

1. Determining the need for Reformed literature in major or strategic world languages.
2. Developing plans to meet these needs as resources allow.
3. Organizing and supervising literature committees to develop and carry out literature programs in specific major or strategic world languages.
4. Coordinating plans and programs with other denominational and church-related agencies working in literature preparation and publication.

(Acts of Synod 1981, p. 256)

B. Mission statement

Since that time WLC has developed this mission statement:

To stimulate, encourage, nurture, and expedite the development and dissemination of a biblical Reformed vision of life through publishing understandable and compelling literature;

To provide for its distribution to people for whom English is not the primary language or is a language they use only on a basic level and who live and work in a broadly defined mission context of Christ's worldwide church, especially to those served by CRC agencies and other evangelical churches.

(Report to SIC, April 24, 1990)

C. Merger

Under the merger with CRC Publications, guidelines have been drafted which define the relationship of WLC to the various language committees and to CRC Publications. In the case of the language committees, membership is determined from names suggested by the respective language committees, and appointments are ratified by WLC. Each language committee operates with relative freedom. Each committee is required to prepare and submit its annual budget to WLC for approval, but each is given freedom to set translation, author, and editing fees. Publishing and distribution arrangements require WLC approval. Finally, each language committee conducts its own needs survey and evaluation of target audiences, and from these it develops a plan. Individual projects require WLC approval.

Synod 1986 made WLC an entity in CRC Publications, to which WLC now reports. The language committees were allowed to retain their previous structures and mandates and to operate with considerable autonomy in providing initiative for proposed publications. CRC Publications committed significant resources to this ministry under the terms of the merger.

III. General assessment

The representatives of the language subcommittees of the WLC reported that the primary benefit in the merger has been the establishment of more accountability in the financial and technical aspects of the ministries. They applauded the relative autonomy each language committee is given to develop its ministry. Those language committees with longer histories than WLC had originally voiced the greatest concern about the merger, fearing that the vision of each would be stifled by a vision that was too strictly denominational. They feared that publication would have to be done exclusively at the Grand Rapids base of CRC Publications. These fears, though not totally dispelled, have diminished considerably. In general, the original concerns about the merger were proportionate to how long a language committee had been with WLC and to the length of its existence prior to the formation of WLC.

WLC recognizes that it has struggled with establishing itself, partly because several of the language committees had already had considerable experience in ministry. But the managing editor has served WLC well in breaking ground in the areas of publication, financial control, and distribution. CRC Publications wishes to provide ministry material at an affordable price; therefore it gives some subsidy to WLC. WLC has appreciated the support of CRC Publications and the freedom to develop ministry focus.

The agency representatives gave a generally positive assessment of the merger. WLC is seen as having a separate and important ministry. Because the mandates for the agencies are different from each other, the ministry of WLC is seen as relating variously to the agency ministries of the CRCNA. There was a general feeling that ministries must be integrated as much as possible. CRC Publications particularly views the merger as fundamentally good. The financial risks WLC represents are more than balanced by the strengthening of the ministry focus of that agency.

IV. Evaluation

Synod 1986 established criteria for evaluation of the merger. The committee addressed each criterion and identified several other matters for evaluation.

Efficiency of the operation: The committee judged that WLC under CRC Publications has moved toward greater efficiency of operation. WLC has addressed the issue of costs and has streamlined its financial operations. It must continue to assess the market for its materials and the costs that the market can bear. The managing editor has succeeded in establishing the basic costs for translation and editing of texts. He has addressed the issue of accountability with the language committees and with some overseas publishers. Good liaison has been established with overseas publishers.

Relation to other denominations: Merger has not hindered relationships with other denominations. As the word is getting out, the response has been very encouraging. With WLC under CRC Publications, the audience or market for the material is broader than it would be under World Ministries. Some concern was expressed that the overseas focus has been diminished by the merger, but the membership on the language committees has offset that.

Productivity: Productivity has improved across the board. The adaptability of WLC under CRC Publications is dependent upon the adaptability of CRC Publications. As CRC Publications faces budgetary pressures, its own adaptability may well influence that of WLC. However, CRC Publications sees WLC as a ministry opportunity, and WLC and CRC Publications do not see the merger as detrimental to adaptability.

Ministry and cost-effectiveness: The committee supports the ministry focus of WLC and recognizes that such a focus may sometimes diminish cost-effectiveness. Both WLC and CRC Publications are committed to working together on addressing this issue, and both must recognize it as an issue which requires constant review.

Duplication of services: Other agencies of the denomination also produce literature. There is a legitimate concern that the merger of WLC and CRC Publications potentially creates a distance between WLC and the various agencies. This fact can lead to unnecessary overlap in ministry. Overlap is corrected, however, by clear mandates and good communication. The committee judges that every agency of the denomination must recognize that world literature needs are so great that all must do the work. Each ministry must be enhanced. To this end WLC and CRC Publications can provide their collective expertise in cost-effectiveness and publishing, and WLC can serve as a clearing house for material, as it is now doing for World Missions' CITE program.

Control of WLC by and financial freedom of WLC within CRC Publications: Presently CRC Publications is assessing its working relationships with all its committees. It will deal with overall plans and budgets, but it will not change WLC's decision-making role with respect to WLC's own specific projects. WLC will also continue a similar relationship with its language

committees. Because CRC Publications recognizes that development and printing costs are very competitive in the worldwide market, it does not require WLC to have all of its materials published by CRC Publications, but it does question WLC about all publication-related costs. The agencies judge that this flexibility, given to WLC and its manager, is important to serving the target audiences well.

The committee judges that the merger has been mutually beneficial to WLC and CRC Publications. WLC enjoys the increased financial stability offered by CRC Publications, and CRC Publications has benefited from the ministry focus of WLC. The integrity of WLC has been successfully maintained and must continue.

Evaluation and accomplishment of WLC mandate: Merger is judged to have assisted WLC in achieving its mandate. The present mandate covers a wide scope of activities. The area of relationships with denominational agencies has been the weakest. Attention given by WLC to problems in various language committees has hindered the fulfillment of the mandate. The merger evaluation committee also sees a problem in communicating the mandate of WLC to the churches of the denomination. It is difficult to explain the distinctiveness of WLC within CRC Publications. That problem, however, has been addressed by more promotion and by the increasingly effective ministry of WLC. The committee recognizes the need to have WLC as a part of CRC Publications in order to enhance communication between the two entities, especially as CRC Publications moves into ministry development in some of the same languages.

Staffing levels and supervision of staff: Finally, the evaluation committee reviewed the matter of staffing and supervision. CRC Publications has been very sympathetic with and responsive to staffing needs as ministry develops in WLC. Because costs rise when staff numbers increase, the use of volunteers is being urged.

Presently CRC Publications provides supervision for WLC. Even though the chairperson of WLC and the supervisor are the same person, potential problems have not been realized.

V. Recommendations

A. The committee recommends that synod grant the privilege of the floor to a representative of the committee when the merger evaluation is addressed.

B. The committee recommends that the World Literature Committee remain under CRC Publications of the Christian Reformed Church.

The committee judges the following considerations to be important for future productive and amiable relationships between CRC Publications, WLC, and the various language committees:

1. Respect for the mandate of WLC within CRC Publications. Nothing must threaten that mandate and its implementation. WLC's integrity must be maintained.
2. Respect for the fact that literature production and distribution are ministries of the church and the kingdom of God.

3. Respect for and nurture of the expertise and contributions of the various language committees and of WLC.
4. Recognition of the fact that some forms of literature, in some parts of the world, will have to be subsidized if they are going to be distributed.
5. Recognition of the existing literature ministries, of the needs of the various denominational mission agencies, and of the need to nurture close relationships among the agencies in the pursuit of those ministries.

Grounds:

- a. The experience of the past five years has been positive.
- b. WLC and CRC Publications both support the relationship as established by Synod 1986.
- c. In light of the criteria for evaluation, alternatives have been considered, and this recommendation is judged best for the total literature ministry of the church.

Committee to Evaluate the Merger of the
World Literature Committee and CRC Publications

Robert Recker, chairman	Bassam Madany
Merle DenBleyker, reporter	Edward Van Baak
John De Jager	Alvin Vander Griend
Thomas De Vries	David Vander Ploeg
Martin Geleynse	David Vanderwel
David Kool	

Note: This report was received after the printed *Agenda for Synod 1991* was published.—Leonard J. Hofman

HOME MISSIONS SUPPLEMENT

I. The Board of Home Missions informs synod that Home Missions has requested the Synodical Interim Committee to reconsider its recommendation to delay the next synodically sponsored Multiethnic Conference until 1993 (minutes of Home Missions executive-committee meeting of May 17, 1991, #3008, B, 2).

Grounds:

- A. Part of the rationale for the 1986 synodical decision was to "concentrate on one conference every two years in CRC facilities rather than two per year in a variety of locations" (*Acts of Synod 1986*, pp. 717-18).
- B. The every-other-year conference has demonstrated its value not only to the ethnic-minority churches in the CRC but also to synodical delegates and the broader CRC constituency.
- C. Various ethnic groups have been encouraged (by Home Missions, Calvin Seminary, and SCORR) to plan and already are becoming accustomed to planning various gatherings around the synodically sponsored conference in alternate years.
- D. In light of the CRC commitment to being a multiethnic and multicultural denomination, the alternate-year schedule should not be changed prior to meaningful consultation with the ethnic-minority churches and the agencies involved regarding the implications of any proposed change.

II. Home Missions notes that SIC is recommending a \$10 LandBank quota for 1992 (minutes of Home Missions executive-committee meeting of May 17, 1991, #3013, B, 4).

- A. Home Missions respectfully calls synod's attention to the reduced amount being recommended by SIC (the original request was for \$20).
- B. Home Missions states its preference for its original request of \$20 for three years.

Ground: The reduced amount would seriously delay the implementation of the LandBank.

- C. If synod decides for a reduced LandBank quota of \$10, Home Missions requests that it be approved for a period of six years.

Ground: The feasibility of the LandBank is contingent upon a minimum fund of \$5,000,000, of which the quota is an integral part.

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

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WORLD MINISTRIES SUPPLEMENT

Christian Reformed World Relief Responds to Overture 66 (*Agenda for Synod 1991*, p. 508)

I. World hunger: a look back—a look ahead

A. Introduction

Synod 1978 endorsed a report on world hunger that raised the denomination's sensitivity to human suffering. The impact of that report is still being felt today. The need to address the causes of hunger is even more acute in 1991 than it was in 1978. The resources of the church to address the need are, however, better organized today, and they are staged for making an even greater contribution to the alleviation of suffering in the future than has been made since 1978.

B. The original mandate

This task force was mandated to draw on the various resources of the larger Christian Reformed community and to articulate biblical answers to the many issues involved in the problem of world hunger. They were charged to emphasize the Reformed perspective of man as total being and to pay special attention to such crucial factors as life-style in the face of increasing disparities between rich and poor nations, the need for prophetic preaching about world hunger, a fresh understanding of stewardship, and the distinction between humanitarian and soundly Christian endeavors. They were to bring back to Synod a report that would delineate concrete applications and implementations for the church's congregational and denominational life.

(*And He Had Compassion on Them*, preface, p. v.)

C. Original recommendations

The original conclusions of the Task Force on World Hunger (1978) included the following:

1. A declaration on world hunger that concluded with these words:

the synod of the Christian Reformed Church
acknowledges

that the alleviation of hunger at home and abroad
is an integral part of our Christian responsibility,
and asks

that all members of the Christian Reformed Church devote themselves to
gratitude, compassion, repentance, and justice as they respond to world
hunger with a ministry of word and deed.

(*Acts of Synod 1978*, pp. 80-81)

2. A call for individuals to action that

- a. Modifies their life-style,
- b. Increases their giving,
- c. Includes direct program involvement,
- d. Educates them on related issues, and
- e. Impacts systems for more justice.

3. A call for congregational action that
 - a. Sets apart the first Sunday of November for hunger emphasis,
 - b. Gets members involved in advocating for justice issues, and
 - c. Highlights deacons' role in meeting international needs.
4. A call for denominational action that
 - a. Authorizes CRWRC to prepare materials to help ministers be prophetic witnesses,
 - b. Authorizes CRWRC with diaconal network to sponsor conferences and workshops,
 - c. Establishes a hunger fund for a special hunger-alleviation program and an educational core of "hunger coordinators," and
 - d. Calls for involvement of all appropriate agencies of the church, especially Christian Reformed World Missions, the Back to God Hour, the seminary, the colleges, and Christian Reformed Home Missions.
5. Integration of a hunger emphasis into existing programs

The *educational action* program will work to bring about justice, both within the marketplace and within governments, using the denominational resources which were developed in 1980. World hunger concerns will be incorporated as ongoing programs of existing agencies.

The *hunger alleviation* program will respond to the information being fed back to it and will make corrective changes. On-site assessments will continue, and new locations will be adopted. Programs will be institutionalized into existing organizations.

(And He Had Compassion on Them, p. 100)

D. Results

1. The declaration on world hunger put the plight of the world's needy on the conscience of the denomination. Throughout the 1980s, churches regularly reminded their members of the blessings we experience in North America and the call to compassion that comes with those blessings.

Although the number of churches participating in an annual hunger-awareness week has declined since the early years of hunger consciousness, it remains a major emphasis in many churches. Deacons have been able to build on this awareness to equip the churches for ministry to their local communities as well. Their efforts have been furthered by CRWRC's strong push to establish diaconal networks throughout North America, networks that address poverty/hunger issues locally but also internationally in conjunction with CRWRC.

2. Since no baseline indicators were developed for the five areas in which individuals were called to act, an overall evaluation of the results is, of necessity, mostly subjective. One objective indicator of commitment to the cause of world hunger is the following comparison of dollars given to CRWRC by churches, church members, and church-related organizations in 1979-1980 and in 1989-1990.

CRWRC Income from Church/Church Members

	U.S.	Canada	Total
1979-80	\$2,570,399	\$ 985,231	\$3,555,630
1989-90	3,824,364	1,551,261	5,375,625
Annual rate of change (compounded rate)	4.1%	4.6%	4.2%

This comparison suggests that giving to CRC-related hunger-alleviation programs has stayed about even with inflation—hardly sacrificial.

In the eleven years between 1979-1980 and 1989-1990 CRWRC put additional resources into developing diaconal networks for the purpose of involving church members in the lives of people in poverty in the church community. Although the networks have been developing steadily, it has been difficult to track actual ministry results for several reasons:

- a. There is a hesitancy on the part of diaconates to report results to CRWRC.
- b. Individuals are encouraged to participate quietly in ministry, not drawing attention to themselves.
- c. There is much that draws us away from ministry and tithing of time, talent, and resources.

However, we do know that the number of families helped has increased to over 15,000 per year, a substantial number. Conferences and diaconates are encouraged to report the number of families helped, the number of families on a development plan, and the number of volunteers involved.

The network of deacons and diaconal conferences is also being used as the system to make the church more aware of hunger and justice issues. A few diaconal conferences have people in place to coordinate hunger education. Materials on hunger and justice are available from CRC Publications, CRWRC, Bread for the World, Association for Public Justice, and a host of other church and parachurch organizations. Originally, a staff person at CRWRC coordinated these resources and supported the coordinators. Over the years, however, this function has been integrated into the regional and home-office positions of CRWRC.

Influencing systems for the sake of more justice has been a formidable task during the 1980s, a decade focused on self-indulgence. CRC Publications and CRWRC tried unsuccessfully to market a publication called *At Issue*. Despite good reviews on the material and several attempts to promote the publication, it was withdrawn because of lack of demand.

Despite an increasing awareness of how our world is linked economically, environmentally, and developmentally, church members remain apathetic about being advocates for even such benign legislation as the Horn of Africa Recovery and Food Security Act. We need more prophetic voices from our pulpits and in our diaconates.

3. As has already been pointed out, congregational support for fighting world hunger appears to be waning, for a number of possible reasons:
 - a. A proliferation of local, national, and international causes, all crying for support.
 - b. A lower level of denominational loyalty.

- c. A decade of focus on self in the secular culture.
- d. An isolationist foreign policy by the U.S. government and tightening of budgets in Canada and the U.S. for economic-development work in the two-thirds world.
- e. Theological debate in the churches, which polarizes a community that could otherwise focus on outreach and justice.

Despite these concerns, there is a firm base for building support for justice and international outreach in the 1990s:

- a. The CRC is still one of the highest per capita giving denominations.
 - b. CRWRC is recognized as a leader in developing effective models of holistic ministry to those in need.
 - c. Deacons are being recognized as leaders in their own right, with a distinctive calling. There is increased dedication to the beautiful statement of ordination that deacons pledge themselves to.
 - d. In 1990-1991 there is a strong diaconal structure in place committing itself to fulfilling all the aspects of the diaconal call, including prophetic criticism of waste, injustice, and selfishness.
4. Annually the CRWRC continues to prepare materials to emphasize the reality of world hunger. On a regular basis throughout the year CRWRC prepares materials that give local churches ideas for furthering diaconal hunger ministry. It also links the churches to resources for educating and motivating church members.

CRWRC works from the assumption that both its international and domestic programs focus on hunger and justice. For instance, the goal of diaconal ministries is

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.

(Agenda for Synod 1990, p. 145)

Toward accomplishing these goals, CRWRC has established good working relationships with other agencies and institutions, especially with World Missions, Home Missions, Calvin Theological Seminary, Calvin College, the Back to God Hour, and the Committee on Disability Concerns.

- 5. Integration of the hunger-education program into the other agencies has been accomplished to varying degrees. It is difficult to track how much world-hunger education has been incorporated into ongoing programs of existing agencies. Despite good working relationships among the agencies, perhaps more forums need to be developed where progress by respective groups is shared.
- 6. The Sierra Leone program, CRWRC's special world-hunger program, has been integrated into the ongoing outreach of CRWRC and Christian Reformed World Missions. It remains a unique model which allows both agencies to learn how best to integrate church planting and diaconal work

in areas that are remote and where no pre-existing Christian networks are available for use.

E. Recent actions

CRWRC is in the process of establishing a task force made up of some of the original members of the first Task Force on World Hunger (1978) as well as members of some of the current networks being utilized by CRWRC. The new group will be asked to advise CRWRC on how to enhance church-member involvement in hunger and justice issues over the next five years.

F. Recommendations to synod

1. That synod issue a renewed call for churches, church leaders (especially deacons), and every member to devote time, talent, and resources to the alleviation of hunger and the proclamation of justice.

Grounds:

- a. The structures are in place to support people in ministry to the needy and to advocate for justice.
 - b. The CRC has a rich world-life view, based on the sovereignty of Christ over all aspects of life. Synod needs to prophetically call the churches to action.
2. That synod recognize this report as an outline of the current activity of the world-hunger program in the CRC and that synod support the current CRWRC task force to address world hunger as synod's response to Clasis Huron's overture to appoint a synodical committee (*Overture 66, Agenda for Synod 1991*, p. 508).

Grounds:

- a. CRWRC has not abandoned the cause of world hunger but has in fact expanded its efforts greatly over the past ten years under synod's supervision.
- b. The task force is making use of expertise and experience in the area of world hunger in the CRC.
- c. A part of the mandate of the task force is the evaluation of present and past activities of the church's world-hunger programs.
- d. It is appropriate that the denominational agency officially in charge of hunger and justice concerns address the issue for the church.

II. CRWRC final budget recommendation

At the CRWRC U.S. Officers Committee meeting of May 3, 1991, an additional line item for planning, training, and evaluation activities was added in the amount of \$74,475. This additional line item brings CRWRC's total budget from \$7,321,755 to \$7,396,230.

III. World Ministries nominations

Correction for *Agenda for Synod 1991*, Report 5, p. 97.

U.S. Far West

Mr. Edward Brower is a member of Escondido, California, CRC, where he has served many terms as elder. He is presently the board alternate from this region.

Mr. John Deibler is a member of Tri-Cities CRC in Kennewick, Washington, where he has served as both deacon and elder. He is also active on the missions committee of the church.

Dr. Melvin J. Mulder is a medical doctor and a member of Walnut Creek, California, CRC. He is presently the delegate from this region and is eligible for reelection.

Christian Reformed Board of
World Ministries
Peter Borgdorff, executive director

INTERCHURCH RELATIONS COMMITTEE SUPPLEMENT

This report provides an update on matters addressed in *Agenda for Synod 1991*, Report 12. Unfortunately the items arrived too late for the Interchurch Relations Committee (IRC) to meet and give them careful study. The committee was scheduled to meet Friday, May 24, but the meeting was canceled for lack of an agenda. This communication is from the president, Dr. Fred H. Klooster, and the undersigned administrative secretary of the IRC.

I. Reformed Churches in the Netherlands (GKN) (*Agenda for Synod 1991*, pp. 170-71, V, C, 2)

In response to the letter the IRC addressed to the GKN asking for clarification from the Committee for Ecumenical Relations of the GKN regarding the apparent "ambiguity about the indispensability of Jesus Christ for salvation for the Jews," a letter with extensive enclosures was received on May 24, 1991. The letter is attached to this report as Appendix A. The enclosures (in Dutch) are available if synod wishes to have them. Due to the lateness of the reply, the IRC has no recommendation to present to synod.

The GKN fraternal delegate, Dr. Henk Vroom, who serves as a member of the GKN Committee for Ecumenical Relations and is also a member of its Committee on Church and Theology, will be present at synod, beginning Monday, June 17. He has been involved in the preparation of the changing of Church Order Article 93 (Church and Israel) and is available to provide synod with information. It is our understanding that the ratification of the Church Order changes will be before the GKN General Synod meeting in October 1991.

Unless otherwise mandated, the IRC will continue to study the matter and report to Synod 1992.

II. Reformed Churches in the Netherlands (GKN) (*Agenda for Synod 1991*, p. 170, V, B, 1)

On June 21, 1990, the officers of synod sent a letter of concern to the GKN regarding the GKN's relationship with the Reformed Ecumenical Council as it came to expression at RES HARARE 1988 (*Acts of Synod 1990*, pp. 624-25). On May 30, 1991, we received a response from the GKN Committee for Ecumenical Relations. This letter was also received too late for the IRC to consider it and prepare any recommendation for synod. It is included in this supplement as Appendix B.

III. Reformed Churches in South Africa (RCSA/GKSA) (*Agenda for Synod 1991*, pp. 172-73, VII, B)

On May 27, 1991, the IRC received an official response from the Administrative Bureau of the Reformed Churches in South Africa (Die Ad-

ministratiewe Buro van die Gereformeerde Kerken in Suid-Afrika) concerning the CRC's suspended ecclesiastical ties with GKSA. It states simply,

We refer to your letter dated 14 August 1989, as well as the report by Prof. J. L. Helberg and V. H. D'Assonville discussed at the 1991 session of our Synod. Both dealt with the fact that the Christian Reformed Church of North America suspended ecclesiastical ties with the GKSA.

Enclosed please find the full report of our deputees to the CRC (in Afrikaans) as well as the decision of the GKSA on this matter (in English), as promised.

This communication, with its materials, was obviously too late for any serious action on the part of the IRC. The IRC will give careful attention to this response and serve synod with advice in 1992, as requested by Synod 1989.

The cover letter and the synodical actions (in English) of the RCSA/GKSA are available to synod upon request.

For the Interchurch Relations Committee
Fred H. Klooster, president
Clarence Boomsma,
administrative secretary

APPENDIX A

de gereformeerde kerken in nederland:



Committee for Ecumenical Relations of the
Reformed Churches in the Netherlands
Commission des Relations Ecclésiologiques
des Eglises Réformées aux Pays Bas
Kommission für Ökumatische
Beziehungen der Reformierten Kirchen in
den Niederlanden

Postbus 202
3830 AE Leusden
Telefoon 033-980 380
Telex 79494 gen nl
Telefax 033-948 707

The Rev. Clarence Boomsma
Administrative Secretary
Interchurch Relations Committee CRC
1150 Gladstone Drive S.E.
USA - GRAND RAPIDS MI 49506

Nr:
91/169

Code:
65.111(7)

Leusden,
May 16th, 1991

Dear Rev. Boomsma,

Our Committee for Ecumenical Relations received and discussed your letter about the clarification you seek concerning the changes in Article 9 and 93 of our Church Order in so far as they deal with the people of Israel and the Gospel.

It seems to us that the best way to inform you is sending you the enclosed materials:

1. the Report of the Board of the General Synod of Emmer with the attached points of view of several standing Committees (B 13),
2. the Report of the Synodal Advisory Committee II (same number),
3. a copy from the recently published Acts of Synod,
4. a copy from the Weekbulletin of the Netherlands Reformed Church which makes it clear, that the same questions have been discussed in their synod, too.

You will understand, that it was not possible for us to translate all this materials into the English language. But we know that our Dutch language is understood by many people in the CRC, too.

In your letter you rightly see a link between the revised attitude of the GKN to its mission to the Jews and the close relationship the Dutch Churches and the Jewish community developed after World War II. But it is important to understand, that exactly these contacts have been very helpful for us in our theological and biblical thinking. That's why we speak about growing mutuality in this relationship!

As you will read in these documents, nobody in our Synod had any intention to deny the calling of the Churches and of Christians to give witness of their faith in Jesus Christ. The original proposal of the Advisory Committee makes that very clear. But an alternative proposal (Van Drimmelen) was adopted for technical reasons: "An Article of the Church Order should be a clear and concise rule for life and work of the Church" (Ground 4). It is our conviction, that these documents can efface the impression that our Synod might allow any deliberate ambiguity in the Church Order.

If possible, a member of our Committee will attend your next Synod, but there are some problems with the date. In particular it is not yet sure, that we will be able to arrive in time to join the Advisory Committee on Interdenominational Matters.

The ratification of this changes in our Church Order is scheduled for October 1991. Indeed. Any comment from your Synod would be very welcome! An official invitation for our next Synod, Mijdrecht 1991 (which convened for the first time this week) will be sent to the Stated Clerk of your Church soon. We regret, that you were not able to accept our invitation to come to our last Synod. We hope to see a CRC delegation soon, perhaps already next October?

For the Committee for Ecumenical Relations,
Yours sincerely,

Dr. Leo J. Koffeman
Executive Secretary

APPENDIX B

de gereformeerde kerken in nede



APPENDIX B

Appendix B

Committee for Ecumenical Relations of the
Reformed Churches in the Netherlands
Commission des Relations Ecuméniques
des Eglises Réformées aux Pays Bas
Kommission für Ökumenische
Beziehungen der Reformierten Kirchen in
den Niederlanden

Postbus 202
3800 AE Leusden
Telefoon 033 960 380
Telex 79494 gbn nl
Telefax 033-948 207

Christ. Ref. Church in North America
Rev. Leonard J. Hofman,
General Secretary
2850 Kalamazoo Avenue S.E.
USA - GRAND RAPIDS MI 49560

Nr:
91/177

Code:
65JII(7)

Leusden,
May 22nd, 1991

Dear Brothers and Sisters,

Our Committee for Ecumenical Relations received your letter dated June 21st, 1990, containing the deep concern and urgent appeals your 1990 general synod expressed with regard to our Churches.

As you know, the GKN general synod meets every two years. According to the usual procedure our Committee will have to report to the general synod of Hijdracht 1991-1992 in April, 1992. Then the relations between CRC and GKN will be on the agenda again, too. So, an official reaction on behalf of our synod cannot be expected before next year.

However, since your synod hopes to meet again next June we like to give you some reaction on behalf of our Committee. We do appreciate the fraternal love, out of which your concerns about our Churches originate. From our side we follow the developments and discussions within the CRC with great interest, and more than once with deep concern, too.

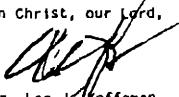
With regard to the critique and admonition the GKN received at REC Harare 1988 the general synod of Almere 1987-1988 already expressed its view that the status of "God with us" and of our pastoral advice on homosexuality have been misunderstood in the Harare decisions. We also refer to our letter to Dr. Richard L. van Houten, General Secretary of the RES, dated 3th September, 1990. You received a copy of this letter from him.

The same synod of Almere, however, clearly rejected a proposal to withdraw from REC, and, on the contrary, instructed our Committee to formulate a positive view on the future of REC. The following general synod (Emmen 1989-1990) agreed with the report in question. The REC will be informed about our view soon. Our commitment as one of the three founding member churches of the REC has been one of the main motives in this reconsideration of our futural relations within the REC.

A GKN Study Committee has been giving careful and responsible attention to the REC Report on "Hermeneutics and Ethics", indeed. Next October the general synod will discuss the proposed reaction, which has a positive tendency, although their are critical remarks, of course.

We really do hope that the Athens 1992 REC Assembly will be a turning point in the GKN-REC relations, and that the REC will enlarge its contribution to international ecumenism. It is our view, too, that the future of the REC can be of great importance for CRC-GKN relations.

In Christ, our Lord,


Dr. Leo J. Hoffeman
Executive Secretary for Ecumenical Relations

cc: Rev. Clarence Boomsma, IRC

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

Classis	Agency	Member	Alternate	Term
Alberta South	Bd. of Trustees		Dr. N. Terpstra	
B.C. South-East	CRWRC		Mr. D. Gunther	
G.R. East	Syn. Deputy		Rev. R. A. Kok	
Greater L.A.	CRC Publications		Mrs. Nancy Winters	

II. Nominations for Synodical Interim Committee membership

A. Members and trustees whose terms expire in 1991

District	Member	Alternate
Central U.S.	*Rev. Allan H. Jongsma Mr. Donald Molewyk Mr. Martin Ozinga	**Rev. William Brouwers, Jr. Mr. Stewart Geelhood Mr. James Hertel
Western Canada	*Rev. Bastiaan Nederlof	Rev. Henry Numen

Alternate vacancies are as follows: Eastern Canada (nonclergy), two; Western Canada (clergy), one; and Far West U.S. (clergy), one.

B. Nominations for election at the forthcoming synod

Central U.S. (clergy member)

**Rev. William G. Brouwers is pastor of Wisconsin Rapids, Wisconsin, CRC; he presently serves as stated clerk of Classis Wisconsin. He is an alternate member of SIC and is eligible for reelection. He has served on the Board of Home Missions. Before entering the ministry, he was employed by the Michigan Accounting and Finance Council of the Michigan Truckers Association.

*Rev. Allan H. Jongsma is pastor of Heritage CRC, Kalamazoo, Michigan; he serves as chairman of SIC and is eligible for reelection. He is regional pastor for Classis Kalamazoo and has served on the Board of CRC Publications and the Back to God Tract Committee.

Central U.S. (clergy alternate member)

Dr. Calvin L. Bremer is pastor of Bethel CRC, Lansing, Illinois; he presently serves on the Fund for Smaller Churches (term expiring in 1992) and on the

* indicates members eligible for reelection

** indicates alternate members eligible for reelection

board of Trinity Christian College. He has served on the Board of Home Missions and the Back to God Tract Committee; he has been a delegate to synod several times.

Nominee not elected as member.

Central U.S. (nonclergy member)

(Two members are to be elected from the following four nominees.)

Mr. Nelson Gritter is a member of Third CRC, Kalamazoo, Michigan, where he has served as elder and music chairman; he is executive vice president and chief financial officer of Redwood & Ross, a chain of apparel stores. He is a graduate of Calvin College and received his B.B.A. degree from the University of Michigan. He serves as treasurer of Classis Kalamazoo, a position he has held since 1969. He has served on the Ministers' Pension Committee, the Board of World Missions, and boards of Kalamazoo Christian High School and South Christian School.

Mr. Henry Kamp is a member of Calvin CRC, Oak Lawn, Illinois, where he has served as deacon and two terms as elder; he is a partner and secretary of the Catalina Construction Corporation. He is a board member of Elim Christian School, is chairman of the pastoral search committee at Calvin CRC, and is active with the Back to God Hour ministry. He is a past member of the Trinity Christian College board and currently serves on the college's building committee.

Mr. Terry Vander Aa is a member of Elmhurst, Illinois, CRC; he is executive vice president and chief executive officer of Van Com, Inc., South Holland, Illinois. He is president of Timothy Christian School board. He has served on the Calvin Christian School board of South Holland and as a board member and on the executive committee of Trinity Christian College. He has served as elder and deacon.

Mr. William Weidenaar is a member of First CRC, Evergreen Park, Illinois, where he serves as vice president of council; he is managing partner in the law firm of Ruff, Weidenaar & Reidy. He serves on the Judicial Code Committee of the CRCNA. He previously served as board member and chairman of Trinity Christian College, as board member/chairman of the Barnabas Foundation, and as a member of the RACOM board.

Central U.S. (nonclergy alternate member)

Mr. Gerrit Ruiter is a member of First CRC, Grand Rapids, Michigan, where he has served as deacon, elder, chairman of council, and member of numerous committees; he is president of Grandview Mobile Homes and vice president of Fremont Mobile Homes. He presently serves on the Pastoral Relations Committee of First CRC. He has served on the Oakdale Christian School board and on the Baxter Community Center board.

Mr. James Van Drunen is a member of Cottage Grove CRC, South Holland, Illinois; he is owner of a retail lumber company and a partner in two building companies. He is also associated with two land-acquisition and development companies. He previously was assistant to the comptroller of the Third United States Army. He has served as a school-board member and vice president of the board and as chairman of the personnel committee of The Bible League.

Two nominees not elected as members.

Western Canada (clergy member)

Rev. Peter Brouwer is pastor of First CRC, New Westminster, British Columbia; he serves as synodical deputy for Classis B.C. North-West.

**Rev. Bastiaan Nederlof* is a retired pastor, having served First CRC, Victoria, British Columbia, just prior to retirement. He is a member of the SIC and is eligible for reelection.

Western Canada (clergy alternate member)

Rev. Alvin Beukema is pastor of First CRC, Abbotsford, British Columbia. He serves as chairman of the classical interim committee for Classis B.C. South-East. He previously served on the CRC Publications Board and executive committee and on the Board of Trustees of Calvin College and Seminary.

Nominee not elected as member.

Eastern Canada (nonclergy alternate member)

Mr. Dirk Booy is a member of Second CRC, Brampton, Ontario, where he has served several times as elder. He has been a delegate to synod and was a member of the denominational Structure Review Committee. He presently serves as consultant for International Food Processing.

Mr. Bruce Dykstra is an elder in Ancaster, Ontario, CRC; he is branch manager of the Royal Bank of Canada. He previously served on the Ministers' Pension Committee and is active in church affairs as well as Christian education.

Eastern Canada (nonclergy alternate member)

Mr. J. Hans Vander Stoep is a member of Waterdown, Ontario, CRC, where he serves as elder. He is executive director of the Reformed Christian Business and Professional Organization, and he serves as chairman of the Canadian Christian Education Foundation.

Dr. Robert Vander Vennen is a member of Grace, Scarborough, CRC, Toronto, Ontario. He serves as a journalist for *Calvinist Contact* and as an administrator at the Institute for Christian Studies.

Far West U.S. (clergy alternate member)

Rev. Henry Numan has accepted a call to Third CRC, Lynden, Washington; he previously served as alternate member of SIC for the Western Canada District. He has served on the Board of Trustees of Calvin College and Seminary and on the Board of Home Missions. He was a member of the search committees for the president of Calvin Theological Seminary and for the executive director of Home Missions. He has also served on various classical committees and synodical study committees.

Rev. Robert E. Van Hofwegen is pastor of San Jose, California, CRC; he is an associate representative in California for Calvin Seminary. He has served on the boards of Dordt College and Westminster Seminary in California. He served on a committee to establish the Crisis Pregnancy Center in Hanford, California, and he has served on various classical committees.

C. Approved process for receiving nominations for SIC

In August the general secretary will send letters to all church councils and classes in regions where SIC nominations are needed, requesting that names of prospective nominees be submitted to the respective classes for approval.

These names (including a short biographical sketch and an indication that the nominee is willing to serve) are to be reported to the general secretary by December 15. Nominees will be selected at the January meeting of SIC for presentation to synod. The letter sent by the general secretary to appropriate councils will contain a short description of the work of SIC with emphasis on its importance to the denomination and the need for qualified persons to serve.

III. Nominations for the Judicial Code Committee

In order to get nominations back on track for membership on the Judicial Code Committee, along with terms for the members of the committee, the following arrangement was approved by the SIC and by the members of the Judicial Code Committee:

1. That the members whose terms were scheduled to expire in 1990 continue to serve until September 1991.
2. That the members whose terms are scheduled to expire in 1991 continue to serve until 1992.
3. That the members whose terms are scheduled to expire in 1992 continue to serve until 1993.
4. That SIC place nominations before Synod 1991 from which three members will be elected whose terms will expire in 1994, replacing those who are now listed under 1990 but will, according to number 1 above, retire in 1991.

(SIC Minutes, May 16-17, 1991, SCM 1437)

The following nominations are submitted to synod, three of whom are to be elected as replacements for Dr. H. Ippel, Mr. W. Posthumus, and Rev. B. Slofstra. SIC expresses its appreciation to the above-named members for their years of service and to other members who have consented to the extension of their terms.

Dr. Harvey Bratt is a member of Mayfair CRC, Grand Rapids, Michigan; he is a general surgeon who recently retired from practice. He is a member of the World Missions Committee with his second three-year term ending August 31, 1991.

Mr. David De Jong is a member of Faith CRC, Tinley Park, Illinois; he is an attorney. He graduated from Trinity Christian College, and he received his M.D. degree from Loyola University Stritch School of Medicine and his J.D. degree from Northwestern University School of Law. He is a board member of Elim Christian School.

Rev. Eugene Los is pastor of Jamestown, Michigan, CRC; he previously served as a member of the Pastor-Church Relations Committee. He also served on the Board of Trustees of Calvin College and Seminary, the Board of Home Missions, and the Back to God Hour board.

Mr. Donald Oosterhouse is a member of Mayfair CRC, Grand Rapids, Michigan; he is an attorney with the Oosterhouse, Kravitz, & Witte law firm. He graduated from Calvin College, and he received his J.D. degree from University of Michigan Law School. He has served on the Ministers' Pension Fund Committee and on the Unordained Employees' Pension Fund Committee. He serves on the Committee to Study the Appeals Process and has served on various denominational study committees.

Ms. Jean Vogelzang is a member of Western Springs, Illinois, CRC; she is an attorney with the Jenner and Block law firm. She is a graduate of Trinity

Christian College, and she received her M.B.A. degree from the University of Minnesota and her J.D. degree from the University of Chicago.

IV. Agency coordination

Interagency Advisory Council (IAC)

The IAC met on March 27 and May 14, 1991. The executives of the agencies exchanged written reports regarding various cooperative efforts.

In December 1990 the agencies agreed to repeat on an annual basis the implementation of the strategic plan endorsed in May 1990 (see *Agenda for Synod 1991*, p. 214). The Ministries Coordination Committee, a subcommittee of IAC, developed a process, schedule, and report format for the next annual CRC ministries strategic-planning cycle.

At its May 1991 meeting, the IAC agreed to proceed with another denominational survey in order to gather updated information on member attitudes on various issues and to obtain a demographic profile of the membership of the CRCNA. As in 1987, the survey will be conducted by the Social Research Center of Calvin College.

The IAC was updated periodically with respect to the progress being made by SIC in developing a strategic plan for organizational restructuring of the agencies of the CRCNA.

The IAC also adopted in concept a proposal of its Leadership Advisory Council to install a Denominational Leadership-Development System. The council submitted a proposal for coordinating a network of CRC leadership-training resources in the congregations, classes, and denomination. The proposed system was designed to include the following: increasing awareness of available resources; assisting local officebearers to select appropriate resources for their specific needs; skill training in basic leadership, in organizational planning, and in dealing with special problems; and consulting services to help churches focus their mission and mobilize their members to fulfill that mission. The seven recommendations of the system were submitted to the SIC for approval and implementation. SIC decided not to adopt the proposal submitted by the Interagency Advisory Council regarding the installation of a Denominational Leadership-Development System.

V. Denominational restructuring

Report 17 of the printed *Agenda for Synod 1991*, page 216, refers to the March 21-22, 1991, meeting of SIC, at which attention was given to preparing SIC's report on structure.

Dr. Henry De Moor was present as representative of the ad hoc Work Group on Structure. With the assistance of Dr. Craig Van Gelder, Dr. De Moor served the SIC faithfully and selflessly in helping to prepare the report for synod. The report was revised during the meeting. Subcommittees were appointed to draft a constitution based on the materials assembled by the ad hoc Work Group and to draft specific, workable proposals for compliance with Revenue Canada.

The reports of the subcommittees were reviewed at the May 16-17, 1991, meeting of SIC and were incorporated into its revised report on structure. This report, the *Strategic Plan for Organizational Restructuring of the Agencies of the Christian Reformed Church in North America*, was sent out to the synodical

delegates and will appear as Appendix D of Report 17-A in *Acts of Synod 1991*.

It is the observation of SIC that direction, control, and supervision over receipts and disbursement of agency funds continue to rest with the denominational agencies. Therefore, SIC recommends that the joint-ministry agreements continue to be operative at the agency level, as they currently are.

SIC approved a recommendation that the development of the Denominational Ministries and Agencies Plan be referred to the Ministries Advisory Council (MAC) when the executive director of ministries (EDM) is appointed.

SIC decided to set the following process in motion, to be completed by June 1, 1993:

- A. Instruct the executive director of ministries (EDM) to develop, in consultation with all agencies, definitive mission and vision statements which will guide the ministries of the denomination.
- B. Direct all agencies at both staff and board levels to review their vision statements and submit any changes required to bring them in line with the overall statement of the denomination through the Ministries Advisory Council (MAC).
- C. Direct all agencies to review their strategic plans in light of a process led by SIC and the EDM through the MAC to ensure that the issues of "overlap, gaps, and priorities" are addressed, with all agency strategic plans requiring the approval of SIC.
- D. Instruct all agencies to review the following in consultation with SIC and the EDM:
 1. Board size and composition (regional representation with preservation of the principle of classical representation).
 2. Combining/merging activities with other agencies.
 3. Issues of effectiveness and efficiency, especially in the areas of support services.

(SIC Minutes, May 16-17, 1991, SCM 1455)

At its March 21-22 meeting, SIC heard the decision of the committee appointed to search for a denominational executive director of ministries. SIC was informed that the search committee deemed it impossible, within the time allowed, to present a nomination for the director of ministries to SIC for presentation to Synod 1991. The grounds for this decision follow:

1. The mandate of SIC and the position description of the executive director of ministries have not been finalized by synod or SIC.
2. The position description does not make clear to whom the executive director of ministries reports and over whom/what he has supervision.
3. The six weeks in which the search must be conducted does not allow enough time for the committee to do its job effectively.

(SIC Minutes, March 21-22, 1991, SCM 1409)

SIC accepted the search committee's reasons and agreed that SIC will present a nomination for executive director of ministries to Synod 1992 and that the information will be submitted to the churches via the *Agenda for Synod 1992*.

VI. Letters from church councils reacting to the 1990 synodical decision re women in ecclesiastical office.

Beginning in July 1990, a number of letters were sent to the Synodical Interim Committee by church councils which felt it necessary to inform the SIC

of their reaction to the 1990 decision relating to women in office. In most instances a letter of reply was sent informing the councils that their letters could be received by the SIC only as information but could not be placed on the synodical agenda.

In order that the synodical delegates may be informed as to the content of such letters, a listing of some of their points follows:

- Council declares itself opposed to the decision of synod because Scripture will not allow the practice and because synod bypassed the clear testimony of the Word of God.
- Council rejects the decision and will do all it can to reverse the decision and to have others reject it also.
- Council refuses to unite with those churches who accept this decision as a proper interpretation of Scripture.
- The CRC has fallen into a state of apostasy.
- Council is not bound by the decisions of synod unless they are ratified by the local council.
- Our pulpit is closed to all ministers who favor women in office, and our pastor may not officiate at a service of a church where a woman holds office.
- The decision is contrary to Scripture, confessions, and the Church Order.
- Council in its organization and functioning, before God, repudiates, and therefore will not cooperate in any manner with the decision and practice permitting women to serve as deacons, elders, and ministers. As a proper expression of its unwillingness to cooperate with synod's decision the council will
 - limit those who preach, administer the sacraments, and hold positions of leadership only to those who endorse the council's resolution;
 - question all who desire to profess their faith, are received by transfer, or sit at the Lord's table concerning their attitude toward Scripture;
 - continue to identify and seek closer cooperation with other councils and congregations which subscribe to a position similar to their own;
 - limit its cooperation with churches that choose against Scripture and the forms of unity by implementing synod's decision.
 - by refusing classical appointments and church visitors from such churches;
 - by refusing financial support for denominational causes that implement synod's decision.
- A pastoral letter expressing sadness re synod's decision and a fervent prayer that the erroneous decision will be corrected in the very near future. Assurance of continued prayers for the church.
- Will not support the decision because it was made without clear biblical and confessional grounds.
- Council considers it one of a series of synodical actions taken by the CRC and her agencies through synodical decisions that are contrary to the Word of God and undermine our faith.

- Council will present synodical quotas to our congregation as information only.
- Recommend separation from the denomination unless there is a change in 1992. Separation is our only option.
- Registers protest but requests no action.
- Pleads for denominational unity by way of a positive, pastoral letter.

Each statement above represents one or more church councils. This is presented as information to synod.

VII. Communication from Ministers' Pension Fund

A communication to synod was received by SIC from the Ministers' Pension Fund on May 9, 1991. Because of its substantive content and its arriving too late for inclusion in the printed *Agenda for Synod* or for review of SIC or its Finance Committee, SIC decided not to present this communication to synod.

Grounds:

1. It has been a tradition that the MPF plan changes have been reviewed by SIC, both in terms of finance (budget and quota) and program (fund plan).
2. This document was prepared as a communication directly to synod and has received only cursory review by SIC. SIC judges that this document proposes a very substantive and costly change in the ministers' pension plan and therefore should have had wider exposure and approval prior to its submission to synod.

(SIC Minutes, May 16-17, 1991, SCM 1461)

VIII. Ministers' Compensation Survey 1991

The Ministers' Compensation Survey 1991 has been compiled. It contains information from a questionnaire mailed to all churches in the United States and Canada. Upon approval by Synod 1991, the survey will be published in pamphlet form and distributed as part of the *Handbook of the CRC: Your Church in Action*.

The survey appears in the same format as last year, when a change was made to reporting by classis rather than by geographical region. Favorable comments were received regarding the survey's increased usefulness in the new format.

The number of questionnaires returned this year was considerably lower than in previous years. It is essential that responses are made promptly to make this report more meaningful and to enable the Ministers' Pension Fund committees to more accurately determine average cash salaries. Synod 1988 spoke to this urgency, as noted in *Acts of Synod 1988*, page 574.

IX. Financial matters

The Synodical Interim Committee has completed its review of 1990 financial reports, 1990 audited financial statements, 1990 budgets, proposed budgets for 1991, and denominational quota requests for 1992.

The *Agenda for Synod 1991—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 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, which appear on the statistical reports in the appendices to this report.

A. Denominational agencies—quotas

The requested quotas for 1991 as submitted by the denominational agencies total \$539.64, an increase of 8.8 percent over 1991 quotas, substantially in excess of the rates of inflation in Canada and the United States. In view of several factors—the current recession, the need for setting of program priorities (which authority SIC does not have), the viability of the quota system (which is being addressed by a special denominational-funding study committee)—it appeared desirable to hold the line on total denominational quotas. The Finance Committee also observed that the request of the Board of Home Missions for a new LandBank program quota of \$20.00 per family would make it difficult to achieve the goal of no increase in the total quotas.

A summary report of 1989, 1990, and 1991 quotas is shown in Appendix A-1. Also shown are the 1992 quota requests from the agencies. After considerable discussion SIC presents its quota recommendations (Appendix A-1), which amount to an average quota of \$503.85, an increase of \$7.85, or 1.58 percent over 1991.

Appendix B shows total average quotas from 1970 through 1992 in 1970 dollars, and Appendix C (1 and 2) gives these statistics in graph form to show the effect of U.S. and Canadian inflation rates through the years.

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—above-quota needs

Calvin Theological Seminary

a. above-quota needs

b. revolving loan fund

Chaplain Committee—above-quota needs

Committee for Educational Assistance to Churches Abroad—
above-quota needs

Committee on Disability Concerns—above-quota needs

Pastor-Church Relations Services—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

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 & Adoption Services
Bethany Christian Services
Bethesda PsychHealth System
Calvary Rehabilitation Center
Christian Health Care Center
Elim Christian School
International Aid
Luke Society
Pine Rest Hospital

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, PA, and Escondido, CA)

3. Miscellaneous agencies

American Bible Society
Canadian Bible Society
Christian Labour Ass'n of Canada
Evangelical Fellowship of Canada
Faith, Prayer & Tract League
Friendship Foundation—U.S.
Friendship Groups—Canada
Gideons International—USA (Bible distribution only)
Gideons International—CAN (Bible distribution only)

International Bible Society
InterVarsity Christian Fellowship of USA
InterVarsity Christian Fellowship of Canada
Lord's Day Alliance of the U.S.
People for Sunday Assoc. of Canada
Seminary Consortium for Urban Pastoral Education
The Bible League (formerly WHBL)—USA
The Evangelical Literature League (TELL)
World Home Bible League of Canada
Wycliffe Bible Translators—Canada
Wycliffe Bible Translators, Inc. (USA)

Metanoia Ministries

Not recommended for financial support for 1992.

Grounds:

- a. Financial materials submitted were insufficient to make an adequate evaluation.
- b. The ministry is regional in nature and outreach.

4. New requests for accreditation

- a. Rehoboth Christian School (RCS)

Not recommended for financial support for 1992.

Grounds:

- a. Home Missions continues to grant a substantial amount of RCS financial support.
- b. RCS should seek alternative methods of raising revenue in view of the regional nature of its work.

- b. Reformed Ecumenical Council (REC)

Not recommended for financial support for 1992.

Grounds:

- a. REC raises its operating funds through membership dues.
 - b. CRC in NA is a major dues-paying member.
- c. World-Wide Christian Schools

Recommended for financial support for 1992.

Ground: The program and financial standing of WWCS meet the criteria established for denominational accreditation.

X. Recommended salary ranges for 1992

Synod 1984 directed that "compensation ranges be recommended annually by the Synodical Interim Committee." Accordingly, the SIC recommends the following salary ranges for 1992, which reflect a 4 percent across-the-board increase over 1991.

1992 Proposed Salary Ranges

Point Spread	1992 Salary Ranges—U.S.					1992 Salary Ranges—Canada				
	Min. 82%	91%	Median 100%	109%	Max. 118%	Min. 80%	90%	Median 100%	110%	Max. 120%
12 1936-2125	54,200	60,200	66,100	72,000	78,000					
11 1756-1935	51,400	57,100	62,700	68,300	74,000					
10 1586-1755	48,800	54,100	59,500	64,900	70,200					
09 1428-1585	46,200	51,300	56,400	61,500	66,600					
08 1278-1425	44,400	49,300	54,200	59,100	64,000					
07 1136-1275	41,000	45,500	50,000	54,500	59,000	51,800	58,200	64,700	71,200	77,600
06 1006-1135	39,300	43,600	47,900	52,200	56,500	48,000	54,000	59,900	65,900	71,900
05 886-1005	37,600	41,700	45,800	49,900	54,000	45,300	51,000	56,600	62,300	67,900
04 778-885	36,000	40,000	43,900	47,900	51,800	38,600	43,400	48,200	53,000	57,800
03 675-775	31,700	35,100	38,600	42,100	45,500	37,600	42,300	47,000	51,700	56,400

Note:

1. U.S. adjustment

Comparative increase rates:

% increase at midpoint in salary ranges since 1985	22.0%
% increase in ministers' average cash salaries (same period)	30.2%
% increase—U.S. Consumer Price Index	31.2%

2. Canadian adjustment

Canadian salary ranges were established in 1991. Adjustment proposed is based on estimated inflation.

3. U.S. and Canada

This maintains the integrity and usefulness of the Hay Position Evaluation System, whereby salaries and ranges are managed together.

XI. Committee to Study Denominational-Ministry Funding

Synod 1990 adopted a recommendation to engage in a comprehensive examination of denominational-ministry funding, with particular attention to quota funding. Subsequently the Synodical Interim Committee appointed a study committee and gave the committee its mandate in accordance with further instructions from Synod 1990. The study committee has been meeting regularly and requests that Synod 1991 accept the following clarification of its mandate (change/addition is italicized):

to engage in a comprehensive examination of denominational ministry funding with particular attention to quota funding, *including a study of the financial and other policies which guide the budget preparation of each denominational agency...*

Grounds:

1. The quota system is one part of the gift revenue of some agencies and all of the gift revenue of other agencies.
2. The agencies of the church are dependent on the quota system in different ways.
3. Some agencies of the church are better able to cope with quota shortfall than others.

XII. Recommendations

- A. That synod approve SIC interim appointments to the various boards and committees (see Section I).
- B. That synod approve the process for receiving nominations for SIC (see Section II, C).
- C. That synod approve the extension of terms of members of the Judicial Code Committee as outlined in Section III, 1-3.
- D. That synod approve the following with respect to denominational restructuring:
 1. Recommendations (see *Strategic Plan for Organizational Restructuring of the Agencies of the Christian Reformed Church in North America*, pp. 619-33).
 2. That the joint-ministry agreements continue to be operative at the agency level, as is currently the case (see Section V).
 3. That synod approve the presentation of a nomination for executive director of ministries to Synod 1992 with the understanding that information be submitted to the churches via the *Agenda for Synod 1992* (see Section V).
- E. That synod remind the churches of their obligation to participate in the annual ministers' compensation questionnaire and to make use of the Ministers' Compensation Survey 1991 (see Section VIII).
- F. 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 IX, appendices, and *Agenda for Synod 1991—Financial and Business Supplement*).
- G. That synod approve the proposed salary ranges for 1992, within which the denominational agencies are to report salaries in the *Agenda for Synod 1992* (see Section X).
- H. That synod accept the clarification of the mandate given the Committee to Study Denominational-Ministry Funding, as described in Section XI.

Synodical Interim Committee
Christian Reformed Church
in North America
Christian Reformed Church Synod
Trustees
Leonard J. Hofman, general secretary

Quota Detail of Denominational Agencies

	<u>1989 Quota</u>	<u>1990 Quota</u>	<u>1991 Quota</u>	<u>1992 Quota Request</u>	<u>1992 Fin. Comm. Recommends</u>	<u>\$ increase over 1991</u>	<u>% increase over 1991</u>
Back to God Hour CRC TV	\$ 56.50 18.50	\$ 59.55 19.45	\$ 63.00 22.45	\$ 67.10) 25.75)	\$ 89.75?	\$ 4.30	5.03%
CRC Publications World Literature Committee	2.10 2.00	2.10 2.00	2.10 2.00	2.60 2.00	2.10 2.00	0.00 0.00	0.00% 0.00%
Calvin College	73.00	49.30	51.75	56.41	54.35	2.60	5.02%
Calvin Seminary		32.70	34.25	39.03	37.00	2.75	8.03%
Chaplain Committee	8.90	8.50	8.90	9.35	9.35	0.45	5.06%
Committee for Educational Assist. to Churches Abroad	0.75	0.75	1.00	1.25	1.10	0.10	10.00%
Committee on Disability Concerns		1.13	2.00	2.00	1.50	-0.50	-25.00%
Denominational Services	26.70	23.70	25.00	28.70	27.00	2.00	8.00%
Fund for Smaller Churches	21.50	19.00	17.00	10.00	0.00	-17.00	-100.00%
Home Missions	99.50	106.00	110.00	114.00	114.00	4.00	3.64%
Ministers' Pension Fund Special Assistance Funds	42.00 1.50	43.50 2.50	45.00 2.60	45.00 2.75	38.50 2.75	-6.50 0.15	-14.44% 5.77%
Pastor-Church Relations Committee		2.35	2.45	2.80	2.60	0.15	6.12%
SCORR	5.95	6.10	6.50	6.90	6.85	0.35	5.38%
World Missions	95.65	97.95	100.00	105.00	105.00	5.00	5.00%
Subtotal	454.55	476.58	496.00	519.64	493.85	-2.15	0.43%
Home Missions LandBank Program				20.00	10.00	10.00	100.00%
Totals	454.55	476.58	496.00	539.64	503.85	7.85	1.58%

APPENDIX A-2

CALVIN COLLEGE
Quota Computation for 1992

Percent Distribution of Chr. Ref.	Allocation By Students	Number of Families in Area	1992 Quota per Family	1992 Quota Rounded Off	Projected Quota
Area #1	28.6%	\$1,171,000	11,180	\$104.74	\$104.70
Area #2	25.8%	\$1,055,800	13,835	\$76.31	76.30
Area #3	12.3%	\$502,300	7,688	\$65.34	65.30
Area #4	4.7%	\$190,400	9,370	\$20.32	20.30
Area #5	5.5%	\$224,000	3,101	\$72.23	72.20
Area #6	12.0%	\$492,700	10,283	\$47.91	47.90
Area #7	8.8%	\$359,900	13,280	\$27.10	27.10
Area #8	2.3%	\$94,400	6,526	\$14.47	14.50
	100.0%	4,090,500	75,263		

Projected Total Gross for 1992 4,089,300
Shortfall Factor 23.0% (941,200)

Projected Total Net for 1992 \$3,148,100

Quota Computation for Fiscal 1991-92

From 1991 Quota -- 80.5% of \$2,964,100 2,386,100
 From 1992 Quota -- 19.5% of \$3,148,100 613,900

Projected Net Quota Income for 1991-92 **3,000,000**

Projected Net Quota Income for 1990-91 2,993,200

Projected Increased Revenues From Quota

Projected Average Per-family increase

1992 4,090,500 = \$54.35

75 263

1991 3 849 500 = \$51 75

74 387

Increase \$2 60

48 / 60

Percentage Increase

APPENDIX B

Christian Reformed Church in North America

Quotas of Denominational Agencies
1970-1991

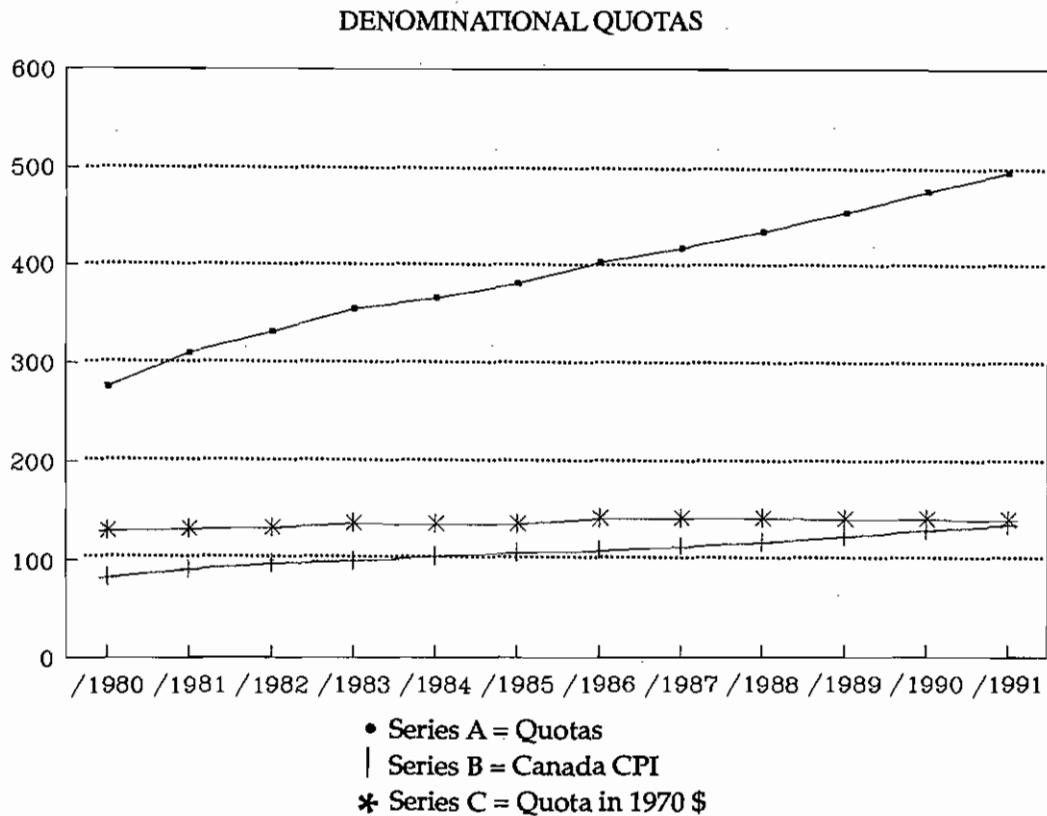
<u>Year</u>	(1) <u>Total Quota</u>	(2) <u>U.S. CPI</u>	(3) <u>Quota in 1970 U.S. \$</u>	(4) <u>Canada CPI</u>	(5) <u>Quota in 1970 Can. \$</u>
1970	\$126.60	38.8	\$126.60	31.0	\$126.60
1971	135.40	40.5	129.72	31.9	131.58
1972	146.60	41.8	136.07	33.4	136.01
1973	156.60	44.4	136.84	36.0	134.85
1974	160.90	49.3	126.63	39.9	125.01
1975	173.10	53.8	124.84	44.2	121.40
1976	188.15	56.9	128.30	47.5	122.79
1977	214.05	60.6	137.05	51.3	129.35
1978	232.95	65.2	138.63	55.9	129.19
1979	251.30	72.6	134.30	61.0	127.71
1980	274.97	82.4	129.48	67.2	126.85
1981	309.80	90.9	132.24	75.5	127.20
1982	331.65	96.5	133.34	83.7	122.83
1983	355.05	99.6	138.31	88.5	124.37
1984	366.65	103.9	136.92	92.4	123.01
1985	381.05	107.6	137.40	96.0	123.05
1986	402.55	109.6	142.51	100.0	124.79
1987	417.75	113.6	142.68	104.4	124.04
1988	434.50	118.3	142.51	108.6	124.03
1989	454.55	124.0	142.23	114.0	123.61
1990	476.58	130.7	141.48	119.5	123.63
1991	496.00	136.6	140.88	124.9	123.11
1992*	539.64	141.4	148.08	129.3	129.38
1992**	503.85	141.4	138.26	129.3	120.80

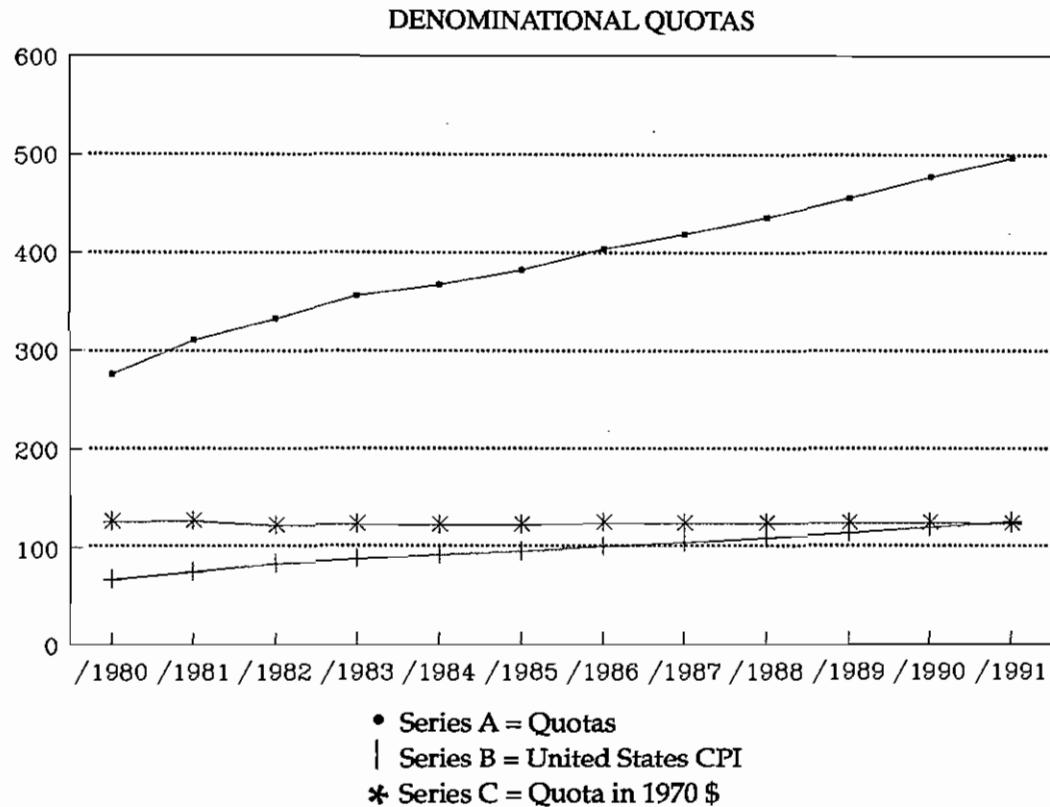
- (1) Quotas as approved by Synod 1970-1991
 (2) Consumer price index - U.S. 1982-1984 = 100
 (3) Yearly quotas expressed in 1970 U.S. dollars
 (4) Consumer price index - Canada 1986 = 100
 (5) Yearly quotas expressed in 1970 Canadian dollars

* Requested

** SIC recommendation

Estimated inflation rate 1991 - U.S. 4½%; Canada 4½%
 Estimated inflation rate 1992 - U.S. 3¾%; Canada 3¾%





**STRATEGIC PLAN FOR ORGANIZATIONAL RESTRUCTURING
OF THE AGENCIES OF THE
CHRISTIAN REFORMED CHURCH IN NORTH AMERICA**

Prepared for Synod 1991
by the
Synodical Interim Committee

May 17, 1991

<i>Section</i>		<i>Page</i>
I	Introduction	619
II	A Vision for Denominational Ministries	621
III	Restructuring Principles	622
IV	Synodical Interim Committee	623
V	General Secretary	626
VI	Executive Director of Ministries	628
VII	Financial Coordinator	631
VIII	Ministries Coordinating Council	631
IX	Denominational Ministries and Agencies Plan	632
X	Board of World Ministries	632

I. Introduction

Synod 1990 responded to reports of the Structure Review Committee and the World Ministries Review Committee, as well as to agency suggestions and numerous overtures on organizational structure, by approving the plan of its own advisory committee and directing the Synodical Interim Committee (SIC) to "implement the plan and report to Synod 1991."

- A. The chief features of the advisory committee's plan were**
1. "the strengthening of the mandate of the SIC by giving it the authority to manage the denomination's ministries and agencies";
 2. "the appointment by synod of an executive director of denominational ministries, who will exercise ongoing management on behalf of synod and its interim committee";
 3. "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"; and
 4. "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."

B. Specifically, the SIC was instructed to

1. "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";

2. "review the job descriptions of the general secretary, executive director of denominational ministries, and the denominational financial coordinator and . . . submit to Synod 1991 position descriptions for approval";
 3. "draft a constitution for the Ministries 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";
 4. "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"; and
 5. "secure compliance with the revenue laws of Canada and the U.S. by relevant denominational agencies."
- C. The history behind these instructions includes the work of many previous synods and study committees. The most significant actions include the following:
1. **1971** the Synodical Interim Committee is established, enabling it to monitor coordination of denominational ministries;
 2. **1976** agencies are instructed to do the work of coordination, SIC to promote it;
 3. **1981** a Review Committee insists that SIC must "exert more leadership to assure that agencies themselves vigorously pursue their tasks in coordination, planning, setting priorities, and evaluating results," but synod does not provide SIC with the necessary authority;
 4. **1982** the World Missions and Relief Commission is appointed;
 5. **1985** the Board of World Ministries is called into being, its executive director appointed the following year;
 6. **1987** "Vision 21" is endorsed, its "foundational principles" and "guidelines" adopted, and yet another committee appointed to address remaining questions; and
 7. **1990** responding to reports of the Structure Review Committee, the World Ministries Review Committee, and suggestions to implement regional synods, the advisory-committee plan is endorsed and the SIC instructed to implement the present process.

D. In approaching its work, the SIC convened an interagency brainstorming session on December 4-5, 1990, led by Mr. Thys Van Hout of Oak Brook Associates, Inc. During this work session, the participants—both board members and directors from each agency—clarified a number of important concepts, including the following:

1. The desired organizational features;
 2. A vision of the future organizational structure;
 3. Established organizational principles;
 4. A statement of what the new organizational structure does;
 5. Established criteria by which to choose an organizational approach.
- E. In light of this work, a special follow-up work group was appointed. This work group met several times in January and prepared an initial report, which was presented to the SIC later that month. Following this, another presentation was made to an interagency gathering of staff and board representatives. The feedback received from these presentations, along with the materials developed in the December, January, February, and March work sessions, serve as the sources for the development of this final draft, which is hereby presented to Synod 1991.

II. A vision for denominational ministries

- A. It is important for the church to identify its vision for ministry and for the agencies to understand their particular mission in light of this vision.

At the various work sessions a number of key concepts were identified which are intended to help shape such a vision for the Christian Reformed Church in North America.

It would be a vision which

1. Has a clear theological focus which promotes the Christian message without being bound by any particular cultural heritage;
2. Sets a direction that is honest with the mission challenges of our day but filled with both optimism and hope for our future as a denomination;
3. Is shaped by a commitment to church renewal and church growth;
4. Is shared by all of the churches and the agencies of the denomination and moves the church toward a common mission and strategy for ministry;
5. Enhances the communication, coordination, and cooperation of denominational agencies in fulfilling the mission of the church while helping local churches fulfill their mission;
6. Provides adequate authority for the SIC to plan and facilitate mission for the whole church, while also providing for the decentralization of operations and decision making whenever possible; and
7. Shapes the organizational structure to become leaner, more cost- effective, flatter, and restructured to facilitate coordination.

- B. Such a vision has never been clearly articulated nor approved by the denomination. Years ago, the Key '73 strategy for evangelism hinted at it from a home-missions vantage point. More recently, the Interagency Advisory Council proposed the following (see also p. 214 of *Agenda for Synod 1991*):

As servants of God and his church, we, the denominational ministries of the Christian Reformed Church in North America, commit ourselves to encourage and equip the church to witness to the world boldly, as Reformed Christians, concerning the love and grace of God in Jesus Christ, so that every aspect of the church's life supports its witness to the world and so that God receives the glory due him. In the pursuit of this vision, we will work cooperatively.

There are other mission and/or vision statements currently in use which could serve as models for the development of a single statement for the denominational agencies.

C. Members present at the December 1990 work session certainly seemed to agree on the following vision strategy, intended to encourage the churches in this vision by assisting them to

1. Witness by word and deed to God's transforming grace;
2. Educate God's people in the ways of his kingdom;
3. Nurture and renew their faith in him;
4. Deepen their commitment to love, justice, and holiness;
5. Better understand a Reformed, Christian world and life view;
6. Gather, in growing numbers, his people from all nations; and
7. Develop leaders among God's people for his church.

III. Restructuring principles

A. It was the consensus of those present at the December 1990 work session that there are a number of important organizational features which need to be built into the restructuring of the denominational boards and agencies in order to facilitate the most effective implementation of the vision.

These organizational features include the following:

1. **Mission** - the work of all agencies needs to carry out a common mission which focuses on a vision for the future of the church;
2. **Cooperation/coordination** - the work of all agencies is to be structured to promote the efficient and effective use of resources and to plan jointly so that overlaps and gaps can be addressed;
3. **Ownership/proprietorship** - the specific purpose of each agency is to be maintained and enhanced within the structure so that each can make its particular contribution to the overall mission of the church;
4. **Strategic planning** - the work of all agencies is to be organized through a common planning process which ensures that comprehensive strategies are developed and that the work of each agency is effectively planned and coordinated through the establishment of priorities;
5. **Decision making** - the work of the agencies is carried out in such a manner that those affected by the outcome of decisions have the opportunity to participate in the making of those decisions and decisions are made at the lowest reasonable level;

6. **Budgeting** - must be an integral part of the strategic-planning process, led by the executive director of ministries and SIC and taking into account the specific agency plans developed within that process;
7. **Resources** - the agencies of the denomination will work through their shared vision and jointly developed strategic plans to promote the effective distribution and use of resources while preserving a healthy competition for these resources from the perspective of their individual mission mandates;
8. **Compliance** - the new structure will meet all legal requirements of Canadian and American law while promoting the continued coordination of the work of all the churches of the CRCNA;
9. **Responsiveness** - the new structure will promote a positive responsiveness to the needs and views of its constituent churches and will work toward improving the image of the denominational agencies;
10. **Diversity** - the structure will promote the principle of representation in an effective and efficient manner, ensuring that adequate attention is given to including participation from the growing diversity of our denomination; and
11. **Involvement** - the structure will promote a greater level of participation of deacons in the work of the denomination.

B. The December work session also identified a number of criteria which can be used to evaluate how well the new structure is accomplishing the intent of its design.

The criteria are these:

1. To be biblical and consistent with Reformed church government;
2. To make measurable strides in reaching the stated mission and vision of the CRCNA;
3. To ensure personal proprietorship within each agency/ministry;
4. To provide a structure that is lean, flat, simple, and appealing;
5. To be task efficient and cost-effective;
6. To facilitate cooperation, coordination, and communication;
7. To be both representative and participatory in management style;
8. To attract and maintain competent staff and board personnel;
9. To promote high performance and high morale among all employees;
10. To recognize and include the members of diverse groups; and
11. To be responsive to change and flexible in implementing change.

IV. Synodical Interim Committee

Synod 1990 instructed the Synodical Interim Committee (SIC) 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." What follows is the proposal for the revised mandate.

A. Membership

1. The SIC shall consist of the directors of the U.S. corporate entity known as the "Christian Reformed Church in North America" and the directors of the Canadian corporate entity known as the "Christian Reformed Church in North America" (CRCNA).
 2. The U.S. corporate entity shall have eleven (11) directors. These directors shall be elected by synodical delegates representing U.S. classes from nominations prepared and submitted by the SIC. They shall represent the classes in the various regions of the U.S. as follows:
 - a. Far West - two (2)
 - b. Rocky Mountain to Mississippi River - two (2)
 - c. Central - six (6)
 - d. East Coast - one (1)
 3. The Canadian corporate entity shall have four (4) directors. These directors shall be elected by synodical delegates representing Canadian classes from nominations prepared and submitted by the SIC. They shall represent the classes in the various regions of Canada as follows:
 - a. Western Canada - one (1)
 - b. Eastern Canada - three (3)
 4. The terms of office shall conform to the synodical rules which apply.
 5. There shall be alternate directors who will take the place of the regular directors whenever they move outside of their particular area or are incapacitated. The terms of office of alternate directors shall conform to the synodical rules which apply.
 6. In preparing nominations, the SIC shall
 - a. Heed the synodical policy that no more than one-half of the members of the SIC shall be ministers of the Word;
 - b. Take into account any other synodical policies that may be adopted from time to time with respect to diversity, age, gender, ethnic representation, specific expertise, etc.;
 - c. Solicit suggestions for nominees from the constituent classes of the region involved; and
 - d. Develop and implement rotation cycles among the classes so that, as much as possible, fair representation is achieved.
 7. The general secretary and the executive director of ministries shall be ex officio, nonvoting members of the SIC.
- B. Officers* - The SIC shall elect its own officers, with this exception: the general secretary shall function as secretary of the SIC.

C. Meetings - The SIC shall meet at least three times annually.

D. Organization - The SIC shall designate its own subcommittees from within its membership, including alternates.

E. Mandate

1. Corporate functions of the Synodical Interim Committee

- a. Members of the SIC shall discharge all responsibilities directly related to their position as directors of the U.S. and Canadian corporate entities known as the CRCNA;
- b. The SIC shall serve as the Joint-Ministries Management Committee responsible for all joint-venture agreements existing between the U.S. and Canadian corporate entities known as the CRCNA. Members of the SIC serving as Canadian directors are responsible for joint-venture agreements existing between CRCNA Ontario Corporation and the agencies/committees not registered as Canadian charities.

2. Interim functions of the Synodical Interim Committee

- a. General - The SIC shall
 - 1) Execute all matters committed to it by definite instruction of synod and
 - 2) Execute all synodical matters which cannot be postponed until the next synod.
- b. Administration - The SIC shall
 - 1) Be responsible for expediting the work which synod does directly;
 - 2) Review the program, aims, and goals of any nondenominational organization requesting financial support and recommend to synod the approval or disapproval of each such request;
 - 3) Be responsible for the preparation and distribution of the *Agenda for Synod*, the *Acts of Synod*, the *Yearbook*, and such other official publications as synod shall authorize;
 - 4) Be responsible for the preparation of an annually updated survey of ministers' compensation to be distributed to all councils for their guidance as a supplement to the Guidelines for Ministers' Salaries adopted by Synod 1970; and
 - 5) Be responsible for administering the denominational master address list in keeping with the instructions of synod.
- c. Supervision - The SIC shall establish guidelines for, supervise, and regularly evaluate the work of the general secretary and the executive director of ministries and advise them in respect to the discharge of their work.
- d. Accountability - The SIC shall
 - 1) Present a full report of its actions to each synod;
 - 2) Make periodic evaluations of its own programs and goals and shall submit appropriate recommendations to synod;
 - 3) Report according to standards and forms adopted for use by all agencies; and

- 4) Through its members, present regular reports to the constituent classes of the region they represent.
3. Management of synodical ministries. The SIC shall
- a. Be responsible for developing and implementing a strategic denominational ministries and agencies plan with a one-, three-, five-year planning window, 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. In developing and implementing a strategic denominational ministries and agencies plan, secure the participation of presidents or designated representatives of synodical agency boards affected by particular deliberations. Such designated representatives shall be members, preferably officers, of the boards which designate them. On such occasions, the presidents or designated officers shall have the privilege of the floor but not the right to vote;
 - c. Carry out its management responsibilities through the position of the executive director of ministries;
 - d. Serve synod with analyses and reviews of programs and resources of the denomination. In its discharge of this responsibility, it shall receive reports of all agency/ministry boards;
 - e. Periodically instruct all agencies to review their board size and composition for the purpose of combining/merging activities with other agencies to achieve greater effectiveness and efficiency;
 - f. Receive any and all appeals from its decisions placed before it by the ministry/agency boards. Such appeals shall be processed in accordance with synodical regulations; and
 - g. Periodically review joint-ministry agreements existing among agencies to ensure uniform content and style.

V. General secretary (GS)

What follows is a revised position description for the general secretary (stated clerk).

- A. *Qualifications* - The general secretary shall
1. Be theologically trained;
 2. Be an ordained minister who has 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 in the United States;
 4. Possess a thorough knowledge of Church Order and be competent in interpreting the same;

5. Have the ability to write lucidly and succinctly and be competent in public address;
6. Possess administrative and organizational ability; and
7. Be broad in spirit and able to move with ease and dignity in the North American ecclesiastical circles. He should be congenial and cooperative with representatives of other churches as well as members of the Christian Reformed denomination.

B. *Organizational relationships* - The general secretary shall

1. Be the executive officer of synod;
2. Be an ex officio, nonvoting member of the SIC and shall serve as its secretary. He shall also serve as the secretary of the U.S. and Canadian corporate entities known as the CRCNA;
3. Be an ex officio, nonvoting member of the Interchurch Relations Committee;
4. Have the privilege of the floor at synodical meetings in all matters relating to the exercise of this office and be present during all executive sessions of synod; and
5. Consult with the executive director of ministries and the financial coordinator in order to discharge assigned responsibilities.

C. *Supervision* - The general secretary shall work under the supervision of the SIC and shall be ultimately responsible to synod.

D. *Appointment* - The general secretary shall

1. Be appointed by synod (*Acts of Synod 1956*, Art. 143, pp. 104-05) from a nomination by the SIC. Inasmuch as extensive evaluation is involved in making a nomination, any nominations from outside the SIC shall be evaluated by this committee;
2. Be appointed for four years, after which the GS shall be eligible for reappointment to additional four-year terms;
3. Have an alternate appointed annually by the SIC, preferably from within its own membership, who shall function when the GS is incapacitated due to illness, injury, or other extraordinary circumstances, although not automatically succeeding to the office of GS.
 - a. The alternate GS should be near at hand and kept informed at all times; and
 - b. If the alternate GS is not already a member of the SIC, he shall be an ex officio, nonvoting member of the SIC when functioning as general secretary.

E. *Duties and responsibilities* - The general secretary shall

1. Be responsible to synod and
 - a. Edit and have printed such official publications as the synod or the SIC shall authorize;

- b. Have synodical papers, including correspondence, surveys, reports, questionnaires, materials, minutes, etc., produced for synod and shall keep a file of synodical correspondence as well as an accurate record of the proceedings of synod and the SIC;
 - c. Have surveillance over denominational archives and historical documents on behalf of the SIC and be responsible for the right of access to such documents;
 - d. Inform all persons who have been appointed by synod to serve on committees and provide them with relevant data concerning their assignment;
 - e. Receive progress reports and/or minutes from all study and ad hoc committees appointed by synod;
 - f. Serve synod with information and advice as requested regarding matters which come to the floor of synod; and
 - g. Perform such duties as synod or the SIC shall direct.
2. Be responsible to the denomination and
- a. Handle the general correspondence of the denomination;
 - b. When called upon, give advice and information regarding the provisions of Church Order and the decisions of synod. In matters of major proportions, this advice shall be given in consultation with the SIC; and
 - c. On behalf of synod and the SIC, be a servant of the people, the churches, and the denominational agencies by responding to invitations, maintaining liaison, and visiting classes as time and circumstances allow or as the SIC may direct.
3. Be responsible on behalf of the denomination to
- a. Represent the denomination or secure the proper representation of the denomination at civic and religious functions in keeping with its relationship to the governments of Canada and the United States. In all cases the GS shall act in accordance with the approved policies of the CRCNA. In cases where there is a question, the SIC should be consulted;
 - b. Act as an agent of the SIC or synod, preparing news or information bulletins for the news media which will inform the public of the work and witness of the church; and
 - c. With the approval of the SIC, perform services which will represent the position and extend the witness of the CRCNA.
4. Be provided with the necessary personnel and equipment in order to perform the foregoing duties and discharge these responsibilities in a proper manner.

VI. Executive director of ministries (EDM)

The most important change in staff positions adopted by Synod 1990 is the addition of an "executive director of denominational ministries." After

considerable reflection and discussion, the SIC opts for the simpler title "executive director of ministries." A position description follows.

A. Qualifications - The executive director of ministries shall

1. Be a member of the Christian Reformed Church with a good knowledge of and commitment to the teaching of Scripture and the Reformed confessions and with a love for the mission of the church;
2. Have received appropriate educational training and prior senior management experience in which leadership and management skills have been demonstrated;
3. Possess a reputation for personal and professional integrity;
4. Demonstrate a high level of self-reliance and intuitive judgment in decision making;
5. Have the ability to plan and work collaboratively with everyone involved in denominational ministries;
6. Have demonstrated ability in written and oral communication;
7. Have the capacity to delegate authority;
8. Have demonstrated capacity for listening, integrating ideas, and setting future priorities;
9. Be able to exercise authority in an unobtrusive manner in order to enhance the effectiveness and efficiency of denominational ministries and agencies;
10. Have the ability to develop rapport and trust with denominational employees in order to promote job satisfaction and a high level of achievement; and
11. Have the ability to understand and act on advice with respect to budgetary guidelines, financial reports, and fiscal priorities of denominational agencies.

B. Organizational relationships - The executive director of ministries shall

1. Be an ex officio, nonvoting member of the SIC;
2. Consult with the GS as necessary in the discharge of all responsibilities;
3. Supervise the work of the financial coordinator and receive advice in all matters involving finances;
4. Chair the meetings of the Ministries Coordinating Council; and
5. Be present at all public meetings of synod and have the privilege of the floor in all matters relating to denominational ministries and agencies and to the exercise of this office.

C. Supervision - The executive director of ministries shall work under the supervision of the SIC and shall be ultimately responsible to synod.

D. Appointment - The executive director of ministries shall

1. Be appointed by synod from a single nomination submitted by the SIC. Inasmuch as extensive evaluation is involved in making a nomination, any nominations from outside the SIC shall be evaluated by this committee; and
2. Receive a term of appointment for four years, after which the EDM shall be eligible for reappointment to additional four-year terms.

E. Duties and responsibilities - The executive director of ministries shall

1. Be invested by the SIC with executive responsibility and authority for the management of all synodically approved denominational ministries. This management role shall enhance the unified ministry of the denomination through joint strategic planning and coordination of goals while recognizing the particular responsibilities and roles of each ministry/agency;
2. Develop and implement a strategic denominational ministries and agencies plan which will be used as the basis for management of the planning, coordinating, and integrating of the work of all ministries and agencies in keeping with synodical guidelines;
3. Receive reports of all agencies and provide the SIC with analyses and reviews of programs and resources of the denomination;
4. Manage the implementation of synodical policy decisions as these relate to all denominational ministries;
5. Call meetings of the Ministries Coordinating Council on a functional basis in various combinations of directors or official representatives of denominational agencies. The director shall ensure that all ministries/agencies affected by any discussions and/or decisions are adequately represented, while serving as the conflict-resolving agent;
6. Present an appropriately planned annual budget, incorporating individual budgets from each agency into the strategic plan for all ministries;
7. Submit an annual report to SIC on work being done with the agencies, based on individual goals and the strategic plan for the denomination;
8. Ordinarily attend meetings of agencies as requested or at the director's own initiative;
9. Supervise the personnel and functions of the coordinated-services program; and
10. Be provided with the necessary personnel and equipment in order to perform the foregoing duties and discharge these responsibilities in a proper manner.

VII. Financial coordinator (FC)

What follows is a revised position description of the denominational financial coordinator (DFC). Having simplified other position titles, the SIC deems it appropriate to substitute financial coordinator for the present title.

In that it is being recommended by SIC that the financial coordinator report to the executive director of ministries, only the items which will change from the present position description are included below.

A. Organizational relationships - The financial coordinator shall

1. Work under the supervision of the EDM; and
2. Give appropriate advice, as necessary, to the EDM, the GS, and the SIC and its committees.

B. Duties and responsibilities - The financial coordinator shall

1. Examine the budgets of denominational agencies, analyze their requests for quotas or financial support, and advise the EDM, the SIC, and its committees as necessary;
2. Advise, counsel, and assist the denominational agencies and the EDM on matters such as size of reserves, fund management, financial reporting, and insurance, pension, and investment programs;
3. Systematically collect relevant economic and financial data that will assist his office, the EDM, and the SIC and its committees in completing their respective work; and
4. Perform such additional duties as may be assigned by synod, the SIC, the EDM, or the GS by way of the EDM.

C. Appointment - The financial coordinator shall be appointed by the EDM with the approval of the SIC.

VIII. The Ministries Coordinating Council (MCC)

A. Introduction

Synod 1990 instructed the SIC to "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." Presumably, such a team will replace the present Interagency Advisory Council but will not be constituted until the executive director of ministries is appointed.

The present proposal, however, does not include a detailed constitution. In preceding materials, the existence of such a council is presupposed and referred to, but it is felt that a detailed constitution should be developed and presented by the EDM and the MCC once the positions are in place.

The precise title being proposed differs slightly from the instruction of Synod 1990 in order to make it very clear that this will be a team of members who manage their various agencies, not a team which manages all the ministries, and such should be more appropriately called a **coordinating council**.

What is done together involves facilitation of coordination, planning, cooperation, etc., for the purpose of enabling each ministry and/or agency to work collaboratively in the carrying out of the mission of the denomination.

B. Membership

The MCC will be made up initially of all of the directors of the present agencies, with the understanding that a process will be used to deal with restructuring, e.g., the phasing out of the Interagency Advisory Council, the drafting of a constitution, etc., as defined by the MCC under the leadership of the EDM and approved by the SIC.

C. Meetings

The MCC will meet on a regular basis for planning and coordination and will be led by the EDM, who will be responsible to manage the team in developing a comprehensive and coordinated strategic plan for ministry consistent with the design and expectations of the SIC and synod. As well as scheduling regular meetings attended by all, the EDM will use a "functional" approach to bring various combinations of directors together for specific planning and coordination.

IX. Denominational Ministries and Agencies Plan

A. Synod 1990 instructed the SIC to "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."

B. Although this report in principle provides an initial response to this mandate, it is clear that what is meant is a process which will be recurring in future years. For that reason, this process is built into the position description of the executive director of ministries and should be clearly envisioned as part of the constitution and mandate of the Ministries Coordinating Council.

X. Board of World Ministries

A. An important matter not specifically addressed by Synod 1990 requires the immediate attention of Synod 1991.

B. It is the judgment of the Synodical Interim Committee that the synodically approved and constitutionally expressed mandate given to the Board of World Ministries will, under the proposed structure, be carried out under SIC, the executive director of ministries, and the MCC. This, it will be recalled, was recommended by the Structure Review Committee, reporting to Synod 1990.

C. The only question is how the BWM can transfer its responsibility to the SIC, EDM, and MCC and in what time frame it should place itself for this transition to occur in an orderly and helpful fashion. The SIC will ensure that all previous gains made by the BWM will not be lost in the transition.

XI. Recommendations from the Synodical Interim Committee to Synod 1991

- A. It is recommended that Synod 1991 approve the attached *Strategic Plan for Organizational Restructuring of the Agencies of the Christian Reformed Church in North America* as presented by the Synodical Interim Committee.
- B. It is recommended that Synod 1991 approve the recommendation of the SIC that the development of the Denominational Ministries and Agencies Plan be deferred to the Ministries Coordinating Council when the executive director of ministries is appointed.
- C. It is recommended that Synod 1991 approve the recommendation of the SIC that the Board of World Ministries begin the process of transferring its responsibilities to the SIC, EDM, and MCC, to be completed by September 1, 1992.
- D. It is recommended that synod instruct the SIC to set the following process in motion, to be completed by June 1, 1993:
 1. Instruct the EDM to develop, in consultation with all agencies, definitive mission and vision statements which will guide the ministries of the denomination;
 2. Direct all agencies, at both staff and board levels, to review their vision statements and submit any changes required to bring them in line with the overall statement of the denomination through the MCC;
 3. Direct all agencies to review their strategic plans in light of a process led by SIC and the EDM through the MCC, to ensure that the issues of "overlap, gaps, and priorities" are addressed, with all agency strategic plans requiring the approval of SIC; and
 4. Instruct all agencies to review the following in consultation with SIC and the EDM:
 - a. Board size and composition (regional representation with preservation of the principle of classical representation);
 - b. Combining/merging activities with other agencies; and
 - c. Issues of effectiveness and efficiency, especially in the area of support services.

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OVERTURES

Overture 87: Revise 1990 Decision re Women in All Ecclesiastical Offices

Classis Iakota overtures synod to revise the 1990 synodical decision "that synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church" and its accompanying grounds (*Acts of Synod 1990*, p. 654).

Grounds:

1. Ground "a" (*Acts of Synod 1990*, Art. 92, p. 654) assumes that the only possible basis for the "headship principle" in the church is that it extends from marriage to the church. No synod has ever affirmed this assumption (*Agenda for Synod 1990*, V, A, 1, p. 329). Even though Report 26 (1990) found no biblical or confessional basis for making such an extension, it did not rule out all other possible bases for retaining the headship principle in the church.
2. It is assumed in Ground "b" that since "the ordination of women 'has not been regarded as a creedal matter, but as a Church Order matter'" (*Acts of Synod 1989*, p. 483), no accompanying biblical grounds are needed. Yet the proposed change (*Acts of Synod 1990*, Art. 96, Recommendation 3, p. 657), by its very nature, demands biblical grounds: "All confessing members of the church who meet the biblical requirements are eligible for the offices . . ." (italics added for emphasis). Thus, without clear biblical grounds this decision may not be implemented.
3. In Ground "c," the discretionary right of churches re previous synodical decisions is assumed (e.g., Synod 1957's allowing women to vote at congregational meetings). Whereas Synod 1957 and Synod 1972 affirmed the right of women to vote at congregational meetings, both decided the decisions should be "left to the judgment of each consistory" (cf. *Acts of Synod 1957*, Art. 155 and *Acts of Synod 1972*, Art. 74); but Synod 1989 removed the churches' right of discretion (*Acts of Synod 1989*, Art. 96, II, C, 2).

Because the very grounds used to support a Church Order change fail to meet the established requirements for such change, we hereby request—in accordance with Church Order Article 31—a revision of Synod 1990's decision recorded in Article 92, B, 2, *Acts of Synod 1990*.

Classis Iakota

C. Eric Fennema, stated clerk

Overture 88: Postpone Final Action on Report 28

The council of Prospect Park CRC, Holland, Michigan, overtures synod to postpone for three years final action on the report of the Committee to Study Creation and Science.

Grounds:

1. The report consists of forty-six pages of single-spaced type, to which is attached a valuable appendix of nineteen pages. The whole constitutes a carefully written theological and scientific unity requiring concentrated reading and adequate time for reflection.
2. There has been much discussion in our denomination, at various levels of value, about the problems occasioned by Dr. Howard Van Til's book *The Fourth Day*. Report 28 is the first comprehensive summary and evaluation of the ensuing discussions about the relationship between creation and science. It also presents the committee's understanding of how the creation account may legitimately be read, along with conclusions recommended for acceptance by the church.
3. In our judgment, so weighty a matter should not be decided without the full involvement of the denomination. Synod should use the report in a denomination-wide effort to crystallize a consensus for synodical acceptance, a consensus arising out of the work of the committee and the considered responses of the church's educational, theological, scientific, and pastoral communities.
4. To this end, we propose that the present committee be continued, that responses be forwarded to it for evaluation and for such modifications of the present report as are found to be appropriate, and that the revised report be presented for final action to Synod 1994 or 1995, as the committee shall judge.

Council of Prospect Park CRC, Holland, MI
Calvin Hoogstra, clerk

Note: This overture was presented to Classis Holland but was not adopted.

Overture 89: Recognize UCY as CRC's Official Youth-Ministry Agency

Classis Huron overtures synod to recognize United Calvinist Youth (UCY) as the CRC's official youth-ministry agency in the context of the synodical report on youth and young-adult ministry.

Grounds:

1. UCY presently provides most of the programs, materials, leadership training, and conventions proposed by the study committee.
2. Many of the problems that exist in the local churches with regard to youth programs, materials, and training are not caused by UCY. Instead, the local churches have not taken the initiative and interest to fully use the programs, materials, and training presently available through UCY.

Classis Huron
Dirk Miedema, stated clerk

Overture 90: Disapprove of the Policy re Women in the M.Div. Program

Classis Hudson overtures synod not to approve the amended policy concerning exhorting by women in the M.Div. program (Report 2, VI, A3, p. 35, *Agenda for Synod 1991*).

Grounds:

1. Synod directed that the churches be requested not to implement the proposed change in the Church Order until after it has been ratified by Synod 1992.
2. Calvin Seminary, an agency of the CRC, is obligated to abide by all decisions of synod.
3. The implementation of this policy implicitly supports the position that female M.Div. students' exhorting in other than Christian Reformed churches is biblical, even though this is not presently practiced in the Christian Reformed Church.

Classis Hudson

Donald P. Wisse, stated clerk

Overture 91: Refer Report on Creation and Science Back to the Study Committee to Address Areas of Weakness

Background

Synod 1988 appointed a study committee with the following mandate: to address the relationship between special and general revelation as found in Belgic Confession Article 2 and in Report 44 of Synod 1972, focusing primarily on the implications for biblical interpretation and the investigation of God's creation (*Acts of Synod 1988*, Art. 101, p. 598).

The minority report of the appointed study committee rightly asserts that "the evolutionary idea of an animal ancestry for the human race does in fact erode the doctrine of the uniqueness of human beings as imagebearers of God" (*Agenda for Synod 1991*, p. 411, XI, D, 1, a).

But the report as a whole raises serious questions of biblical interpretation. The report seems to imply that general revelation has the same kind of authority as special revelation. This is not a biblical or confessional concept. General revelation has a different kind of authority than special revelation has. Because of the degenerative effects of the curse on creation, the authority of general revelation can be only secondary to and under the authority of special revelation (Gen. 3:17; Rom. 8:20-21).

There are two other areas that were not adequately addressed in the report. One is that physical death seems, according to the report, no longer to be part of the curse on the human race. Rather, it becomes a good and necessary part of God's creating activity, perhaps even necessary to produce a human race in his image. This is contrary to the biblical view of death (Gen. 2:17, 3:19; Rom. 5:12-21; I Cor. 15:56-57).

Another area not adequately addressed is the "analogy of faith": How do other passages of Scripture provide an authoritative interpretation of the early chapters of Genesis? (e.g., Exod. 20:11; Matt. 24:37-39; Luke 3:35-37; I Tim. 2:13-14; Heb. 11:1-7; II Pet. 3:5-6).

Overture

Therefore Classis Pella overtures synod to refer the report on creation and science back to the committee to address the following areas of weakness:

1. The authority of general revelation under the effects of the curse needs to be more clearly distinguished from that of special revelation.
2. The theological view of death and the "analogy of faith" were not adequately addressed.

Classis Pella

Siebert Kramer, stated clerk

Overture 92: Reject Recommendation of the Youth-Ministry Report

Classis Niagara overtures synod not to accept the recommendations of the Committee to Study Youth and Young-Adult Ministry.

Grounds:

1. The responsibility for any ministry lies with the local council (Belgic Confession Art. 30).
2. The responsibility for our youth belongs to the parents and the local congregation (form for the baptism of infants, address to the parents).
3. It would be far wiser to use the time and resources asked for by the report for developing sound biblical curriculum in Bible study and confessional and church studies, which are so severely lacking at this time.
4. The report endorses the "nurture" model of ministry, which does not do justice to the Word preached and the work of the Holy Spirit, which create faith. Relationship building is not one of the steps mentioned in Romans 10:14-15 for creating belief; the nurture model presented by the report seems to suggest it is.
5. This report does an injustice to our youth by separating them and targeting them for special ministry. Must we also have a children's ministry, a middle-age ministry, singles ministry, etc.? The report is a promotion of the individual rather than the covenant community.
6. If the marks of the true church are present (Belgic Confession Art. 29), then the church will and must be ministering to and nurturing its youth. The report then really becomes immaterial, as do the requests for the amendments to the Church Order.

Classis Niagara

Gerrit Veeneman, stated clerk

Overture 93: Reject Recommendations A through E but Adopt Recommendation F of Report 28

Classis Illiana overtures synod not to adopt Recommendations A through E in Section XI of the report of the committee on creation and science (*Agenda for Synod 1991*, pp. 411-12) but rather to adopt the declaration recommended by a minority of the study committee: "the clear teaching of Scripture and of

our confessions on the uniqueness of human beings as imagebearers of God rules out all theories that posit the reality of evolutionary forebears of the human race" (*Agenda for Synod 1991*, Section IX, F, p. 410).

Grounds:

1. The report of the committee leaves open the possibility that a macro-evolutionary theory is correct. In the judgment of Classis Illiana, the macroevolutionary theory is so indissolubly bound up with a naturalistic and atheistic worldview that it must be rejected as contrary to the Word of God and the doctrine of creation affirmed in the confessional standards of the Christian Reformed Church.
2. The majority of the committee holds open the possibility that the human race evolved from lower, pre-human forms of life. Classis Illiana holds that synod must affirm the distinctive origin of the human race by an immediate creative act of God, according to Genesis 2:7.

Classis Illiana

Laryn G. Zoerhof, stated clerk

Overture 94: Postpone Action on the Creation and Science Report and Continue the Study Committee

Classis Chicago South overtures synod to postpone action on the creation and science report and to continue the study committee until 1993, with the following mandate:

- A. To receive responses from the churches.
- B. To clarify and give answers to the following issues:
 1. What is the role of science in determining whether a miracle did or did not occur? (See the interpretation of Josh. 10 given in *Agenda for Synod 1991*, Section II, C, p. 378.)
 2. How are we to understand the implications of Section III, B ("The designation of primeval history") with regard to the flood? (The footnote on page 384 is not clear on how the perspectives developed in III, B apply to the story of the flood.)
 3. How do references to the events in Genesis 1-11 found in subsequent portions of the Bible affect our understanding/interpretation of these initial chapters of the Bible?
- C. To develop specific directives to govern the structure and procedure of the peer-review board as recommended in *Agenda for Synod 1991*, Section X, B, page 410.

Grounds:

1. The magnitude of this study requires that churches be given adequate time to reflect upon and evaluate the validity and implications of this report.

2. The matters raised in this overture are unresolved and need further clarification.

Classis Chicago South
Richard M. Hartwell, stated clerk

Overture 95: Return the Report on Creation and Science to the Study Committee for Reconsideration of Part II; Omit the Appendix from the Report

Classis California South overtures synod

- A. To return the report on science and creation to the committee for reconsideration of Part II ("General and special revelation in the Reformed tradition") and for incorporation of any forthcoming revisions of Part II into the rest of the report and its conclusions.

Grounds:

1. "Mutual interdependence" (*Agenda for Synod 1991*, pp. 370, 372) of general and special revelation is not, as the report would have it, a basic confessional affirmation. Instead, according to the Belgic Confession (Art. 2), these two means of revelation are to be seen in terms of their relative clarity and fullness: by general revelation God makes us see him just so clearly as to be able to recognize "his eternal power and divine nature," but he makes himself more clearly and fully known by special revelation, not exhaustively, but as clearly and fully as he wants to, for his glory and our salvation.
 2. The report errs when it says, "One way of approaching the question is to think of general revelation as the manifestation of God's wisdom in the world and of science as the discovery of that wisdom." This view of general revelation is too broad in that it goes beyond the content of general revelation given in Romans 1:20 and reflected in the Belgic Confession, namely, "God's invisible qualities—his eternal power and divine nature."
 3. The committee's treatment of the relationship between general revelation and special revelation has implications for the rest of the report.
- B. To omit the appendix from the report.

Ground: The appendix does not pertain to any part of the committee's mandate and does nothing to illumine or enhance any of the report itself. At best, it is simply unnecessary. At worst, it is an unnecessary offense to some.

Classis California South
James Howerzyl, stated clerk

Overture 96: Grant the Privilege of the Floor to UCY Board Chairman and Divisional Presidents

Classis Hamilton overtures synod to grant the privilege of the floor to UCY board chairman and divisional presidents when the study-committee report on youth and young-adult ministry is discussed.

Ground: Input from UCY should be considered because it is affected by the recommendations of the synodical committee.

Classis Hamilton

John Elgersma, stated clerk

Overture 97: Recognize the Present Structure of UCY, with the Addition of Two SIC Representatives, as the Official CRC Youth-Ministry Agency

Classis Hamilton overtures synod to recognize the present structure of the United Calvinist Youth, with the addition of two SIC members, as the official CRC youth-ministry agency.

Grounds:

1. Presently, most of the Cadet and Calvinette clubs and the YCF are associated with Christian Reformed churches. UCY operates with the approval and oversight of the church councils of these churches.
2. UCY has very adequate offices, a service center (printing, etc.), and twenty-three employees. These are solely supported by church, individual, and corporate gifts and do not require synodical financial support.

Classis Hamilton

John Elgersma, stated clerk

Overture 98: Recommit the Report on Creation and Science for Reformulation in the Light of Unanswered Questions

Classis Hamilton overtures synod to recommit the report on creation and science to the study committee to be reformulated in light of a number of unanswered questions, including the following:

A. Is it correct, in the light of Scripture and the Reformed confessions, to assert, "The Church confesses that both general and special revelation, each in its own unique way, address us with full divine authority"? (*Agenda for Synod 1991*, p. 409, Section IX, A).

1. What does God intend to reveal about himself and his purposes through creation?
2. To what extent can general revelation be identified with the findings of modern scientists?

3. When the teaching of Scripture conflicts with the consensus of modern scientists, by what criteria ought the church to make its conclusions about a subject in light of the Reformed principle of *sola Scriptura*?
- B. Can a fuller scriptural and theological explanation be made for the minority view (*Agenda for Synod 1991*, p. 410, Section IX, F) rejecting the evolutionary theory of animal ancestry for Adam and Eve?
- C. How does the acceptance of the theory of macroevolution affect the church's understanding of the scriptural teachings that man was created in God's image; that things were created and are reproduced, each according to its kind; that God pronounced various created things good; that mankind is born sinful because of the original sin of Adam and Eve; and that Christ is the second Adam?

Classis Hamilton
John Elgersma, stated clerk

Overture 99: Adopt the Recommendations of UCY

Classis Central California overtures synod to adopt the recommendations of United Calvinist Youth (UCY) in response to the Committee to Study Youth and Young-Adult Ministry.

Ground: We have confidence in the job United Calvinist Youth has done in the past, and we endorse the grounds given with its recommendations.

Classis Central California
George Ebbers, stated clerk

Overture 100: Endorse Aspects of the Report on Youth Ministry and Grant a UCY Representative the Privilege of the Floor

Classis Toronto overtures synod to respond as follows to the report of the Committee to Study Youth and Young-Adult Ministry:

- A. That synod endorse the basic direction of the report, especially the conviction that youth ministry take on a relational, nurturing model.

Ground: History and various studies have shown that faith is best transferred from one generation to the next via relationships that share and nurture.

- B. That synod wholeheartedly endorse the mandate to the seminary to put more focus on the training of youth-ministry specialists.

Grounds:

1. Youth ministry is an important element in the life of the church, and adequate training is required as we head into a new century.
2. If youth ministry is to become what it ought to be in the church, then we need not only *committed* people but also *trained* people. Recognition of

both commitment and training will ensure that youth ministry is not viewed as merely a stepping stone to another position.

C. That synod give the privilege of the floor to a designated representative of UCY when UCY matters are being considered.

Grounds:

1. The direction of the report will have a great effect on the future of UCY. UCY's long history and expertise qualify UCY representatives to be heard by the delegates to synod.
2. There are parts of the report, especially the statistical studies, that show that this report needs to have some significant discussion by those who have been heavily involved with the youth of the church over the years.

Classis Toronto

J. W. Van Stempvoort, stated clerk

Overture 101: Adopt the Five Recommendations of UCY

Classis Holland overtures synod to adopt the five recommendations of United Calvinist Youth (UCY) to the 1991 Synod in response to the study committee on youth and young adults. (For text of recommendations see *Agenda for Synod 1991*, pages 260-61.)

Grounds:

1. UCY has very close ties to the CRC, and there is widespread understanding that UCY is the CRC's youth agency; UCY Recommendation 2 would make UCY's denominational status official.
2. Adoption of UCY proposals would not require any "start-up money," as is needed for the committee's recommendations.
3. UCY essentially provides the services needed according to the committee report. There is no need to duplicate efforts, and the denomination should not support two agencies, as suggested by the report.
4. UCY has a long history, has learned valuable lessons, and has accrued a great deal of administrative experience. Many of these lessons and much of this experience would be lost with a new agency.

Classis Holland

Mark A. Davies, stated clerk

Overture 102: Reject the Report of the Committee to Study Creation and Science

The council of Springdale, Ontario, CRC overtures synod to reject the report of the Committee to Study Creation and Science.

Grounds:

1. The report essentially accords equal authority to both general and special revelation. The Reformed position has always been that we read nature with the corrective glasses of Scripture.

2. The report allows theistic evolution. This is contrary to Genesis 1, which states that God made everything "after its kind."
3. The report allows the theory that Adam and Eve were the products of evolution, having had primate ancestors.

Council of Springdale CRC
Frank Weening, clerk

Note: This overture was presented to Classis Toronto but was not adopted.

Overture 103: Add to Synodical Declarations on Creation and Science

Classis Minnesota North overtures synod to include the following in its declarations re creation and science:

- A. With regard to Genesis 1-11, the church affirms that while form and content may be analytically distinguished, they may not be separated in the process of interpretation. The form is as essential to the text's meaning as the content is.

Grounds:

1. This assertion is found in the report.
2. This declaration is an assurance that, while there is much room to analyze, theorize, and discuss, "every jot and tittle of a text, its literary genres, its poetic features, its precise vocabulary, its language, its grammar and syntax, its puns and word plays, its metaphors and similes, and much more are all essential and indispensable for proper understanding of that text's meaning."

(*Agenda for Synod 1991*, p. 383)

- B. The CRC affirms that the biblical worldview stands in antithetical relationship to the contemporary naturalistic evolutionary worldview.

Grounds:

1. This affirmation is found in the report.
2. It assures the membership that the church, while open to the investigation of evolutionary development as a means used by God to bring the cosmos into being, nevertheless stands guard against a worldview which would eliminate or discount God as vitally involved in the creation and redemption of life.

Classis Minnesota North
David A. Zylstra, stated clerk

Overture 104: Recognize UCY as the Youth-Ministry Agency of the CRC

Classis Grand Rapids South overtures synod to adopt the following recommendations in response to the study committee on youth and young adults:

- A. That synod grant the privilege of the floor to the United Calvinist Youth board chairman and divisional presidents when the study-committee report is discussed.
- B. That synod recognize United Calvinist Youth as the CRC's youth-ministry agency.
- C. That synod appoint a committee on youth ministries.

Grounds:

- 1. UCY is already doing the job of youth ministry in our denomination. If UCY was embraced as our official denominational agency, we could use the existing network to serve our youth and expand and strengthen that agency to fit the needs of the extended youth ministry the committee envisions.
- 2. We feel it would be unwise to start a new office in the denomination that would force congregations to make a choice of whether to support the established Cadet and Calvinette programs or a new denominational program.
- 3. Using UCY as part of the proposed youth agency would make it possible to deliver a more comprehensive youth ministry in a shorter time.
- 4. We seek to use fully the skills of God's people with minimum displacement of what is already being done in love to minister to our youth.

Classis Grand Rapids South
H. J. Kwanten, stated clerk

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FINANCIAL REPORTS

The Back to God Hour/Faith 20
 Financial Report Summary
 1990 - 1991 - 1992

	9-01-89 8-31-90	9-01-89 8-31-90	Favorable (Unfavorable)	9-01-90 8-31-91	9-01-91 8-31-92	Proposed
Expenditures						
Program Services						
English	2,653,491	2,687,000	33,509	2,735,000	2,840,000	
Spanish	565,471	620,000	54,529	625,000	653,500	
Portuguese	343,631	226,000	(117,631)	253,000	263,000	
Arabic	488,073	570,000	81,927	570,000	610,000	
French	399,075	348,000	(51,075)	367,000	375,000	
Japanese	393,329	392,000	(1,329)	407,000	430,500	
Indonesian	126,251	154,000	27,749	159,000	165,000	
Chinese	279,206	355,000	75,794	368,000	404,000	
Russian	80,742	83,000	2,258	90,000	95,000	
Television	2,347,367	2,336,000	(11,367)	2,493,000	2,594,000	
Total Program Services	7,676,637	7,771,000	94,363	8,067,000	8,430,000	
% of Total Expenditures	87.2%	84.5%		85.2%	85.3%	
Supportive Services						
Management, General	421,749	437,500	15,751	455,000	466,000	
Fund-Raising	386,743	507,000	120,257	437,000	480,000	
Total Supportive Services	808,492	944,500	136,008	892,000	946,000	
% of Total Expenditures	9.2%	10.3%		9.4%	9.6%	
Capital and Debt Service						
Interest Expense	17,215	17,500	285	20,000	20,000	
Capital Purchases	135,992	160,000	24,008	160,000	160,000	
Annuities	122,014	100,000	(22,014)	125,000	130,000	
General Expenses	38,156	200,000	161,844	200,000	200,000	
Total Capital and Debt	313,377	477,500	164,123	505,000	510,000	
% of Total Expenditure	3.6%	5.2%		5.3%	5.2%	
Total Expenditure	8,798,506	9,193,000	394,494	9,464,000	9,886,000	
Income						
Quotas	4,394,074	4,500,000	(105,926)	4,550,000	4,750,000	
% of Total Income	51.77%	48.95%		48.06%	48.05%	
Non Quota						
Voluntary Gifts	2,118,701	2,600,000	(481,299)	2,675,000	2,800,000	
Church Collections	499,855	495,000	4,855	540,000	565,000	
Missionary Support	648,347	920,000	(271,653)	795,000	838,000	
Special Contributions	827,185	678,000	149,185	904,000	933,000	
Total Non Quota	4,094,088	4,693,000	(598,912)	4,914,000	5,136,000	
% of Total Income	48.23%	51.05%		51.92%	51.95%	
Total Income	8,488,162	9,193,000	(704,838)	9,464,000	9,886,000	
Surplus (Deficit)	(310,344)			(310,344)		

CALVIN COLLEGE
Financial Reports Summary
 1990, 1991, 1992

	July 1, 1989- June 30, 1990	July 1, 1989- June 30, 1990	Favorable (Unfavorable)	July 1, 1990- June 30, 1991	July 1, 1990- June 30, 1992	Increase (Decrease)
Expenditures						
Program Services						
Instructional	\$15,450,717	\$15,209,100	(\$241,617)	\$15,951,500	\$16,752,400	\$800,900
Academic Support	2,731,506	3,866,100	1,134,594	3,808,600	3,883,100	\$74,500
Student Aid	4,922,585	4,464,200	(458,385)	5,176,700	6,097,000	\$920,300
Student Service	2,397,530	2,509,700	112,170	2,592,900	2,648,400	\$55,500
Total Program Services	25,502,338	26,049,100	546,762	27,529,700	29,380,900	1,851,200
% of Total Expenses	81.8%	82.0%	91.0%	77.7%	79.0%	103.7%
Support Services						
Management - General	1,826,623	1,678,000	(148,623)	1,936,200	1,552,300	(\$383,900)
Fund-Raising	1,166,018	1,128,800	(37,218)	1,274,400	1,461,600	\$187,200
Plant Operations	2,683,922	2,924,100	240,178	2,774,700	2,775,200	\$500
Total Support Services	5,676,563	5,730,900	54,337	5,985,300	5,789,100	(196,200)
% of Total Expenses	18.2%	18.0%	9.0%	16.9%	15.6%	-11.0%
Annual Fund Needs	N/A	N/A	N/A	1,905,000	2,035,000	\$130,000
% of Total Expenses	N/A	N/A	N/A	5.4%	5.5%	7.3%
TOTAL EXPENDITURES	\$31,178,901	\$31,780,000	\$601,099	\$35,420,000	\$37,205,000	\$1,785,000
Income						
Quotas	\$2,674,746	\$2,920,000	(\$245,254)	\$3,000,000	\$3,000,000	\$0
% of Total Income	8.5%	9.2%	51.1%	8.5%	8.1%	0.0%
Non-Quota Contributions						
Voluntary Contributions	74,354	90,000	(15,646)	90,000	90,000	\$0
Special Contributions	230,101	550,000	(319,899)	550,000	550,000	\$0
Annual Fund Revenues	N/A	N/A	N/A	1,520,000	1,670,000	\$150,000
Special Fund-Raising Projects	N/A	N/A	N/A	234,000	534,000	\$300,000
Total Non-Quota Contributions	304,455	640,000	(335,545)	2,394,000	2,844,000	450,000
% of Total Income	1.0%	2.0%	70.0%	6.8%	7.5%	25.2%
Other Income - Tuition, Endowment Income, Sales and Services	28,321,258	28,220,000	101,259	30,026,000	31,361,000	\$1,335,000
% of Total Income	90.5%	88.8%	-21.1%	84.8%	84.3%	74.8%
TOTAL INCOME	\$31,300,460	\$31,780,000	(\$479,540)	\$35,420,000	\$37,205,000	\$1,785,000
SURPLUS	\$121,559	\$0	\$121,559	\$0	\$0	\$0

CALVIN SEMINARY
Financial Reports Summary
1990, 1991, 1992

	July 1, 1989-	July 1, 1989-	Favorable	July 1, 1990	July 1, 1991-	Increase
	June 30, 1990	June 30, 1990	(Unfavorable)	June 30, 1991	June 30, 1992	(Decrease)
	Actual	Budget		Budget	Budget	
Expenditure:						
Program Services:						
Instructional	\$1,289,476	\$1,346,550	\$57,074	\$1,359,100	\$1,420,200	\$61,100
Academic Support	249,877	270,000	20,123	299,400	314,500	15,100
Student Aid	49,771	60,000	10,229	62,600	55,600	(7,000)
Student Service	158,298	111,900	(46,398)	192,300	198,900	6,600
Total Program Services	1,717,422	1,708,450	41,028	1,913,400	1,989,200	75,800
% of Total Expenses	80.5%	79.7%	54.3%	78.0%	76.3%	56.3%
Support Services:						
Management General	227,014	261,550	34,536	288,200	286,100	(2,100)
Fund-Raising	10,000	10,000	0	65,700	115,800	50,100
Plant Operations	185,000	185,000	0	185,000	194,300	9,300
Total Support Services	422,014	156,550	34,536	538,900	596,200	57,300
% of Total Expenses	19.5%	20.3%	45.7%	22.0%	23.1%	43.1%
Annual Fund Needs			N/A	N/A	N/A	N/A
% of Total Expenses	N/A	N/A	N/A	N/A	N/A	N/A
TOTAL EXPENDITURES	\$2,169,436	\$2,245,000	\$75,564	\$2,452,300	\$2,585,400	\$133,100
Income:						
Quotas	\$1,590,175	\$1,726,200	(\$136,025)	\$1,893,500	\$1,998,200	\$104,700
% of Total Income	73.1%	76.9%	159.1%	77.2%	77.3%	78.7%
Non-Quota Contributions						
Voluntary Contributions	70	0	70	0	0	0
Special Contributions	0	0	0	0	0	0
Annual Fund Revenues	N/A	N/A	N/A	N/A	N/A	N/A
Special Fund-Raising Projects	N/A	N/A	N/A	N/A	N/A	N/A
Total Non-Quota Contributions	70	0	70	0	0	0
% of Total Income	0.0%	0.0%	-0.1%	0.0%	0.0%	0.0%
Other Income - Tuition, Endowment Income, Sales and Services	586,452	518,800	67,652	558,800	587,200	28,400
% of Total Income	26.9%	23.1%	39.0%	22.8%	22.7%	21.3%
TOTAL INCOME	2,176,697	\$2,245,000	(\$68,303)	2,452,300	\$2,585,400	\$133,100
SURPLUS	\$17,261	\$0	\$7,261	\$0	\$0	\$0

**CRC PUBLICATIONS
FINANCIAL REPORT SUMMARY
1990, 1991, 1992
(IN THOUSANDS)**

	<u>7-1-89</u> <u>6-30-90</u> <u>Actual</u>	<u>7-1-89</u> <u>6-30-90</u> <u>Budget</u>	<u>Favorable</u> <u>(Unfavorable)</u>	<u>7-1-90</u> <u>6-30-91</u> <u>Budget</u>	<u>7-1-91</u> <u>6-30-92</u> <u>Budget</u>	<u>Increase</u> <u>(Decrease)</u>
EXPENDITURES						
Program Services						
The Banner	\$ 1,375	\$ 1,498	\$ 123	\$ 1,519	\$ 1,555	\$ 36
Church Education	2,648	2,853	205	2,697	3,247	550
Outside Printing	<u>1,274</u>	<u>1,172</u>	<u>(102)</u>	<u>1,237</u>	<u>1,320</u>	<u>83</u>
Total Program Services	\$ 5,297	\$ 5,523	\$ 226	\$ 5,453	\$ 6,122	\$ 669
% To Total Expenses	88.9%	89.7%	--	90.4%	90.3%	--
Supportive Services						
Management & General	\$ 661	\$ 635	\$ (26)	\$ 581	\$ 656	\$ 75
% To Total Expenses	<u>11.1%</u>	<u>10.3%</u>	<u>--</u>	<u>9.6%</u>	<u>9.7%</u>	<u>--</u>
TOTAL EXPENDITURES	\$ 5,958	\$ 6,158	\$ 200	\$ 6,034	\$ 6,778	\$ 744
INCOME						
Quotas	\$ 123	\$ 126	\$ (3)	\$ 126	\$ 254	128
% To Total Income	2.1%	2.0%	--	2.1%	3.8%	--
Revenues						
The Banner	\$ 1,442	\$ 1,581	\$ (139)	\$ 1,575	\$ 1,643	\$ 68
Church Education	3,016	3,329	(313)	3,066	3,368	302
Outside Printing	<u>1,344</u>	<u>1,327</u>	<u>17</u>	<u>1,373</u>	<u>1,426</u>	<u>53</u>
Total Revenues	\$ 5,802	\$ 6,237	\$ (435)	\$ 6,014	\$ 6,437	\$ 423
% To Total Income	<u>97.9%</u>	<u>98.0%</u>	<u>--</u>	<u>97.9%</u>	<u>96.2%</u>	<u>--</u>
TOTAL INCOME	\$ 5,925	\$ 6,363	\$ (438)	\$ 6,140	\$ 6,691	\$ 551
SURPLUS (DEFICIT)	\$ (33)	\$ 205	\$ (238)	\$ 106	\$ (87)	\$ (193)

Note: Fiscal 1992 budget includes World Literature Ministries

WORLD LITERATURE MINISTRIES
FINANCIAL REPORT SUMMARY
1990, 1991, 1992
(IN THOUSANDS)

	7-01-89	7-01-89	Favorable (Unfavorable)	7-01-90	7-01-91	7-01-91	Increase (Decrease)
	6-30-90	6-30-90	Budget	6-30-91	6-30-92	Budget	
	<u>Actual</u>	<u>Budget</u>		<u>Budget</u>	<u>Budget</u>		
EXPENDITURES							
Program Services							
Arabic	\$ 3,701	\$ 12,020	\$ 8,319	\$ 16	\$ 18	\$ 2	
Chinese	7,451	13,470	6,019	16	16	--	
French	23,256	29,545	6,289	37	35	(2)	
Hausa	11,469	14,920	3,451	21	22	1	
Russian	1,126	-0-	(1,126)	--	--	--	
Spanish	71,958	55,845	(16,113)	72	95	23	
Other (Korean)	1,381	2,850	1,469	8	22	14	
Basic English	<u>1,815</u>	<u>2,850</u>	<u>1,035</u>	--	--	--	
Total Program Services	\$122,157	\$131,500	\$ 9,343	\$ 170	\$ 208	\$ 38	
% of Total Expenditures	75.7%	73.9%	--	82.1%	89.3%	--	
Supportive Services							
Management/General	\$ 34,963	\$ 40,000	\$ 5,037	\$ 30	\$ 17	(13)	
Fund-Raising	<u>4,302</u>	<u>6,500</u>	<u>2,198</u>	<u>7</u>	<u>8</u>	<u>1</u>	
Total Supportive Services	\$ 39,265	\$ 46,500	\$ 7,235	\$ 37	\$ 25	(12)	
% of Total Expenditures	24.3%	26.1%	--	17.9%	10.7%	--	
TOTAL EXPENDITURES	\$161,422	\$178,000	\$ 16,578	\$ 207	\$ 233	\$ 26	
INCOME							
Quotas	\$110,494	\$113,000	\$ (2,506)	\$ 120	\$ 120	\$ --	
% of Total Income	53.4%	63.5%	--	58.0%	51.5%	--	
Non-Quota							
Sales	\$ 62,092	\$ 45,000	\$ 17,092	\$ 58	\$ 78	\$ 20	
Other Receipts	<u>34,444</u>	<u>20,000</u>	<u>14,444</u>	<u>29</u>	<u>35</u>	<u>6</u>	
Total Non-Quota	\$ 96,536	\$ 65,000	\$ 31,536	\$ 87	\$ 113	\$ 26	
% of Total Income	46.6%	36.5%	--	42.0%	48.5%	--	
TOTAL INCOME	\$207,030	\$178,000	\$ 29,030	\$ 207	\$ 233	\$ 26	
SURPLUS (DEFICIT)	\$ 45,608	\$ --	\$ 45,608	\$ 0	\$ 0	\$ 0	

Note: Fiscal 1992 budget is included in CRC Publications consolidated 1992 budget.

CHRISTIAN REFORMED BOARD OF HOME MISSIONS
FINANCIAL REPORT SUMMARY
1989-1990-1991

(In Thousands)	Sept. 1, 1989 to Aug.		31, 1990	Favorable (Unfavorable)	Sep. 1, 1990	Sep. 1, 1991
	Actual	Budget	Aug 31, 1991		Aug 31, 1992 Budget	Aug 31, 1991 Budget
EXPENDITURES						
Program Services						
Evangelism	\$ 916.9	\$ 925.1	\$ 8.2		\$1,074.8	\$ 1,161.8
Type A Ministries	1,654.3	1,765.7	111.4		1,571.4	1,520.0
Type B Ministries	1,724.1	1,828.5	104.4		1,639.0	1,889.5
Type C Ministries	3,538.0	3,802.8	264.8		3,982.4	4,279.9
ECC-2nd Staff Ministries	156.7	162.3	5.6		315.7	362.9
Total Program Services	\$ 7,990.0	\$8,484.4	\$ 494.4		\$8,583.3	\$ 9,214.1
% of Total Expenditures	89.7	89.4			88.0	88.8
Supportive Services						
Management-General	\$ 650.9	\$ 700.9	\$ 50.0		\$ 809.7	\$ 771.6
Fund-Raising	271.1	306.7	35.6		366.0	395.3
Total Supportive Services	\$ 922.0	\$1,007.6	\$ 85.6		\$1,175.7	\$ 1,166.9
% of Total Expenditures	10.3	10.6			12.0	11.2
TOTAL EXPENDITURES	<u>\$ 8,912.0</u>	<u>\$9,492.0</u>	<u>\$ 580.0</u>		<u>\$9,759.0</u>	<u>\$10,381.0</u>
INCOME						
Quotas	\$ 5,900.6	\$6,030.0	\$ (129.4)		\$6,200.0	\$ 6,430.0
% of Total Income	58.2	62.6			63.5	61.9
Above Quota						
Churches & Individuals	\$ 729.7	\$ 775.0	\$ (45.3)		\$1,000.0	\$ 985.0
Missionary Support	1,224.8	1,250.0	(25.2)		1,275.0	1,325.0
Land Grants	624.4	600.0	24.4		200.0	200.0
Total Above Quota	\$ 2,578.9	\$2,625.0	\$ (46.1)		\$2,475.0	\$ 2,510.0
% of Total Income	25.4	27.2			25.4	24.2
Other						
Evangelism	\$ 551.7	\$ 548.0	\$ 3.7		\$ 550.0	\$ 605.0
Personnel	100.3	119.0	(18.7)		134.0	236.0
Note Repayments	633.4	170.0	463.4		200.0	200.0
Interest & Other	380.3	150.0	230.3		200.0	400.0
Total Other	\$ 1,665.7	\$ 987.0	\$ 678.7		\$1,084.0	\$ 1,441.0
% of Total Income	16.4	10.2			11.1	13.9
TOTAL INCOME	<u>\$10,145.2</u>	<u>\$9,642.0</u>	<u>\$ 503.2</u>		<u>\$9,759.0</u>	<u>\$10,381.0</u>
SURPLUS	<u>\$ 1,233.2</u>	<u>\$ 150.0</u>	<u>\$ 1,083.2</u>		<u>-</u>	<u>-</u>

WORLD MISSIONS COMMITTEE
 FINANCIAL REPORTS SUMMARY
 FISCAL 1990, 1991, 1992

	Fiscal 1990 Actual	Fiscal 1990 Budget	Fiscal 1990 Favorable (Unfavorable)	Fiscal 1991 Budget	Fiscal 1992 Budget
EXPENDITURES					
Program Services:					
Asia	3,676,498	3,498,423	(178,075)	3,785,295	4,086,761
Latin America	3,211,867	3,074,748	(137,119)	3,459,757	3,765,518
Nigeria/E. Africa	1,814,646	1,924,323	109,677	1,973,575	1,980,971
Western Africa	1,199,586	1,201,523	1,937	1,421,500	1,297,754
Europe/Middle East	70,080	88,735	18,655	47,052	115,434
Total Program Services	9,972,677	8,787,752	(184,925)	10,687,179	11,246,438
% To Total Expense	84.1%	82.9%		84.3%	84.5%
Support Services:					
Management General	1,352,492	1,378,130	25,638	1,350,364	1,389,127
Support Raising	533,854	641,615	107,761	647,380	670,774
Total Supportive Services	1,886,346	2,019,745	133,399	1,997,744	2,059,901
% To Total Expense	15.9%	17.1%		15.7%	15.5%
Total Expenditures	11,859,023	11,807,497	(51,526)	12,684,923	13,306,339
INCOME					
Quota	5,450,210	5,678,620	(228,410)	5,590,370	5,628,000
% To Total Income	46.8%	48.1%		44.1%	42.3%
Missionary Support	2,329,804	2,559,000	(229,196)	2,427,000	2,685,000
Gifts and Offerings	1,796,698	1,852,000	(55,302)	2,447,899	1,987,000
Field Receipts	1,440,685	1,154,814	285,871	1,471,094	1,914,828
Miscellaneous	116,222	100,000	16,222	65,000	460,000
Foundation	348,263	413,063	(64,800)	376,560	94,511
Grants	25,000	50,000	(25,000)	45,000	150,000
Legacies	133,126		133,126	262,000	387,000
Total Non-Quota	6,189,798	6,128,877	60,921	7,094,553	7,678,339
% To Total Income	53.2%	51.9%		55.9%	57.7%
Total Income	11,640,008	11,807,497	(167,489)	12,684,923	13,306,339
Surplus (Deficit)	(219,015)	0	(219,015)	0	0

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Financial Reports Summary

1990, 1991, 1992

	9-1-89-	9-1-89-		9-1-90-	9-1-91-	
	8-31-90	8-31-90	Favorable	8-31-91	8-31-92	Increase
	Actual	Budget	(Unfavorable)	Budget	Budget	(Decrease)
EXPENDITURES						
Program Services						
Foreign	\$5,424,536	5,733,816	309,280	\$5,090,000	4,724,836	(365,164)
Domestic	939,898	953,729	13,831	769,787	760,419	(9,368)
Disaster*	475,488	523,300	47,812	423,780	161,228	(262,552)
Canadian Food Grains	211,378	208,333	(3,045)	211,864	208,333	(3,531)
Other		0	0			0
Total Program Services	7,051,300	7,419,178	367,878	6,495,431	5,854,816	(640,615)
% To Total Expenses	84.2%	83.7%		80.9%	79.7%	
Support Services						
Board of World Min	39,254	35,000	(4,254)	70,450	82,491	12,041
Management General	832,943	799,509	(33,434)	841,002	817,570	(23,432)
Fund-Raising/W H Educ	449,623	601,013	151,390	626,615	591,042	(35,573)
Shipping & Packing	3,530	8,000	4,470	0	0	0
Total Supportive Serv	1,325,350	1,443,522	118,172	1,538,067	1,491,103	(46,964)
% To Total Expenses	15.8%	16.3%		19.1%	20.3%	
Total Expenditures	8,376,650	8,862,700	486,050	8,033,498	7,345,919	(687,579)
INCOME						
Quota						
% To Total Income	0.0%	0.0%		0.0%	0.0%	
Voluntary Contributions	6,376,908	6,620,167	(243,259)	6,012,312	5,845,895	(166,417)
Other - Endowments, Legacies, Grants	1,899,905	2,242,533	(342,628)	2,021,186	1,628,755	(392,431)
% To Total Income	100.0%	100.0%		100.0%	100.0%	
Total Income	8,276,813	8,862,700	(585,887)	8,033,498	7,474,650	(558,848)
EXCESS (DEFICIT)	(99,837)	0	(99,837)	0	128,731	128,731

*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 COMMITTEE OF CRCNA

FINANCIAL REPORT SUMMARY

89/90 90/91 91/92

	9/1/89 8/31/90	9/1/89 8/31/90	12 MONTHS FAVORABLE (UNFAVORABLE)	9/1/90 8/31/91	9/1/91 8/31/92
	ACTUAL	BUDGET		BUDGET	BUDGET

EXPENDITURES

Program Services

Military	\$121,648.35	\$125,070.00	\$ 3,421.65	\$146,623.75	\$151,481.88
Institutional	340,615.39	350,200.00	9,584.61	410,546.50	424,149.25
Industrial	24,329.68	25,016.00	686.32	29,324.75	30,296.37
Total Program Serv	\$486,593.42	\$500,286.00	\$ 13,692.58	\$586,495.00	\$605,927.50
% To Total Expenses	91%	92%		93%	92%
Supportive Services	\$ 46,825.40	\$ 40,254.00	\$ (6,571.40)	\$ 40,055.00	\$ 53,047.50
% To Total Expenses	9%	8%		7%	8%
Total Expenditures	\$533,418.82	\$540,540.00	\$ 7,121.18	\$626,550.00	\$658,975.00

INCOME

Quotas	\$486,050.23	\$490,000.00	\$ (3,949.77)	\$464,000.00	\$526,500.00
% To Total Income	91%	96%			
Voluntary Contributions	25,944.21	12,000.00	13,944.21	12,000.00	13,500.00
Interest	22,835.31	10,000.00	12,835.31	10,000.00	14,000.00
Other					
Total Non-Quota	48,779.52	22,000.00	26,779.52	22,000.00	27,500.00
% To Total Income	9%	4%			
Total Income	\$534,829.75	\$512,000.00	\$ 22,829.75	\$486,000.00	\$554,000.00
<u>SURPLUS (DEFICIT)</u>	\$ 1,410.93	\$ (28,540.00)	\$ 29,950.93	\$ (140,550.00)	\$ (104,975.00)

CHRISTIAN REFORMED CHURCH
LOAN FUND, INC. - U. S.

BALANCE SHEETS

December 31

UNITED STATES FUND (Note A)

ASSETS

	1990	1989
Cash	\$ 267,437	\$ 343,152
Certificates of deposit	1,400,000	900,000
Loans receivable: (Note B)		
Non-interest bearing (less allowance for loan losses of \$20,000)	547,861	713,214
Interest bearing	3,885,538	3,329,307
Accrued interest receivable	<u>11,692</u>	<u>10,526</u>
	<u>\$ 6,112,528</u>	<u>\$ 5,296,199</u>

LIABILITIES AND FUND BALANCE

Liabilities:		
Accounts payable	\$ 1,841	\$ 3,596
Promissory notes payable (Note C)	3,773,810	3,037,050
Total Liabilities	<u>3,775,651</u>	<u>3,040,646</u>
Fund Balance	<u>2,336,877</u>	<u>2,255,553</u>
	<u>\$ 6,112,528</u>	<u>\$ 5,296,199</u>

CANADIAN FUND (Note A)

ASSETS

Cash	\$ 5,460	\$ 1,816
Certificate of deposit	-	214,000
Treasury bills	283,508	-
Loans receivable, non-interest bearing	90,287	137,787
Accrued interest receivable	<u>2,721</u>	<u>1,962</u>
	<u>\$ 381,976</u>	<u>\$ 355,565</u>

FUND BALANCE

Fund balance	\$ 381,976	\$ 355,565
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- See notes to financial statements -

COMMITTEE FOR EDUCATIONAL ASSISTANCE

TO CHURCHES ABROAD

FINANCIAL REPORTS SUMMARY

1990, 1991, 1992

	9-1-89- 8-31-90 Actual	9-1-89- 8-31-90 Budget	Favorable (Unfavorable)	9-1-90- 8-31-91 Budget	9-1-91- 8-31-92 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
Student grants	111,846	\$117,100	5,254	\$104,178	87,650	(16,528)
Library assistance	21,871	27,500	5,629	17,400	17,400	0
Total Program Services	133,717	144,600	10,883	121,578	105,050	(16,528)
% To Total Expenses	96.3%	89.6%		91.6%	92.5%	
Support Services						
Management and general	4,193	5,700	1,507	6,200	3,500	(2,700)
Fund-raising	987	11,000	10,013	5,000	5,000	0
Total Supportive Serv & To Total Expenses	5,180	16,700	11,520	11,200	8,500	(2,700)
TOTAL EXPENDITURES	138,897	161,300	22,403	132,778	113,550	(19,228)
INCOME						
Quota	49,120	55,600	(6,480)	55,286	65,938	10,652
% To Total Income	38.2%	41.0%		42.1%	58.1%	
Non-quota income:						
Calvin Seminary development program	35,037	40,000	(4,963)	40,000	20,000	(20,000)
Voluntary contribut's	14,238	11,000	3,238	11,000	5,000	(6,000)
Church collections	9,439	10,000	(561)	10,000	5,000	(5,000)
Endowment income	14,192	9,500	4,692	12,000	16,634	4,634
Rental/Other income	3,589	6,500	(2,911)	0	0	0
Investment income	3,038	3,000	38	3,000	978	(2,022)
Total Non-quota	79,533	80,000	(467)	76,000	47,612	(28,388)
% To Total Income	61.8%	59.0%		57.9%	41.9%	
TOTAL INCOME	128,653	135,600	(6,947)	131,286	113,550	(17,736)
EXCESS (DEFICIT)	(10,244)	(25,700)	15,456	(1,492)	0	1,492

FUND FOR SMALLER CHURCHES COMMITTEE
 Financial Reports Summary
 1990, 1991, 1992

	9-1-89 to 8-31-90 <u>Actual</u>	9-1-89 to 8-31-90 <u>Budget</u>	Favorable (Unfavorable)	9-1-90 to 8-31-91 <u>Rev.</u> <u>Budget</u>	9-1-91 to 8-31-92 <u>Budget</u>	Increase (Decrease)
<u>EXPENDITURES</u>						
<u>Program Services:</u>						
Subsidy Payments	782,583			715,000	750,000	
Moving Expenses	9,149			12,000	15,000	
Educational Allowances	<u>2,888</u>	—	—	<u>7,000</u>	<u>12,000</u>	
Total Program Services	794,620	870,000		734,000	777,000	
Management, General	<u>8,737</u>	<u>10,000</u>	—	<u>10,000</u>	<u>10,000</u>	—
<u>Total Expenditures</u>	803,357	880,000	76,643	744,000	787,000	43,000
<u>INCOME</u>						
Quota Receipts	1,227,395	1,178,000		1,072,000	860,000	
Offerings, Gifts	2,619	2,000		3,000	2,000	
Interest Income	37,312	22,000		70,000	92,000	
Repaid Subsidies	<u>8,255</u>	—	—	—	—	—
<u>Total Income</u>	1,275,581	1,202,000	73,581	1,145,000	954,000	(191,000)
Expenditures Under Income	472,224	322,000	150,224	401,000	167,000	(234,000)

UNITED STATES AND SHARED MINISTERS' PENSION FUNDS
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

<u>ITEM</u>	<u>1988 Actual</u>	<u>1989 Actual</u>	<u>1990 Budget</u>	<u>1990 Actual</u>	<u>Favorable (Unfavorable)</u>	<u>1991 Budget</u>	<u>Six Months 2/28/91</u>	<u>1992 Budget</u>
EXPENDITURES:								
PROGRAM SERVICES:								
Pension Benefits	<u>\$2,054,631</u>	<u>\$2,239,467</u>	<u>\$2,365,000</u>	<u>\$2,344,106</u>	<u>\$20,894</u>	<u>\$2,445,554</u>	<u>\$1,235,249</u>	<u>\$2,552,850</u>
% of Total Income	71.9%	25.4%	44.9%	69.3%	-1.1%	42.2%	58.0%	43.9%
SUPPORT SERVICES:								
Salaries & Fringes	<u>\$37,626</u>	<u>\$35,601</u>	<u>\$37,610</u>	<u>\$37,251</u>	<u>\$359</u>	<u>\$40,618</u>	<u>\$18,647</u>	<u>\$40,296</u>
Investment Advisory Services	<u>121,089</u>	<u>147,599</u>	<u>130,400</u>	<u>168,244</u>	<u>(37,844)</u>	<u>180,000</u>	<u>60,523</u>	<u>198,000</u>
Other Expenses (Net)	<u>68,663</u>	<u>35,077</u>	<u>40,404</u>	<u>40,926</u>	<u>(522)</u>	<u>40,394</u>	<u>12,974</u>	<u>40,406</u>
Total Support Services	<u>227,378</u>	<u>218,277</u>	<u>208,414</u>	<u>246,421</u>	<u>(38,007)</u>	<u>261,012</u>	<u>92,143</u>	<u>278,702</u>
% of Total Income	8.0%	2.5%	4.0%	7.3%	2.0%	4.5%	4.3%	4.8%
TOTAL EXPENDITURES	<u>\$2,282,009</u>	<u>\$2,457,744</u>	<u>\$2,573,414</u>	<u>\$2,590,527</u>	<u>(\$17,113)</u>	<u>\$2,706,566</u>	<u>\$1,327,392</u>	<u>\$2,831,552</u>

UNITED STATES AND SHARED MINISTERS' PENSION FUNDS
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

ITEM	1988 <u>Actual</u>	1989 <u>Actual</u>	1990 <u>Budget</u>	1990 <u>Actual</u>	Favorable (Unfavorable)	1991 <u>Budget</u>	Six Months 2/28/91	1992 <u>Budget</u>
INCOME:								
QUOTAS AND ASSESSMENTS:								
Quota Income	\$2,045,797	\$1,897,708	\$2,207,447	\$1,898,476	(\$308,971)	\$2,087,356	\$540,181	\$2,052,083
Participant Assessments	<u>717,388</u>	<u>743,772</u>	<u>747,500</u>	<u>753,949</u>	<u>6,449</u>	<u>831,587</u>	<u>451,305</u>	<u>914,746</u>
Total	<u>\$2,763,185</u>	<u>\$2,641,480</u>	<u>\$2,954,947</u>	<u>\$2,652,425</u>	<u>(\$302,522)</u>	<u>\$2,918,943</u>	<u>\$991,485</u>	<u>\$2,966,829</u>
% of Total	96.6%	29.9%	58.1%	78.4%	16.1%	50.3%	46.6%	51.0%
OTHER INCOME:								
Investment Income:								
Interest & Dividends	\$1,899,534	\$2,104,573	\$2,310,000	\$2,496,299	\$186,299	\$2,880,000	\$1,137,003	\$2,847,622
Capital Appreciation	<u>(1,861,830)</u>	<u>3,997,540</u>		<u>(1,857,778)</u>	<u>(1,857,778)</u>			
Total Investment Income	<u>\$37,704</u>	<u>\$6,102,113</u>	<u>\$2,310,000</u>	<u>\$638,521</u>	<u>(\$1,671,479)</u>	<u>\$2,880,000</u>	<u>\$1,137,003</u>	<u>\$2,847,622</u>
Quota Equalization	<u>\$58,219</u>	<u>\$83,394</u>		<u>\$91,037</u>	<u>\$91,037</u>			
Total Other Income	<u>\$95,923</u>	<u>\$6,185,507</u>	<u>\$2,310,000</u>	<u>\$729,558</u>	<u>(\$1,580,442)</u>	<u>\$2,880,000</u>	<u>\$1,137,003</u>	<u>\$2,847,622</u>
% of Total	3.4%	70.1%	43.9%	21.6%	83.9%	49.7%	53.4%	49.0%
TOTAL INCOME	<u>\$2,859,108</u>	<u>\$8,826,987</u>	<u>\$5,264,947</u>	<u>\$3,381,983</u>	<u>(\$1,882,964)</u>	<u>\$5,798,943</u>	<u>\$2,128,489</u>	<u>\$5,814,451</u>
SURPLUS (Paid to financial institutions to fund accrued actuarial liabilities)								
	<u>\$577,099</u>	<u>\$6,369,243</u>	<u>\$2,691,533</u>	<u>\$791,456</u>	<u>(\$1,865,851)</u>	<u>\$3,092,377</u>	<u>\$801,097</u>	<u>\$2,982,899</u>
% of Total	20.2%	72.2%	51.1%	23.4%	99.1%	53.3%	37.6%	51.3%

CANADIAN MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

<u>ITEM</u>	<u>1988 Actual</u>	<u>1989 Actual</u>	<u>1990 Budget</u>	<u>1990 Actual</u>	<i>Favorable (Unfavorable)</i>	<u>1991 Budget</u>	<i>Six Months 2/28/91</i>	<u>1992 Budget</u>
EXPENDITURES:								
PROGRAM SERVICES:								
Pension Benefits	<u>\$351,628</u>	<u>\$389,531</u>	<u>\$440,700</u>	<u>\$432,603</u>	<u>\$8,097</u>	<u>\$484,770</u>	<u>\$235,879</u>	<u>\$496,000</u>
% of Total Income	38.6%	16.5%	32.3%	124.5%	-0.8%	28.6%	51.1%	29.0%
SUPPORT SERVICES:								
Investment Advisory Services	<u>\$38,120</u>	<u>\$40,703</u>	<u>\$50,000</u>	<u>\$46,097</u>	<u>\$3,903</u>	<u>\$50,000</u>	<u>\$12,444</u>	<u>\$52,000</u>
Other Expenses (Net)	<u>57,522</u>	<u>43,951</u>	<u>63,681</u>	<u>39,512</u>	<u>24,169</u>	<u>50,848</u>	<u>43,934</u>	<u>47,980</u>
Total Support Services	<u>\$95,642</u>	<u>\$84,654</u>	<u>\$113,681</u>	<u>\$85,609</u>	<u>\$28,072</u>	<u>\$100,848</u>	<u>\$56,378</u>	<u>\$99,980</u>
% of Total Income	10.5%	3.6%	8.3%	24.6%	-2.8%	6.0%	12.2%	5.9%
QUOTA EQUALIZATION	<u>73,324</u>	<u>102,765</u>	<u>75,000</u>	<u>107,065</u>	<u>(32,065)</u>	<u>75,000</u>		
% of Total	8.0%	4.4%	5.5%	30.8%	3.2%	4.4%		
TOTAL EXPENDITURES	\$520,594	\$576,950	\$629,381	\$625,277	\$4,104	\$660,618	\$292,257	\$595,980

CANADIAN MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

<u>ITEM</u>	<u>1988 Actual</u>	<u>1989 Actual</u>	<u>1990 Budget</u>	<u>1990 Actual</u>	<u>Favorable (Unfavorable)</u>	<u>1991 Budget</u>	<u>Six Months 2/28/91</u>	<u>1992 Budget</u>
INCOME:								
QUOTAS AND ASSESSMENTS:								
Quota Income	\$725,164	\$699,138	\$663,641	\$736,889	\$73,248	\$772,036	\$38,824	\$758,990
Participant Assessments	<u>109,823</u>	<u>108,553</u>	<u>112,500</u>	<u>114,019</u>	<u>1,519</u>	<u>136,029</u>	<u>67,835</u>	<u>149,632</u>
Total	<u>\$834,987</u>	<u>\$807,691</u>	<u>\$776,141</u>	<u>\$850,908</u>	<u>\$74,767</u>	<u>\$908,065</u>	<u>\$106,659</u>	<u>\$908,622</u>
% of Total	91.6%	34.3%	56.9%	244.9%	-7.4%	53.7%	23.1%	53.2%
OTHER INCOME:								
Investment Income:								
Interest & Dividends	\$516,116	\$603,153	\$588,000	\$692,211	\$104,211	\$784,000	\$354,681	\$800,000
Capital Appreciation	(439,740)	<u>943,092</u>		(1,195,657)	(1,195,657)			
Total Investment Income	<u>\$76,376</u>	<u>\$1,546,245</u>	<u>\$588,000</u>	<u>(\$503,446)</u>	<u>(\$1,091,446)</u>	<u>\$784,000</u>	<u>\$354,681</u>	<u>\$800,000</u>
% of Total	8.4%	65.7%	43.1%	-144.9%	107.4%	46.3%	76.9%	46.8%
TOTAL INCOME	\$911,363	\$2,353,936	\$1,364,141	\$347,462	(\$1,016,679)	\$1,692,065	\$461,340	\$1,708,622
SURPLUS (Paid to financial institutions to fund accrued actuarial liabilities)								
	\$390,769	\$1,776,986	\$734,760	(\$277,815)	(\$1,020,783)	\$1,031,447	\$169,083	\$1,112,642
% of Total	42.9%	75.5%	53.9%	-80.0%	100.4%	61.0%	36.7%	65.1%

UNITED STATES SPECIAL ASSISTANCE FUND

FINANCIAL REPORTS SUMMARY FOR FISCAL YEARS ENDED AUGUST 30

<u>ITEM</u>	<u>1988 Actual</u>	<u>1989 Actual</u>	<u>1990 Budget</u>	<u>1990 Actual</u>	<u>Favorable (Unfavorable)</u>	<u>1991 Budget</u>	<u>Six Months 2/28/91</u>	<u>1992 Budget</u>
EXPENDITURES:								
PROGRAM SERVICES:								
Assistance Payments	\$8,640	\$4,265	\$12,000	\$5,541	\$6,459	\$11,000	\$1,998	\$25,000
Moving Expenses	<u>68,785</u>	<u>22,081</u>	<u>50,000</u>	<u>33,626</u>	<u>16,374</u>	<u>45,000</u>	<u>2,407</u>	<u>48,000</u>
TOTAL PROGRAM SERVICES	\$77,425	\$26,346	\$62,000	\$39,167	\$22,833	\$56,000	\$4,404	\$73,000
% of Total	160.6%	41.0%	74.4%	41.6%	213.4%	48.4%	13.9%	60.8%
SUPPORTIVE SERVICES:								
% of Total	<u>8.8%</u>	<u>4.2%</u>	<u>4.0%</u>	<u>3.6%</u>	<u>0.0%</u>	<u>3.0%</u>	<u>5.5%</u>	<u>2.9%</u>
TOTAL EXPENDITURES:	<u>\$81,656</u>	<u>\$29,069</u>	<u>\$65,360</u>	<u>\$42,527</u>	<u>\$22,833</u>	<u>\$59,455</u>	<u>\$6,132</u>	<u>\$76,526</u>
INCOME:								
QUOTAS	\$48,087	\$64,229	\$83,358	\$94,037	\$10,679	\$115,598	\$30,447	\$120,000
% of Total	99.7%	99.9%	100.0%	100.0%	99.8%	100.0%	96.2%	100.0%
SPECIAL GIFTS		60		20		59		0.2%
% of Total		0.1%			0.2%		0.2%	
INTEREST INCOME	123						1,155	
% of Total	<u>0.3%</u>						<u>3.6%</u>	
TOTAL INCOME	<u>\$48,210</u>	<u>\$64,289</u>	<u>\$83,358</u>	<u>\$94,057</u>	<u>\$10,699</u>	<u>\$115,598</u>	<u>\$31,661</u>	<u>\$120,000</u>
SURPLUS (DEFICIT)	<u>(\$33,446)</u>	<u>\$35,220</u>	<u>\$17,998</u>	<u>\$51,530</u>	<u>(\$12,134)</u>	<u>\$56,143</u>	<u>\$25,529</u>	<u>\$43,474</u>
% of Total	<u>-69.4%</u>	<u>54.8%</u>	<u>21.6%</u>	<u>54.8%</u>	<u>-113.4%</u>	<u>48.6%</u>	<u>80.6%</u>	<u>36.2%</u>

CANADIAN SPECIAL ASSISTANCE FUND
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

<u>ITEM</u>	<u>1988 Actual</u>	<u>1989 Actual</u>	<u>1990 Budget</u>	<u>1990 Actual</u>	<u>Favorable (Unfavorable)</u>	<u>1991 Budget</u>	<u>Six Months 2/28/91</u>	<u>1992 Budget</u>
EXPENDITURES:								
PROGRAM SERVICES:								
Assistance Payments	\$25,878	\$23,746	\$21,500	\$23,030	(\$1,530)	\$20,000	\$11,515	\$24,000
Moving Expenses	<u>18,001</u>	<u>13,336</u>	<u>15,500</u>	<u>8,676</u>	<u>6,824</u>	<u>16,000</u>	<u>5,241</u>	<u>16,000</u>
TOTAL PROGRAM SERVICES	\$43,879	\$37,082	\$37,000	\$31,706	\$5,294	\$36,000	\$16,756	\$40,000
% of Total	267.4%	164.1%	120.0%	120.1%	-119.7%	84.2%	190.6%	88.9%
SUPPORTIVE SERVICES:								
7,145	8,159	4,032	12,189	(8,157)	8,000	6,468	4,300	
% of Total	<u>43.5%</u>	<u>36.1%</u>	<u>13.1%</u>	<u>46.2%</u>	<u>184.5%</u>	<u>18.7%</u>	<u>73.6%</u>	<u>9.6%</u>
TOTAL EXPENDITURES:	<u>\$51,024</u>	<u>\$45,241</u>	<u>\$41,032</u>	<u>\$43,895</u>	<u>(\$2,863)</u>	<u>\$44,000</u>	<u>\$23,224</u>	<u>\$44,300</u>
INCOME:								
QUOTAS								
QUOTAS	\$16,411	\$22,597	\$30,831	\$26,409	(\$4,422)	\$42,755	\$8,784	\$45,000
% of Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	99.9%	100.0%
SPECIAL GIFTS								
% of Total							6	
INTEREST INCOME								
% of Total								
TOTAL INCOME	\$16,411	\$22,597	\$30,831	\$26,409	(\$4,422)	\$42,755	\$8,789	\$45,000
SURPLUS (DEFICIT)	(\$34,613)	(\$22,644)	(\$10,201)	(\$17,486)	(\$1,559)	(\$1,245)	(\$14,435)	\$700
% of Total	-210.9%	-100.2%	-33.1%	-66.2%	35.3%	-2.9%	-164.2%	1.6%

SCORR
Financial Report Summary
1989/90 1990/91 1991/92

	9-1-89 8-31-90 Actual	9-1-89 8-31-90 Budget	Favorable (Unfavorable)	Revised 9-1-90 8-31-91 Budget	9-1-91 8-31-92 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
Leadership Development	165,298	201,805	36,507	192,330	188,827	(3,503)
Churches in Transition	20,032	22,195	2,163	26,720	27,305	585
Multiracial Churches	43,281	47,225	3,944	67,290	68,177	887
Educational & Gen. Program	208,508	224,980	16,472	236,820	238,623	1,803
Total Program Services	437,119	496,205	59,086	523,160	522,932	(228)
% of Total Expenses	90.3%	90.8%		89.4%	89.5%	
Supportive Services						
Management General	25,005	27,070	2,065	33,770	33,730	(40)
Fund-Raising	21,825	23,225	1,400	28,570	27,938	(632)
Total Supportive Services	46,830	50,295	3,465	62,340	61,668	(672)
% of Total Expenses	9.7%	9.2%		10.6%	10.5%	
Total Expenditures	483,949	546,500	62,551	585,500	584,600	(900)
INCOME						
Quotas	337,553	345,000	(7,447)	375,000	394,500	19,500
% of Total Income	74.4%	73%		75%		
Non-Quota						
Voluntary Contributions	50,458	60,000	(9,542)	60,000	60,000	-0-
Church Collections	47,212	57,600	(10,388)	57,600	57,600	-0-
Special Contributions	5,000	5,000	-0-	5,000	5,000	-0-
Non-Quota Total	102,670	122,600	(19,930)	122,600	122,600	-0-
% of Total Income	22.6%	26%		24%		
Other Receipts						
Miscellaneous	13,466	4,000	9,466	4,000	4,000	-0-
Total Other Receipts	13,466	4,000	9,466	4,000	4,000	-0-
% of Total Income	3.0%	1%		1%		
Total Income	453,689	471,600	(17,911)	501,600	521,100	19,500
Surplus (Deficit)	(30,260)	(74,900)	44,640	(83,900)	(63,500)	20,400

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

**Denominational Services
Financial Reports Summary
1990 - 1991 - 1992**

	<u>Sept 1, 1989</u>	<u>Sept 1, 1989</u>	<u>12 months</u>	<u>Sept 1, 1990</u>	<u>Sept 1, 1991</u>	<u>Increase (Decrease)</u>
	<u>Aug 31, 1990</u>	<u>Aug 31, 1990</u>	<u>Favorable (Unfavorable)</u>	<u>Aug 31, 1991</u>	<u>Aug 31, 1992</u>	
<u>Actual</u>	<u>Revised Budget</u>		<u>Revised Budget</u>	<u>Proposed Budget</u>		
Expenditures						
Program Services:						
Synod Assembly	\$ 271,971	\$ 283,400	\$ 11,429	\$ 306,700	\$ 317,200	\$ 10,500
Synodical Interim & Deputies	41,054	40,000	(1,054)	44,000	50,475	6,475
Standing & Service Committees	313,393	346,200	32,807	370,200	431,020	60,820
Study Committees	38,141	30,700	(7,441)	49,500	56,150	6,650
Assistance and Grants	97,259	77,500	(19,759)	83,500	78,500	(5,000)
U.S. Building Operations	701,970	661,000	(40,970)	672,700	698,000	25,300
Can. Building Operations	32,677	40,000	7,323	40,000	42,500	2,500
Coordinated Air Transp. Comm.	89,504	95,000	5,496	95,000	97,200	2,200
Total Program Services	\$1,585,989	\$1,573,800	\$ (12,189)	\$1,661,600	\$1,771,045	\$ 109,445
% to Total Expense	85.6%	84.4%		85.5%	84.9%	
Supportive Services						
Management & General	267,014	291,800	24,786	280,770	314,825	34,055
% to Total Expenses	14.4%	15.6%		14.5%	15.1%	
Total Expenditures	\$1,852,983	\$1,865,600	\$ 12,617	\$1,942,370	\$2,085,870	\$ 143,500
Income						
Ouotas	\$1,510,918	\$1,575,000	\$ (64,082)	\$1,604,070	\$1,872,000	\$ 267,930
% to Total Income	76.9%	84.4%		82.6%	89.4%	
Non-Ouota and Other	453,701	290,600	183,101	338,300	222,050	(116,250)
% to Total Income	23.1%	15.8%		17.4%	10.8%	
Total Income	\$1,964,619	\$1,885,600	\$ 99,019	\$1,942,370	\$2,094,050	\$ 151,880
Surplus (Deficit)	\$ 111,636		\$ 111,636			

PRAYER SERVICE FOR SYNOD 1991

Tuesday, June 11, 1991 - 8:00 P.M.

First Christian Reformed Church of Sioux Center

The Opening Service

Prelude: "Psalm 124"
 "O God, Our Help in Ages Past" Healey Willan
 Paul Manz

*All sing: "O God, Our Help in Ages Past" *Psalter Hymnal* 170
 vv. 1, 2: All
 vv. 3, 6: All, in unison

*Call to worship

Leader: As convener for the Synod of 1991,
 the First Christian Reformed Church of Sioux Center
 calls to prayer
 the believers in Christ of the Christian Reformed Church,
 the delegates to its synod,
 and its friends and supporters,
 that now in these meetings, and always in our work and
 worship,
 we may be led by the Spirit.
Delegates and friends, in whom is our help?

All: Our help is in the name of the Lord,
 who made heaven and earth.
He has been our refuge and our strength,
 our help in ages past.
He is our present guide and our unfailing strength.
He is our hope,
 the hope of our children and their children,
 and the hope of the church in the years to come.

Leader: People of God, with joy receive these words of greeting
 from God:
Grace and peace to you from God our Father and the Lord
 Jesus Christ,
 to whom be glory for ever.

All: Amen!

A Service of Praise for God's Covenant Faithfulness

*All sing: "Your Hand, O God, Has Guided" *Psalter Hymnal* 509
 vv. 1, 3

*Congregation standing

- Reading: Verses on the faithfulness of God from Psalm 89
- Leader: We will sing of the love of the Lord forever;
with our mouths we will make your faithfulness known through all generations.
- All: We will declare that your love stands firm forever,
that you established your faithfulness in heaven itself.
- Leader: You said, "I have made a covenant with my chosen one,
I have sworn to David my servant,
'I will establish your line forever
and make your throne firm through all generations.' "
- All: "I will maintain my love to him forever,
and my covenant with him will never fail."
- Leader: The heavens praise your wonders, O Lord,
your faithfulness too, in the assembly of the holy ones.
- All: Righteousness and justice are the foundation of your throne;
love and faithfulness go before you.
- Leader: O Lord God Almighty, who is like you?
You are mighty, O Lord, and your faithfulness surrounds you.
- All: Your steadfast love never ceases—it goes on and on.
- Leader: Sing praises to the Lord!
Sing amen and amen!
- All: Blest be the Lord forever and forever!
- All sing: "I Will Sing of the Mercies of the Lord Forever"
v. 1 Psalter Hymnal 169
- Choral response: "Sing and Shout" Harlan

A Service of Repentance for Our Unfaithfulness

A litany of confession

- Solo: "Centennial Hymn Grotenhuis/Vanden Bosch
of First Christian Reformed Church of Sioux Center," v. 1
- O Lord, you shelter us in peace since once you hurled the earth in space.
From everlasting you are God—before you starred the night's dark face.
In time that passes like the wind you turn our bodies back to dust.
To you a thousand years fly by like leaves before a prairie gust.
- Leader: We have seen your great faithfulness, Lord, and rejoiced in it; but we ourselves too often have broken faith.
- All: We have treasured your covenant,
but too often counted it a badge of our worthiness,
rather than a mark of your grace.
Forgive us, Lord.

- Leader: We have prided ourselves on our right thinking,
but have often neglected loving.
- All: We have been jealous of your truth, and zealous to
understand aright
every aspect of your Word and creation,
but have suppressed the joy of fellowship with all true
believers.
Forgive us, Lord.
- Leader: We have taken very seriously our calling in your kingdom,
but have forgotten that it is your kingdom, not ours.
- All: We have quarreled with each other,
and harbored bitterness, resentment, and pride;
we have not been reconciled to some who have hurt us;
and we have treasured our grievances more dearly
than our love for each other.
Forgive us, Lord.
- Leader: Our faithlessness is an affront to your faithfulness,
our sins a grief to your holiness.
- All: We confess to you and to each other our guilt;
we have earned each other's disappointment,
and we deserve your wrath.
Forgive us, Lord.
- Choir: "Centennial Hymn," v. 2
Your anger terrifies us, Lord—with hoarded guilt we fear your
power.
In fleeting time we cringe and moan and wither like a wilted
flower.
In awe we come to you, O Lord, our sin insults your righteous
eye;
so teach us now to count our days and live for you before we
die.
- Leader: Lord, in your great mercy, forgive our offenses through
the sacrifice
of Jesus, your Son.
Our best works are but filthy rags;
clothe us in the righteousness of Christ.
- All: Send your Spirit to cleanse and renew us that we may
bear good fruit.
- Leader: In your mercy and by your grace,
establish the work of our hands and of our church,
for they are your hands and your church.
- All: Bless what we do so that your name may be glorified.
- All sing: "Centennial Hymn," v. 3
Relent, O Lord, and pity us; send love to stop our suffering
cries.
For every pain, stir us with joy, sing us divinest lullabies.
Show us your marvelous deeds, O Lord, show children
miracles of old;

and bless the work our hands would do, establish it
ten-thousand-fold.

Assurance of forgiveness

- Leader: The good news of salvation is that Christ Jesus came into the world to save sinners such as we. Beloved, hear and receive with a believing heart these gospel words:
"Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ." Brothers and sisters in Christ, as individuals we are forgiven. Church of Jesus Christ, as a Body we are forgiven.
- *All sing: "For the Glories of God's Grace" *Psalter Hymnal* 223
vv. 1, 2, 3, 5

The Service of the Word

Prayer for illumination

- Scripture: John 16: 12-15
- Sermon: THE SPIRIT OF TRUTH
- *All sing: "For the Gift of God the Spirit" *Psalter Hymnal* 416
vv. 1, 5

The Service of Prayer

Prayer for the ongoing work of the church

Scripture

- Reader 1: When Jesus had called the Twelve together,
he gave them power and authority
to drive out all demons
and to cure all diseases,
and he sent them out
to preach the kingdom of God
and to heal the sick.

Luke 9:1

- Reader 2: Go ye into all the world
and preach the good news to all creation.

Mark 16:14

- Reader 1: I was hungry, and you gave me something to eat,
I was thirsty and you gave me something to drink.
I was a stranger and you invited me in.
I needed clothes and you clothed me.
I was sick and you looked after me.
I was in prison and you came to visit me.

Matthew 25:35-36

- Reader 2: I am the vine; you are the branches.
If a man remains in me and I in him,
he will bear much fruit;
apart from me you can do nothing.
If you remain in me and my words remain in you,
ask whatever you wish,
and it will be given you.

This is to my Father's glory,
that you bear much fruit,
showing yourselves to be my disciples.
John 15:5, 7, 8

Prayer, concluding with:

- Leader: Lord, we lay these concerns before you,
- All: For yours is the kingdom,
the kingdom of which these ministries are a part.
- Leader: Bring to pass all that you have ordained.
- All: Use us, Lord, in bringing it to fruition.
In Jesus name, Amen!
- All sing: "Jesus, with Your Church Abide" *Psalter Hymnal 508*
vv. 1, 2, 3, 5

Prayer for understanding of God's work in creation

Scripture

Reader 1: The Lord answered Job out of the storm. He said:
"Who is this that darkens my counsel with words without
knowledge?
Brace yourself like a man;
I will question you, and you shall answer me.
"Where were you when I laid the earth's foundation?
Tell me, if you understand.
Who marked off its dimensions?
Surely you know!
Who stretched a measuring line across it?
On what were its footings set,
or who laid its cornerstone—
while the morning stars sang together
and all the angels shouted for joy?
"Who shut up the sea behind doors . . .
when I said, 'This far you may come and no farther;
here is where your proud waves halt'?
"Have you ever given orders to the morning,
or shown the dawn its place. . . .
"Have you journeyed to the springs of the sea
or walked in the recesses of the deep. . . .
Have you comprehended the vast expanses of the earth?
Tell me, if you know all this."

Job 38: selected verses

All: "I am unworthy—how can I reply to you?
I put my hand over my mouth.
I spoke once, but I have no answer—
twice, but I will say no more."

"I know that you can do all things;
no plan of yours is thwarted.

You asked, 'Who is this that obscures my counsel without knowledge?'

Surely I spoke of things I did not understand,
things too wonderful for me to know. . . .

Therefore I despise myself
and repent in dust and ashes."

Job 40:4, 5; 42:1-6

Reader 2: The Wisdom that is Christ says,
"The Lord possessed me at the beginning of his work,
before his deeds of old;
I was appointed from eternity,
from the beginning, before the world began. . . .
I was there when he set the heavens in place,
when he marked out the horizon on the face of the deep,
when he established the clouds above
and fixed securely the fountains of the deep,
when he gave the sea its boundary
so that the waters would not overstep his command,
and when he marked out the foundations of the earth.
Then I was the craftsman at his side.
I was filled with delight day after day,
rejoicing always in his presence,
rejoicing in his whole world
and delighting in mankind."

Proverbs 8:22-31

Reader 1: O children of God,
be still and know that he is God.
His ways are not our ways.
His ways are past our understanding.

Prayer, concluding with:

Leader: Lord, we lay this concern before you.

All: For yours is the power,
the power that called all things into being.

Leader: We praise you for your work in creation.

All: We thank you for eyes to see its beauties
and minds to wonder at its intricacies.

Leader: Increase our awe for your work in creation;

All: And give us humility in the realization
that your ways are beyond our comprehension.
In Jesus name, Amen!

All sing: "God Moves in a Mysterious Way" Psalter Hymnal 434
vv. 1, 2, 5

Prayer for youth and for young-adult ministry

Scripture

Reader: O my people, hear my teaching;
listen to the words of my mouth.

I will open my mouth in parables,
I will utter things hidden from of old—
things we have heard and known,
things our fathers have told us.
We will not hide them from their children;
we will tell the next generation
the praiseworthy deeds of the Lord,
his power, and the wonders he has done.

He decreed statutes for Jacob
and established the law in Israel,
which he commanded our forefathers
to teach their children,
so the next generation would know them,
even the children yet to be born,
and they in turn would tell their children.
Then they would put their trust in God
and would not forget his deeds
but would keep his commands.

Psalm 78:1-7

Prayer, concluding with:

- Leader: Lord, we lay these concerns before you.
- All: For yours is the glory.
- Leader: You bring glory to yourself in showing yourself afresh to new generations.
- All: Help us to leave to them a heritage of faithfulness,
and to entrust them to your covenant love.
In Jesus name, Amen!
- All sing: "Tell Your Children" v. 1 Psalter Hymnal 588

The Service of Response

The confession: That which we hand down to our children is that which the church of all ages and places has confessed. Let us all now confess that faith in the words of the Apostles' Creed.

- *All sing: "Glory Be to the Father" Psalter Hymnal 635
- Offering: Christian Reformed World Relief
- Offertory: "Variations on 'Lord of All Hopefulness'" Jan Bender
- *All sing: "Love Divine, All Loves Excelling" Psalter Hymnal 568
vv. 1, 5
- *Benediction
- Postlude: "Toccata on 'Love Divine, All Loves Excelling'" Gerald Near

Participants

Pastor:	Rev. J. W. Postman
Associate Pastor:	Rev. B. J. Haan
Prayer Leaders:	
<i>a missionary:</i>	Irma Vander Aa
<i>a farmer:</i>	Mark Sybesma
<i>an educator:</i>	Lewis Arkema
Readers:	Joyce Maas, Charles Veenstra
Organist:	Joan Ringerwolde
Trumpeters:	Henry Duitman, Kent Rynders
Violinist:	Elayna Duitman
Vocal Soloist:	Kevin Hulstein
Senior Choir	
Choir Director:	Dale Grotenhuis
Choir Accompanist:	Kim Vander Berg
Liturgist:	Karen DeMol

MINUTES OF SYNOD 1991

WEDNESDAY MORNING, JUNE 12, 1991

First Session

ARTICLE 1

Rev. John W. Postman, pastor of First Christian Reformed Church of Sioux Center, Iowa, the convening church, as president pro tem, calls the assembly to order. He recognizes Rev. B. J. Haan, former president of Dordt College, and Dr. Karen De Mol, liturgist for the prayer service. The assembly unites in singing *Psalter Hymnal* 199, "I Am the Lord Your God." On behalf of the convening church, the president pro tem welcomes the delegates to Synod 1991 and offers an opening prayer.

ARTICLE 2

The president pro tem introduces Dr. John B. Hulst, associate pastor of First CRC, Sioux Center, Iowa, and president of Dordt College. Dr. Hulst welcomes the delegates to the Dordt College campus and briefly addresses synod. He assures the delegates of prayers for strength from the Holy Spirit, for direction from the Word of God that will enable them to promote the well-being of the church, and for the coming of the kingdom of God. He reads from Ephesians 4:1-16 and offers prayer. The assembly sings *Psalter Hymnal* 209, "Seek Ye First the Kingdom." Dr. Joan Ringerwole serves as organist.

ARTICLE 3

The president pro tem requests the general secretary, Rev. Leonard J. Hofman, to call the roll of delegates; the credentials of the forty-six classes indicate that the following delegates are present:

DELEGATES TO SYNOD 1991

Classis	Ministers	Elders
Alberta North	James C. Dekker Gordon H. Pols	Harry Cook Harry Groenewold
Alberta South	Jack M. Van de Hoef Jelle Tuininga	Anno Slomp Frits de Leeuw
Arizona	Gilbert J. Kamps Frederick J. Walhof	Kenneth W. Vanderlei Maas Vander Bilt
Atlantic Northeast	Kenneth Sanders Peter Vander Weide	Ernst Lutz Sidney Roorda
B.C. North-West	Barry Beukema John Boonstra	Geerlof Bomhof J. William Wikkerink
B.C. South-East	Martin J. Contant C. Harry Salomons	Fred Gietema August Bremer

Classis	Ministers.	Elders
Cadillac	Ronald Klimp Leonard T. Riemersma	William J. De Kryger Vertyn Schaap
California South	Andrew A. Cammenaga Donald J. Klop	Roger Vander Vliet Dirk Jasperse
Central California	Bruce A. Persenaire Clair Vander Neut	Melvin J. Mulder John W. Schoolland
Chatham	Jake Kuipers Wieger De Jong	George Vroom Harry Klomps
Chicago South	Neal Punt John D. Hellinga	Roger D. De Groot Henry W. Washington
Columbia	Calvin J. Aardsma D. Vance Hays	Herbert Roos Leonard A. Poot
Eastern Canada	David H. Kromminga A. Carel Geleynse	John Oegema Clarence Vander Heide
Florida	Michael H. Hofwegen William G. Vis	Harold W. Mulder Owen Baas
Georgetown	Calvin H. Bolt	Edward F. Streelman
Grand Rapids East	Robert C. Heerspink Morris N. Greidanus	Andrew L. Buist Clarence Menninga
Grand Rapids North	Joel R. Boot L. Bryce Mensink	David H. Engelhard Donald F. Oosterhouse
Grand Rapids South	Alvern Gelder Walter Swets	Jay J. Timmer Paul Ribbens
Grandville	Lambert J. Sikkema George G. Vink	Duard D. Warsen John Link
Greater Los Angeles	David L. Smit John Wanders	Ade Schierbeek John Branderhorst
Hackensack	Stanley E. Ver Heul Stanley J. Vander Klay	Gerrit Van Maanen Dolph Corradino
Hamilton	Vernon Geurkink Riemer Praamsma	Garry Dykstra Herman Proper
Holland	John Zantingh Mark A. Davies	Louis Andela Marvin Gritter
Hudson	Ronald De Young Richard J. Kuiken	Jerome Bush Donald D. Holwerda
Huron	Steve M. Schlissel Jerry J. Hoytema	Jacob D. Klaassen John Van Dorp
Iakota	Warren H. Lammers Daniel W. Brouwer	Hilbert Rumph Gary Vander Hart
Illiana	C. Eric Fennema Calvin L. Bremer	Melvin Vanden Bos James K. Van Drunen
Kalamazoo	Lugene A. Bazuin Robert Walter, Jr.	Donald Dykstra Ronald J. Betten
Lake Erie	Jae Sung Kim George F. Vander Weit	Larry J. Baker George B. Hettinger
Minnesota North	Wilbur L. De Jong	Theo Verbeek
Minnesota South	Thomas J. Niehof Kenneth D. Van De Griend	Terry Hammink Caspar Booy
Muskegon	Peter W. Brouwer John H. Engbers	Clarence Mast Bernie Top
Niagara	G. Bernard Dokter Peter E. Brink	Roger A. Westrate Herbert Boelens
Northcentral Iowa	John De Jong Jack B. Vos	Joe Drost Joe Veldhuizen
Northern Illinois	Gerald E. De Vries Brent Wassink	Clarence Henze Karl J. Bultsma, Sr.
	Roger A. Bouwman John F. Schuurman	Martin LaMaire Jack W. Kuiper

Classis	Ministers	Elders
Orange City	Aldon L. Kuiper	John F. Kreykes
	Jack M. Gray	Randy Hilbelink
Pacific Northwest	Bernard J. Van Ee	Jay Anema
	Louis Kerkstra	Lyle Vander Pol
Pella	Jason Chen	Orville Zylstra
	Daniel S. Sarkipato	Dean M. Ward
Quinte	Willis Van Groningen	Abe Wamsteeker
	Charles T. Fennema	Ralph Pypker
Red Mesa	W. Keith Bulthuis	Carl D. Kloosterman
	Michael J. Meekhof	Francis R. Mansfield
Rocky Mountain	John Van Regenmorter	Henry W. Brandsma
	Kenneth Eiten	Raphael Pranger
Thornapple Valley	James E. De Vries	William Sikma
	Roger G. Timmerman	Peter Paap
Toronto	Simon Wolpert	Henry Boehm
	Henry Lunshof	Wietse G. Posthumus
Wisconsin	Clifford E. Bajema	Milton Kuyers
	William G. Brouwers, Jr.	Fred Oosterhouse
Yellowstone	Jerrien Gunnink	Dick C. Flikkema
	William D. Vis	Robert Selles
Zeeland	Jacob W. Utvlugt	Bernie Ten Harmsel
	Esler L. Shuart	Peter Koster

ARTICLE 4

The president pro tem declares that synod is now constituted, and the assembly proceeds to elect officers by ballot.

The following are elected as officers:

President: Calvin H. Bolt

Vice President: Jack B. Vos

First Clerk: Morris N. Greidanus

Second Clerk: Peter W. Brouwer

ARTICLE 5

The general secretary calls the attention of delegates and visitors to the following matters:

I. Taping of synodical sessions

Synod 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 general secretary to be responsible for the storage and use of these materials, according to the job description of the general secretary.

The general secretary 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 general secretary, 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 1991 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):

A. 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 general secretary is responsible for the usage and storage of those audio recordings.

B. 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 general secretary of synod.

C. Visitor privileges

1. 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).

2. Video recordings are permitted provided the following restrictions are observed:

- a. Video cameras are permitted only at the entrances at the mezzanine level, not backstage or in the wings.
- b. Auxiliary lighting is not permitted.
- c. Videotaping is to be done unobtrusively (i.e., in such a way that it in no way inhibits or disturbs either the proceedings of synod, the synodical delegates, or other persons in the gallery).

ARTICLE 6

The president of synod, Rev. Calvin Bolt, expresses the appreciation of synod to the congregation of First Christian Reformed Church and to the president pro tem, Rev. John W. Postman, 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 in the opening session of Synod 1991. He also, on behalf of the officers, thanks the delegates for the con-

fidence placed in the four officers elected. He reads from Psalm 90:17 and asks the delegates to pray that God will lead them in their work at synod and help them to rejoice in and be excited about the Christian Reformed Church.

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 editor of *The Banner*, and the fraternal delegates who are present.

The general secretary welcomes and introduces fraternal delegates Rev. Ezekiel Nungala and Mr. Caleb Ahima from the Christian Reformed Church of Nigeria and Rev. Glenn D. Jerrell and Rev. Gerald I. Williamson from the Orthodox Presbyterian Church.

ARTICLE 9

The following schedule is adopted: morning session, 8:30-11:45; afternoon, 1:30-5:45; evening, 7:30-9:30; coffee breaks at 10:00 a.m., 3:30 p.m., and 9:30 p.m.

ARTICLE 10

The general secretary presents the Agenda Directory for Synod 1991, which contains a complete listing of every matter on the agenda for synodical action. He indicates where the materials may be found and to which advisory committee each item has been assigned.

ARTICLE 11

The general secretary presents the report of the Program Committee, which recommends the following advisory committees for Synod 1991:

Committee 1—Missions

Chairman: Wilbur L. De Jong; **reporter:** Milton Kuyers; **ministers:** Barry Beukema, C. Eric Fennema, D. Vance Hays, Gilbert J. Kamps, Steve M. Schlis sel, Kenneth D. Van De Griend, Jack M. Van de Hoef; **elders:** Henry Boehm, John Branderhorst, Henry W. Brandsma, Peter Paap, Ade Schierbeek, John W. Schoolland, Abe Wamsteeker; **faculty adviser:** Roger S. Greenway.

Committee 2—Publications and Interdenominational Matters

Chairman: John Zantingh; **reporter:** Gordon H. Pols; **ministers:** Jack M. Gray, Henry Lunshof, Thomas J. Niehof, John F. Schuurman, Roger G. Timmerman, Brent Wassink; **elders:** Owen Baas, Joe Drost, Dick C. Flikkema, Donald D. Holwerda, Clarence Mast, Clarence Vander Heide, Lyle Vander Pol, Gerrit Van Maanen; **faculty adviser:** David E. Holwerda.

Committee 3—Educational Matters

Chairman: John Van Regenmorter; **reporter:** Martin J. Contant; **ministers:** Jae Sung Kim, Donald J. Klop, Richard J. Kuiken, Neal Punt, Leonard T. Riemersma, John Wanders; **elders:** Dolph Corradino, Harry J. Groenewold, Clarence Menninga, Harold W. Mulder, Herman Proper, Paul Ribbens, Sidney Roorda, John Van Dorp; **faculty advisers:** James A. De Jong, Anthony J. Diekema.

Committee 4—Pastoral Ministries

Chairman: Stanley J. Vander Klay; **reporter:** C. Harry Salomons; **ministers:** Wieger De Jong, G. Bernard Dokter, John H. Engbers, Alvern Gelder, David L. Smit, Walter Swets, Simon Wolfert; **elders:** Geerlof Bomhof, Donald Dykstra, Dirk Jasperse, Carl D. Kloosterman, Anno Slomp, Melvin Vanden Bos, Kenneth W. Vander Lei, Joe Veldhuizen; **faculty adviser:** Melvin D. Hugen.

Committee 5—Synodical Services

Chairman: James E. De Vries; **reporter:** L. Bryce Mensink; **ministers:** William G. Brouwers, Jr., Gerald E. De Vries, Kenneth Eiten, Kenneth Sanders, Daniel S. Sarkipato, Clair Vander Neut; **elders:** Herbert Boelens, Jerome Bush, Garry Dykstra, Francis R. Mansfield, John Oegema, Hilbert Rumph, Roger Vander Vliet, J. William Wikkerink; **adviser:** Leonard J. Hofman.

Committee 6—Financial Matters

Chairman: Jacob W. Uitvlugt; **reporter:** Wietse G. Posthumus; **ministers:** Peter E. Brink, William D. Vis, William G. Vis, **elders:** Louis Andela, Jay Anema, August Bremer, Marvin Gritter, Edward F. Streelman, Jay J. Timmer, James K. Van Drunen, Theo Verbeek, George Vroom, Dean M. Ward, Henry W. Washington; **adviser:** Harry J. Vander Meer.

Committee 7—Church Order I: Women in Ecclesiastical Offices

Chairman: John D. Hellinga; **reporter:** Joel R. Boot; **ministers:** W. Keith Bulthuis, John De Jong, James C. Dekker, Louis Kerkstra, Aldon L. Kuiper, Willis Van Groningen, Stanley E. Ver Heul; **elders:** Frits de Leeuw, Martin LaMaire, Fred Oosterhouse, Leonard A. Poot, Verlyn Schaap, Bernie Ten Harmsel, Duard D. Warsen, Orville Zylstra; **faculty adviser:** Sidney Greidanus.

Committee 8—Church Order II

Chairman: Jerry J. Hoytema; **reporter:** George F. Vander Weit; **ministers:** John Boonstra, Andrew A. Cammenga, Bruce A. Persenaire, Esler L. Shuart, Jelle Tuininga, George G. Vink, Frederick J. Walhof; **elders:** Ronald J. Betten, Roger D. De Groot, William J. De Kryger, Clarence Henze, Jacob D. Klaassen, Ernst Lutz, Raphael Pranger, Ralph Pypker; **faculty adviser:** Henry De Moor, Jr.

Committee 9—Creation and Science

Chairman: Donald F. Oosterhouse; **reporter:** Vernon Geurkink; **ministers:** Calvin J. Aardsma, Jason Chen, Mark A. Davies, Charles T. Fennema, Robert

C. Heerspink, Ronald Klimp, David H. Kromminga, Robert Walter, Jr.;
elders: Caspar Booy, Harry Cook, David H. Engelhard, Randy Hilbelink,
John Link, Melvin J. Mulder, Gary Vander Hart; faculty adviser: Henry
Zwaanstra.

Committee 10—Youth Ministry

Chairman: A. Carel Geleynse; reporter: Calvin L. Bremer; ministers:
Roger A. Bouwman, Ronald De Young, Jake Kuipers, Michael J. Meekhof,
Riener Praamsma, Lambert J. Sikkema; elders: Larry J. Baker, Andrew L.
Buist, Karl J. Bultsma, Sr., Terry Hammink, Herbert Roos, Robert Selles, Wil-
liam Sikma, Bernie Top; faculty adviser: Melvin D. Hugen.

Committee 11—Appeals

Chairman: Eugene A. Bazuin; reporter: Clifford E. Bajema; ministers: Daniel
W. Brouwer, Jerrien Gunnink, Warren H. Lammers, Peter Vander Weide, Ber-
nard J. Van Ee, Michael H. Van Hofwegen; elders: Fred Gietema, George B. Het-
tinger, Harry Klomps, Peter Koster, John F. Kreykes, Jack W. Kuiper, Maas
Vander Bilt, Roger A. Westrate; faculty adviser: Henry De Moor, Jr.

Committee 12—Judicial Code

Chairman: Wietse G. Posthumus; Henry Ippel, Bert Slofstra, Sarah Cook,
William B. Weidenaar, Alvin L. Hoksbergen, Donald J. Griffioen, Robert J.
Jonker, Henry Van Drunen.

—Adopted

ARTICLE 12

President Calvin Bolt leads in prayer; synod adjourns at 11:35 a.m. to
meet in advisory committees. Synod will reconvene on Thursday at 8:30 a.m.

THURSDAY MORNING, JUNE 13, 1991

Second Session

ARTICLE 13

Rev. Jack B. Vos, vice president, announces *Psalter Hymnal* 185, "I Will
Extol You, O My God." He reads from Romans 15:1-13 and leads in opening
prayer.

The roll call indicates that all members are present.

The minutes of the session of June 12, 1991, are read and approved.

ARTICLE 14

The officers of synod announce the following appointments:

Arrangements for the synod banquet: Rev. Eugene Bazuin, chairman, Rev.
David Kromminga, and Rev. Carl E. Zylstra (minister from Orange
City, Iowa)

Devotions Committee: Rev. G. Bernard Dokter

Reception Committee: Elder Maas Vander Bilt and Rev. Jerrien Gunnink

Sergeant at Arms: Elder Jacob D. Klaassen

ARTICLE 15

Advisory Committee 12, *Judicial Code*, Elder Wietse G. Posthumus reporting, presents the following:

I. Personal Appeal of Florence Kuipers, Ph.D.

A. Material: Personal Appeal of Dr. F. Kuipers

B. Recommendation

That synod not invoke the Judicial Code with respect to the personal request of Dr. Florence Kuipers to revise a decision of Synod 1990, as contained in her memorandum of March 12, 1991, because Dr. Kuipers's request does not raise either (1) allegations of alleged offenses in practice against the Word of God, the confessions of the church, or the Church Order or (2) issues which concern persons, not their views on issues and programs, as required by Rules for Synodical Procedure V, C.

The committee's decision is not intended to prevent Dr. Kuipers from presenting her personal overture to Synod 1991 for revision of a decision of Synod 1990.

—*Adopted*

II. Personal Appeal of Ms. Gien Janssens

A. Material: Personal Appeal of Ms. G. Janssens

B. Recommendation

That synod invoke the Judicial Code with respect to the matters described in the letter of Ms. Gien Janssens dated March 11, 1991, refer the matter to the Judicial Code Committee for hearings, and defer a decision on such matters until the Judicial Committee can make a recommendation with respect thereto.

—*Adopted*

III. Washington, Pennsylvania, CRC

A. Material: Overture 86, pp. 525-27

B. Recommendation

That synod not invoke the Judicial Code with respect to Overture 86 of the Washington, Pennsylvania, CRC inasmuch as the appellant (William Hodgkiss) has acquiesced in the decision of Synod 1990 and the appeal process cannot be continued solely and exclusively by the council of the Washington, Pennsylvania, CRC.

—*Adopted*

IV. Washington, Pennsylvania, CRC

A. Material: Printed Appeal 1, pp. 530-31

B. Recommendation

That synod not invoke the Judicial Code with respect to Printed Appeal 1 of the Washington, Pennsylvania, CRC and that Printed Appeal 1 be processed in the usual manner by Synod 1991.

—*Adopted*

V. Washington, Pennsylvania, CRC

- A. *Material:* Printed Appeal 2, pp. 531-33

B. *Recommendations*

1. That synod invoke the Judicial Code with respect to Printed Appeal 2 of the Washington, Pennsylvania, CRC and refer the matter to the Judicial Code Committee for hearing.

—*Adopted*

2. That Classis Lake Erie continue to deal pastorally with all members of the Washington, Pennsylvania, CRC to work toward the unity of that church. This recommendation is referred to Advisory Committee 11.

ARTICLE 16

Synod adjourns at 9:30 a.m. so that delegates may continue to work in advisory committees. Synod is scheduled to reconvene at 7:30 p.m. Rev. Morris Greidanus, first clerk, leads in closing prayer.

THURSDAY EVENING, JUNE 13, 1991

Third Session

ARTICLE 17

The president of synod announces that Rob Voortman, son of Mr. and Mrs. Harry Voortman of Burlington, Ontario, suffered serious injuries in an accident Saturday. He remains in a coma following brain surgery. Rev. Peter W. Brouwer, second clerk, reads from Isaiah 12:1-6 and leads in opening prayer, especially remembering Rob and his family. He announces *Psalter Hymnal* 561, "Rejoice, O Pure in Heart."

The general secretary welcomes and introduces Prof. Egbert Schuurman and Rev. Johan C. Schaeffer from the Netherlands Reformed Churches.

ARTICLE 18

Advisory Committee 1, *Missions*, Elder Milton Kuyers reporting, presents the following:

I. Back to God Hour

- A. *Material:* Report 1, pp. 17-28 (except Section IV, D-F)

B. *Recommendations*

1. That synod grant the privilege of the floor to its president, Dr. Calvin P. Van Reken; its director of ministries, Dr. Joel Nederhood; and its executive director, Mr. David Vander Ploeg, when Back to God Hour matters are discussed.

—*Granted*

2. That synod grant the request that Rev. Juan Boonstra be permitted to address synod on behalf of the Back to God Hour.

—Adopted

II. Home Missions

A. Materials

1. Report 4, pp. 67-91 (except Section X, F-H)
2. Report 4-A, Section I, p. 589

B. Recommendations

1. That synod grant the privilege of the floor to Home Missions' president, Rev. Jack Stulp; executive director, Rev. John A. Rozzeboom; and director of finance, Mr. Jack Heinen, when matters pertaining to Home Missions are discussed.
2. That synod grant permission for Home Missions to give a "GATHERING" update at one of the sessions of synod.

—Adopted

III. World Ministries

A. Material: Report 5, pp. 93-125 (except II, C, 7-9; II, D; III, H; IV, D; V, D-F)

B. Recommendations

1. That synod grant the privilege of the floor to Board of World Ministries (BWM) president, Rev. Charles Terpstra; executive director, Dr. Peter Borgdorff; director of CRWRC-U.S., Mr. John De Haan; and international director of World Missions, Rev. William Van Tol, when matters pertaining to the Board of World Ministries are discussed.
2. That permission be granted for the missionaries of both CRWM and CRWRC who are present at synod to be presented to and acknowledged by synod.
3. That synod approve the following nominees to represent CRWM-U.S. on the Board of World Ministries from September 1, 1991, to August 31, 1992:
Dr. Everett Van Reken
Mr. Stanley Ellens
Rev. Kenneth Van Wyk
Rev. Lester Van Essen, alternate
4. That synod approve the following nominees to represent CRWM-Canada on the Board of World Ministries from September 1, 1991, to August 31, 1992:
Mrs. Ruth Krabbe
Rev. Jacob A. Quartel
Rev. Ronald Fisher, alternate

—Adopted

—Adopted

5. That synod approve the following nominees to represent CRWRC-U.S. on the Board of World Ministries from September 1, 1991, to August 31, 1992:

Mr. Lou Haveman
Mr. Richard Kuiken
Mr. Martin Sterk
Rev. Harvey Baas, alternate

—*Adopted*

6. That synod approve the following nominees to represent CRWRC-Canada on the Board of World Ministries from September 1, 1991, to August 31, 1992:

Mr. Clarence Tuin
Mr. Co Zondag
Mr. Wybe Bylsma, alternate

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 26.)

ARTICLE 19

Advisory Committee 11, *Appeals*, Rev. Clifford E. Bajema reporting, presents the following:

I. Washington, Pennsylvania, Printed Appeal 2

A. Material: Printed Appeal 2, pp. 531-33

B. Background (see Art. 15)

Synod on June 13, 1991, accepted the recommendation of the Judicial Code Committee of the CRC to invoke the Judicial Code with respect to the aforementioned appeal (Advisory Committee Report 12-A, June 12, 1991, Part V).

Synod further referred to Advisory Committee 11, Appeals, the following, which formed the second portion of the recommendation of the Judicial Code Committee: "That Classis Lake Erie continue to deal pastorally with all the members of the Washington CRC and to work toward unity of that church."

C. Recommendation

The appeals advisory committee recommends the following to synod:

That the Judicial Code Committee* of the CRC be called into session forthwith and that said committee hear Printed Appeal 2 of the Washington, Pennsylvania, CRC and present its recommendation to Synod 1991 for its response.

Grounds:

1. For the appeals committee to issue a recommendation to (a) return the council to full office or (2) sustain Classis Lake Erie in its decision to suspend or (c) maintain the temporary suspension of the officers would, to some degree, be making a partial and premature decision for the Judicial Code Committee.

2. Pastoral consideration of the matter indicates that further delay could be destructive to Washington, Pennsylvania, CRC and severely jeopardize its existence.

*Note: If it is impossible for certain members of the Judicial Code Committee to be present, the advisory committee suggests that the officers of synod appoint replacements for them on an ad hoc basis.

A motion is made to recommit the recommendation to the advisory committee with the mandate to consider the option of having the Judicial Code Committee report to the Synodical Interim Committee (SIC) and the SIC act on behalf of synod.

—Adopted

(The report of Advisory Committee 11 is continued in Article 22.)

ARTICLE 20

Advisory Committee 6, *Financial Matters*, Elder Wietse G. Posthumus reporting, presents the following:

I. Ministers' Pension Fund—adequacy of pensions

A. Materials

1. Report 13, XVI, p. 187
2. Special communication from Pension Fund committees

B. Background

Synod 1990 instructed the Pension Fund committees as follows:

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.
2. That the committee present its recommendations to Synod 1991 with an analysis of costs and quotas required.

(Acts of Synod 1990; p. 697)

The Pension Fund committees were unable to complete their work in time for inclusion in the printed agenda. The general secretary informed the committees that they could include their recommendations only by way of a special communication and that the recommendations of the communication could be placed on the agenda only by a majority vote of synod.

C. Recommendation

That the special communication received from the Pension Fund committees be declared legally before synod. If this matter is placed on the agenda, copies of the communication are to be distributed to all the delegates.

Ground: The suggested inequities between the old- and new-plan pensions in the Pension Fund committees' special communication warrant an examination at this time.

—*Adopted*

A motion is made to assign this communication to Advisory Committee 6, *Financial Matters*.

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 78.)

ARTICLE 21

Advisory Committee 3, *Educational Matters*, Rev. Martin J. Contant reporting, presents the following:

I. Representation at synod

A. *Material:* Report 2-A, p. 536

B. *Recommendation*

That synod grant the privilege of the floor to the president of the Calvin College and Seminary Board of Trustees, Mr. Jack De Korne, and the secretary of the board of trustees, Mr. Daniel R. Vander Ark, when matters pertaining to the college and seminary are presented, and to Mr. Jay Morren when the governance proposal is considered.

—*Granted*

II. New appointments to the seminary faculty

A. *Materials*

1. Report 2, pp. 32-33
2. Report 2-A, p. 536

B. *Recommendations*

1. That synod interview Dr. Ronald J. Feenstra with a view to approving his appointment to the Heritage Chair for Doctoral Studies as Associate Professor of Systematic and Philosophical Theology for three years, commencing with the 1992 academic year.

- a. That this interview be scheduled for Friday, June 14, 1991, 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 Rev. Clifford Bajema serve as primary questioner with a maximum time of thirty minutes.
 - 2) That questions be allowed from the delegates for maximum time of thirty minutes.

- b. That synod approve the appointment of Dr. Ronald J. Feenstra upon satisfactory interview.

—Adopted

2. That synod interview Dr. Richard Muller with a view to approving his appointment to the P. J. Zondervan Chair for Doctoral Studies as Professor of Historical Theology for three years, commencing with the 1992 academic year.
- a. That this interview be scheduled for Friday, June 14, 1991, at 8:30 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 Dr. Harry Groenewold serve as primary questioner with a maximum time of thirty minutes.
 - 2) That questions be allowed from the delegates for maximum time of thirty minutes.
- b. That synod approve the appointment of Dr. Richard Muller upon satisfactory interview.

—Adopted

III. Appointments and reappointments to the seminary faculty and staff

A. Material: Report 2, pp. 33-35

B. Recommendations

1. That synod approve the following appointment on the staff of Calvin Seminary.

Dr. Roger S. Greenway, Professor of Missiology, as Dean of Students for three years.

—Adopted

2. That synod approve the following reappointments to the faculty and staff of Calvin Seminary:

- a. Dr. Harry Boonstra as Theological Librarian and Assistant Director of the Library for Seminary-related Matters for two years.
- b. Dr. Henry De Moor as Associate Professor of Church Polity and Church Administration for two years.
- c. Dr. Richard C. Gamble as Director of the H. Henry Meeter Center and as Professor of Historical Theology for four years.
- d. Rev. Wilbert M. Van Dyk as Academic Dean and as Associate Professor of Homiletics for two years.
- e. Mr. William J. Boer as the seminary's officer for business and finance for four years.

—Adopted

IV. Retirement of a member of the Calvin Seminary faculty

A. Material: Report 2-A, p. 536

B. Recommendations

1. That synod confirm the action of the Board of Trustees in granting retirement to Dr. Theodore Minnema and conferring on him the appropriate title of Professor of Philosophical and Moral Theology, Emeritus.

—Adopted

2. That the services of Dr. Minnema be recognized with appreciation at a synodical dinner to be held on Tuesday, June 18, 1991.

—Adopted

V. Candidates

A. Material: Candidacy profiles

B. Recommendations

1. That synod declare the following persons, who have received the recommendation of the seminary faculty and the Board of Trustees, to be candidates for the ministry of the Word in the Christian Reformed Church:

Ackerman, Daniel R.	Romero, Ezequiel N.
Chan, Kwan Timothy	Van Milligen, Thomas Jeffrey
De Jong, Frederick	Andrew Van Wyk, Case Gilbert
Deckinga, Mark Dennis	Vander Klay, Paul Henry
Devadatta, Daniel	Vander Meulen, Derrick John
Elgersma, Nathaniel J.	Vanderwerf, Walter Henry
Guter, Frank C.	Vellenga, Peter John
Huisman, Robert	Verhulst, Eric B.
Huizinga, Thomas Henry	Verhulst, Peter T.
Klazinga, James Dennis	Visser, Dale William
Kok, Joel Edward	Walters, Curtis Alan
Kuiken, Russell John	Weima, Jeffrey A. D.
Marcusse, Edward J.	Witteveen, Frederick John
Medendorp, John William	Zandstra, Gerald L.

—Adopted

2. That synod declare the above candidates eligible for call to the churches on June 28, 1991.

—Adopted

3. That synod declare the following to be candidates for the ministry of the Word in the Christian Reformed Church contingent upon the completion of their academic requirements:

Brouwer, Mark Kendall	Kauffman, Timothy Dean
Camarigg, Alan Lee	Murrell, Samuel Clifford
Dykstra, Daniel Scott	Tuinenga, Peter Dennis
Greenway, Roger Scott	Van Schelven, Kenneth M. B.

—Adopted

4. That synod extend the candidacy of the following persons for one year:

De Vries, John William
Hewitt, Mark Gordon
Koning, Kenneth Dale
Martinez, Albert

—Adopted

5. That Mr. Daniel R. Ackerman be permitted to address synod on behalf of the candidates on Friday, June 14, at a designated time.

—Adopted

6. That synod designate one of its officers to respond to Mr. Ackerman's remarks.

—Adopted

VI. New appointments to college faculty and staff positions

A. Materials

1. Report 2, pp. 35-36
2. Report 2-A, pp. 539-40

B. Recommendations

1. That synod approve the following new *regular* appointments:

- a. Cathleen S. Bouwsma, M.S.N., Instructor in Nursing (reduced load)
- b. Randall J. Brouwer, M.S.E.E., Assistant Professor of Engineering
- c. Debra L. Freeberg, M.A., Associate Professor of Communication Arts and Sciences
- d. Hye Sook Kim, D.M.A., Assistant Professor of Music
- e. Michelle R. Loyd-Paige, Ph.D., Assistant Professor of Sociology
- f. Christopher McGrath, M.A., Instructor in Spanish
- g. Ronald J. Sjoerdsma, M.A., Assistant Professor of Education
- h. Steven R. Timmermans, Ph.D., Associate Professor of Education
- i. Peter Vande Guchte, Ed.D., Professor of Business
- j. Steven H. Vander Leest, B.S.E., Instructor in Engineering
- k. Steven K. Vander Veen, M.B.A., Assistant Professor of Business
- l. Marjorie A. Viehl, Ph.D., Professor of Nursing

—Adopted

2. That synod approve the following new adjunct-faculty appointment:
Charles Smith, M.M., Ed.D., Adjunct Professor of Music for duration of his appointment as Director of Calvin Alumni Choir

—Adopted

3. That synod approve the following new *term* appointments:

- a. Wayne A. Block, M.E., Instructor in Engineering for one year
- b. Terry L. Eves, M.A.R., Assistant Professor of Religion and Theology for one year
- c. Debora Kiekover, M.A., Instructor in Business for two years
- d. Martin Klauber, Ph.D., Assistant Professor of History for one year
- e. Henry M. Luttkhuizen, M.A., Instructor in Art for two years

- f. Leslie A. Mathews, M.A., Assistant Professor of French for one year (reduced load)
- g. Howard C. McConaughy, Ph.D., Assistant Professor of English for one year
- h. John Zwart, Ph.D., Visiting Associate Professor of Physics for one year

—*Adopted*

- 4. That synod approve the following new administrative appointment:
Randall J. Buursma, M.A., Instructor in the Academic Support Program (with faculty status) for two years

—*Adopted*

VII. Reappointments with tenure

A. Materials

- 1. Report 2, p. 36
- 2. Report 2-A, p. 540

B. Recommendation

That synod approve the following reappointments with tenure (italics indicate a raise in rank):

- 1. Richard G. De Jong, S.M., Sc.D., Professor of Engineering
- 2. Stanley L. Haan, Ph.D., *Professor of Physics*
- 3. Lee P. Hardy, M.A., Ph.D., M.A., *Professor of Philosophy*
- 4. Daniel R. Miller, M.A., Ph.D., *Professor of History*
- 5. Richard A. Nyhof, M.S., Ph.D., *Professor of Biology*
- 6. John R. Schneider, Ph.D., *Professor of Religion and Theology*
- 7. Gary W. Talsma, M.S., Ph.D., *Professor of Mathematics*
- 8. Marvin Vander Wal, M.S.E., P.E., Associate Professor of Engineering
- 9. Charles R. Young III, M.Div., Ph.D., *Professor of Art*
- 10. Lambert P. Zuiderwaart, Ph.D., *Professor of Philosophy*

—*Adopted*

VIII. Reappointments to the faculty and staff

A. Materials

- 1. Report 2, pp. 36-37
- 2. Report 2-A, p. 540

B. Recommendations

- 1. That synod approve the following *regular* reappointments (italics indicate a raise in rank):
 - a. Faculty
 - 1) Joel C. Adams, M.S., Ph.D., Assistant Professor of Computer Science
 - 2) Roy M. Anker, M.A., Ph.D., Professor of English
 - 3) Cheryl Kreykes Brandsen, M.S.W., Assistant Professor of Social Work
 - 4) W. Dale Brown, M.A., Ph.D., Associate Professor of English
 - 5) David A. Cook, M.S.Acc., C.P.A., Associate Professor of Business
 - 6) David H. De Heer, Ph.D., Professor of Biology

- 7) Sharon A. Etheridge, M.S.N., Assistant Professor of Nursing
- 8) Glenn W. Fetzer, M.A., M.Phil., Ph.D., *Associate Professor of French*
- 9) Robert S. Fortner, M.A., Ph.D., Professor of Communication Arts and Sciences
- 10) Susan V. Gallagher, Ph.D., *Professor of English*
- 11) Terry M. Gray, Ph.D., Associate Professor of Chemistry
- 12) Roland G. Hoksbergen, M.A., Ph.D., Associate Professor of Economics for one year
- 13) Gertrude A. Huizenga, M.A., M.Mus., Ph.D., *Professor of Music* for one year (reduced load)
- 14) Allen H. Koop, M.S., Ph.D., Associate Professor of Biology
- 15) Janice B. Koop, M.S., Ph.D., Professor of Mathematics
- 16) Myra J. Kraker, M.A., Ph.D., *Professor of Education*
- 17) D. John Lee, M.S., Ph.D., *Associate Professor of Psychology*
- 18) Karen Carlson Muyskens, Ph.D., Assistant Professor of Chemistry (reduced load)
- 19) Mark A. Muyskens, Ph.D., Assistant Professor of Chemistry (reduced load)
- 20) Jeffry R. Pettinga, M.A., Assistant Professor of Physical Education
- 21) Arden R. Post, M.Ed., Ed.D., *Professor of Education*
- 22) Brian M. Post, M.S.E.E., Assistant Professor of Engineering
- 23) Anna Greidanus Probes, M.F.A., Assistant Professor of Art
- 24) Gary D. Schmidt, M.A., Ph.D., Associate Professor of English
- 25) Stephen T. Simpson, M.B.A., Ed.D., Professor of Business
- 26) Steven D. Steenwyk, M.S., Ph.D., Associate Professor of Physics
- 27) William R. Stevenson, Jr., M.A., Ph.D., Associate Professor of Political Science
- 28) Janna L. Ter Molen, M.S., *Assistant Professor of Physical Education*
- 29) James Vanden Bosch, M.A., M.A., Associate Professor of English
- 30) Scott H. Vander Linde, M.A., Ph.D., *Associate Professor of Economics*
- 31) William E. Van Vugt, M.A., Ph.D., *Associate Professor of History*
- 32) Dean A. Ward, M.A., Ph.D., *Professor of English*
- 33) James D. Wilkins, M.A., Ph.D., Assistant Professor of French
- 34) Mark F. Williams, M.A., Ph.D., *Professor of Classical Languages*
- 35) Xiang Dong Ye, M.S., Ph.D., Associate Professor of Mathematics

b. Administrators and professional staff

- 1) Robert A. Berkhof, M.S., Director of Development for four years
- 2) William J. Boer, M.S., M.B.A., Vice President for Administration and Finance for four years (with faculty status)
- 3) Jeanette Bult De Jong, M.Ed., Vice President for Student Affairs for four years (with faculty status)
- 4) Evelyn J. Diephouse, M.Ed., Registrar for four years (with faculty status)
- 5) James H. Quist, A.B., C.P.A., Controller for four years
- 6) Steven R. Timmermans, M.A., Ed.S., Ph.D., Director of the Academic Support Program for two years (with faculty status)
- 7) Gordon L. Van Harn, M.S., Ph.D., Provost for three years (with faculty status)

—Adopted

2. That synod approve the following extensions of appointment:

a. Faculty

Steven J. Wykstra, M.A., Ph.D., Professor of Philosophy for one year

b. Administrators

- 1) Roger D. Griffioen, Ph.D., Dean for the Natural Sciences and Mathematics and for the Contextual Disciplines for one year (with faculty status)
- 2) Janice B. Heerspink, M.A., Tutor Coordinator and Instructor in the Academic Support Program for two years (with faculty status)
- 3) Beverly H. Morrison, Ph.D., Instructor in the Academic Support Program for two years (with faculty status)

—Adopted

3. That synod approve the following term reappointments (italics indicate a raise in rank):

- a. Joel W. Cannon, Ph.D., *Associate Professor* of Physics for one year
- b. Edward E. Ericson III, M.A., Instructor in History for one year
- c. John T. Netland, Ph.D., Assistant Professor of English for one year
- d. Barbara K. Olson, M.A., Assistant Professor of English for one year
- e. Mark R. Talbot, Ph.D. candidate, Assistant Professor of Philosophy for one year
- f. Richard J. Van Andel, M.S., Assistant Professor of Engineering for one year
- g. Susan J. Vanden Berg, M.A.T., Assistant Professor of Nursing for two years
- h. Yvonne H. Van Ee, M.A.T., doctoral candidate, Associate Professor of Education for two years
- i. Carol L. Vermeulen, M.S., M.F.A., Instructor in Art for one year
- j. Thomas J. Weeda, M.A., Assistant Professor of Economics for one year

—Adopted

IX. Retirement of members of the Calvin College faculty

A. *Material: Report 2-A, p. 538*

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 College faculty:

- a. Edgar G. Boevé, M.S.D., Professor of Art, Emeritus
- b. Philip R. Lucasse, Ph.D., Professor of Education, Emeritus
- c. Donald Oppewal, Ph.D., Professor of Education, Emeritus
- d. Charlotte F. Otten, Ph.D., Professor of English, Emerita
- e. Ruth K. Rus, M.M., Associate Professor of Music, Emerita
- f. Carl J. Sinke, Ph.D., Professor of Mathematics, Emeritus
- g. Gordon J. Spykman, D.Th., Professor of Religion and Theology, Emeritus

Adopted

2. That the services rendered by the named retirees be recognized with appreciation at a synodical dinner to be held on Tuesday, June 18, 1991.

—Adopted

X. Twenty-fifth anniversary of appointment to the faculty of Calvin College

- A. *Material:* Report 2-A, p. 539

B. *Recommendation*

That synod recognize the following with appreciation upon the twenty-fifth anniversary of their appointment to the Calvin College faculty:

1. David J. Holquist, Ed.S., Professor of Communication Arts and Sciences
2. Ralph J. Honderd, Ph.D., Professor of Physical Education
3. Chris Stoffel Overvoorde, M.F.A., Professor of Art
4. John W. Worst, Ph.D., Professor of Music

—Adopted

XI. Personal Appeal of Mr. John Bouwers

A. *Materials*

1. Personal Appeal of Mr. John Bouwers
2. Evaluation reports of field work

B. *Background*

Mr. John Bouwers is appealing a decision of the Calvin Board of Trustees which requires him to spend his last year in residence at Calvin Seminary in order for him to be declared eligible as a candidate in the Christian Reformed Church. Mr. Bouwers attended Calvin Seminary in his junior year and then transferred to Mid-America Reformed Seminary. He feels he has met the requirements of the rule and requests synod to waive the rule by way of exception.

Though Mr. Bouwers is not requesting a change in the synodical rule which states that seminarians who have attended other seminaries are required to spend their senior year at Calvin Theological Seminary, synod is reminded that four recent overtures to revoke the rule have not been sustained, on the following grounds:

1. The CRC is committed to a denominational seminary because through it the church has a significant role in preparing and evaluating prospective candidates for CRC ministry.
2. The one-year Special Program for Ministerial Candidacy (SPMC) has proven to be an effective alternative for those choosing to receive part of their education at another seminary.
3. The evaluation by the faculty and the Board of Trustees provides the denomination with a uniform standard of evaluation.

(*Acts of Synod, 1987, p.609*)

C. *Recommendation*

That synod not sustain the appeal of Mr. John Bouwers to be declared an exception to Church Order Supplement Article 6, which states that "students having studied theology at other seminaries shall at least take the senior year

at our seminary before they shall be declared eligible for call in our churches" (*Acts of Synod*, 1924, p. 38).

Ground: Without the final year of residence at Calvin Seminary, neither the faculty nor the Board of Trustees nor the synod has an adequate means for evaluating a potential candidate's fitness for ministry.

—Adopted

Note: Mr. John Bouwers requested permission to address synod to personally present his appeal. The committee did not accede to this request.

(The report of Advisory Committee 3 is continued in Article 33.)

ARTICLE 22

(The report of Advisory Committee 11 is continued from Article 19.)

Advisory Committee 11, *Appeals*, Rev. Clifford E. Bajema reporting, presents the following:

I. Committee to Study the Appeal Process

A. *Material:* Report 17, Appendix, pp. 226-40

B. *Observations*

1. The Committee to Study the Appeal Process, in complying with the instructions of Synods 1988 and 1989, came to the following conclusion: that both Article 30 and its supplements had to be revised to clarify the whole matter of appeals and that the supplement to Article 28 had to be altered, with the material on appeals being placed in a thoroughly revised Section V of the Rules for Synodical Procedure.
2. It should be noted that the proposed revision of Article 30 and its supplement covers areas of appeal not previously provided for, i.e., appeal from a Board of Trustees' recommendation by a candidate or appeals from decisions, acts, or courses of conduct of agencies, boards, or committees of the CRC.
3. It should also be noted that Recommendations A and C bear a very direct relationship to each other, as do Recommendations B and D. All of these recommendations are interrelated and should be adopted as a set.

C. *Recommendations*

1. That the privilege of the floor be granted to Mr. Donald Oosterhouse, chairman of the study committee.
2. That synod adopt Recommendations A, B, C, D (pp. 228-40) with the following amendments:
 - a. That point 6 on page 232 of the study-committee report be amended by the addition of the following statement, in parentheses, following the words "other members of the church": (An individual who does not

meet the material or personal standard may attempt to get his/her council to make the appeal.)

- b. That "d" (on lines 5-7, p. 234) be amended to read as follows: when either party to the dispute requests a judicial hearing and the assembly consents or when the assembly first hearing the charges determines to constitute a formal hearing.

Similarly, that "d" (under Article 1-b, p. 234) be amended to read as follows: when a judicial hearing is requested by one of the parties and the assembly consents or when the assembly before which the charges first are filed determines that the matter is of such importance as to require a formal hearing.

- c. That Article 1-a (4), p. 235 be amended to read as follows: Written charges brought by a complainant against a respondent alleging an offense in profession or practice against the Word of God, the doctrinal standards, or the Church Order shall, upon the request of either the complainant or the respondent for a judicial hearing, be deemed to require formal adjudication unless the assembly shall defer the process of formal adjudication for a reasonable time while it applies spiritual means to the matter. Where neither the complainant nor the respondent requests a formal judicial hearing, that assembly before whom the charges are first filed shall determine whether or not to constitute a judicial hearing, in accordance with the provisions herein set out.

Ground: These recommendations organize the entire matter of appeals, including appeals relative to the actions of agencies, boards, and committees of the church, in a way that clearly sets forth the various provisions of the appeal process as they are found in Articles 28 and 30 of the Church Order, their supplements, and the Rules for Synodical Procedure of the Christian Reformed Church.

3. That these proposals, if adopted, be submitted to Synod 1992 for ratification. A motion carries to refer the report back to the advisory committee.

(The report of Advisory Committee 11 is continued in Article 44.)

ARTICLE 23

The general secretary gives instruction on the voting procedure for the master ballot; delegates vote on Ballot 1.

ARTICLE 24

The evening session is adjourned. The president of synod leads in closing prayer.

FRIDAY MORNING, JUNE 14, 1991 Fourth Session

ARTICLE 25

The assembly unites to sing *Psalter Hymnal* 231, "How Great Is the Love of the Father." The president reads Philippians 2:1-11 and leads in prayer.

The roll call shows that all members are present.

The minutes of the sessions of June 13, 1991, are read and approved.

ARTICLE 26

(The report of Advisory Committee 1 is continued from Article 18.)

The president welcomes Dr. Joel Nederhood, director of ministries of the Back to God Hour. Dr. Nederhood introduces Rev. Juan Boonstra, Spanish-language minister of the Back to God Hour, who addresses synod. Rev. Boonstra will retire this year after having served twenty-five years with the Back to God Hour. The president responds, expressing gratitude to Rev. Boonstra for his faithful ministry and wishing him God's blessing in his retirement. Delegates respond with a standing ovation. The assembly sings *Psalter Hymnal* 462, "Amazing Grace—How Sweet the Sound."

ARTICLE 27

The president welcomes and introduces Rev. John A. Rozeboom, executive director of Home Missions, who addresses synod, giving a "GATHERING" update.

He introduces the following home-missionary delegates: Rev. Frederick J. Walhof, Hope Community CRC, Flagstaff, AZ; Rev. Calvin J. Aardsma, Knollbrook CRC, Corvallis, OR; Rev. Stanley E. Ver Heul, Community CRC, Los Angeles, CA; Rev. Jae Sung Kim, Korean CRC, Kalamazoo, MI; Rev. Jason Chen, campus minister, University of Iowa and Chinese Church, Iowa City, IA; Willis Van Groningen, campus pastor, Geneva Fellowship, Queens University, Kingston, ON; Michael J. Meekhof, Zuni, NM, CRC; Clifford E. Bajema, campus minister, Geneva Chapel, Madison, WI.

Rev. Van Groningen and Rev. Ver Heul briefly address synod, describing their work as home missionaries. The president of synod responds.

ARTICLE 28

The president introduces Rev. Peter Borgdorff, executive director of World Ministries, who addresses synod. He introduces the film *Operation Coconut*, which features the work of Christian Reformed World Missions and World Relief in the Philippines as seen from the perspective of Philip Glewen, thirteen-year-old son of missionaries Arlyn and Lois Glewen. Rev. Borgdorff recognizes Rev. William Van Tol, international director of World Missions, and Mr. John De Haan, director of World Relief. He also recognizes Dr. James C. and Mrs. Mary Ann De Young, who are home on furlough from the Philippines and present at synod, and elder delegate Rev. Maas Vander Bilt, who recently retired after having served for thirty-five years on the foreign mission field and is now serving as regional representative, southwestern United States, for World Missions. The president of synod responds.

(The report of Advisory Committee 1 is continued in Article 47.)

ARTICLE 29

Advisory Committee 4, *Pastoral Ministries*, Rev. C. Harry Salomons reporting, presents the following:

I. Chaplain Committee

It was the privilege of Advisory Committee 4 to have Rev. Harold Bode, executive director of the Chaplain Committee, share with it his vision concerning the limitless opportunities to become involved in chaplaincy and our ability as a denomination to respond to them. He gave us a deep sense of gratitude for those synods of past years that had the courage and insight to meet the challenge placed before them. As a result, our denomination, which is relatively small in numbers, has an inordinate amount of influence in the area of chaplaincy, the proof of which lies in the fact that our executive director was chosen to be the new chairperson of the National Conference on Ministry to the Armed Forces (NCMAF) for 1991.

Rev. Bode attributed his appointment to the respect which our denomination has earned in this kind of ministry. As a committee, however, we feel that our success as a denomination is due just as much to the fact that Rev. Harold Bode, assistant executive director Dr. Melvin Flikkema, and those who work with them enthusiastically embody the vision of the church and expand our understanding of it.

A. *Material:* Report 6, pp. 127-37 (except Section VIII)

B. *Recommendations*

1. That Rev. Harold Bode, executive director, and Dr. Melvin Flikkema, assistant executive director, be permitted to speak at synod on matters affecting the Chaplain Committee.
—Granted
2. That the chaplains who are available while synod is in session be presented to synod after the noon recess on June 14, 1991, and that two of them be allowed to speak briefly to synod.
—Adopted

II. Synodical Committee on Race Relations

If the influence of SCORR has grown within our denomination, part of the reason for this growth surely must be sought in the energy which its present executive director, Mr. Bing Goei, brings to his job. This advisory committee was struck by his conviction that SCORR not only serves the ethnic minorities within our denomination but also helps the whole denomination gain a much larger and more biblical vision of the makeup of the church universal. Moreover, he persuaded us to see the work of SCORR as a biblical imperative with regard to love and justice instead of just another affirmative-action program. For this we give him our thanks.

A. *Materials*

1. Report 16, pp. 201-09 (except Section VI, B and G)
2. Communication 6 (Attachment 1)

B. Recommendations

1. That SCORR's executive director, Mr. Bing Goei, and board member Mr. Henry Washington be granted the right of the floor when matters pertaining to SCORR are discussed.

—*Granted*

2. That synod note the twentieth anniversary of SCORR by
 - a. Celebrating the Christian Reformed Church in North America's desire to be a church of all nations.
 - b. Calling denominational leaders and members to increase their efforts toward making the denomination a truly multicultural church where the gifts of all of God's people are affirmed, valued, and used.

—*Adopted*

3. That synod encourage the churches to celebrate All Nations Heritage Week from September 28 through October 4, 1992.

Grounds:

- a. 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.
- b. The 530 congregations who participated almost uniformly reported it to be a blessing.
- c. It provides a focused way for SCORR to increase denominational awareness of and knowledge about our growing diversity and to encourage the exercise of stewardship through offerings.
- d. It testifies to our denomination's commitment to increasing racial diversity.

—*Adopted*

4. That synod raise the limit of SCORR scholarships to \$2,000 per recipient per school year.

Grounds:

- a. Tuition costs have increased by over 400 percent since 1971, when the \$1,000 limit was set.
- b. Such an increase will enable the CRC to encourage ethnic-minority students who are in the latter half of their college education to enter careers that are important for the future of ethnic-minority leadership in the CRC and related institutions.

—*Adopted*

5. That synod thank retiring board members Rev. Alfred S. Luke, Mr. Jose Tagle, and Miss Doris Tuinstra for faithfully serving the church through SCORR.

—*Adopted*

III. Committee on Disability Concerns (CDC)

Advisory Committee 4 took the time to become more familiar with the work of CDC and of its staff members, Rev. Ted Verseput, director, and Mr. Jerry Van Spronsen, newly appointed program developer, who began his

work on April 1, 1991. Our conversation with Rev. Verseput was colored by the disappointment that was felt by him and his committee over the fact that the Finance Committee of SIC had recommended a 25 percent quota reduction for CDC. CDC feels that the quota request, which asked nothing more than was granted last year, was needed to keep the two staff members doing the work that previous synods had mandated them to do. The disappointment expressed by Rev. Verseput clearly revealed his love for those with disabilities in our midst and his desire to communicate to the congregations of our denomination that these fellow believers with disabilities are to be received as whole members in Christ. This committee shares his concern.

A. *Material:* Report 9, pp. 147-54 (except Section VI, B and C)

B. *Recommendations*

1. That Rev. Ted Verseput, director, and Mr. Bert Zwiers, chairman, and/or any other member of the CDC who is present at synod be given the privilege of the floor when matters pertaining to the work of the CDC are being considered.

—Granted

2. That synod acknowledge with thanks the eight years of service performed by Dr. Collin Myers, who is now retiring from the committee.

—Adopted

3. 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 clergy.

Grounds:

- a. This is in keeping with the plans for the restructuring and expansion of the CDC as contained in the long-range plan adopted by the CDC.
- b. This will be consistent with the action taken by Synod 1990.

—Defeated

IV. Pastor-Church Relations Committee (PCRC)

It seems to the advisory committee that the need for the Pastor-Church Relations Committee is greater than ever. In our discussion with Rev. Charles Terpstra, vice chairman of the committee, it became rather evident that the PCRC and Rev. Louis Tamminga, its director, are working well to address the increasing number of problems that are developing between pastors and congregations.

A. *Material:* Report 14, pp. 193-98 (except Section VIII, C)

B. *Recommendations*

1. That synod grant the following PCRC members the privilege of representing the committee before synod and its advisory committee: Rev. Charles Terpstra, vice chairman, and Rev. Louis Tamminga, director.

—Granted

2. That synod grant Rev. Louis 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

V. Response to Overture 65: Appoint a Study Committee to Address the Issue of AIDS

A. *Material:* Overture 65, pp. 507-08

B. *Recommendation*

In view of the facts that

1. Christians need to be educated within the context of Scripture as to what our approach should be in dealing with this disease and its impact on families, individuals, and churches;
2. The disease has already permeated our Christian community;
3. By the year 2000, it is predicted that there will be 600 million people with AIDS, who must be ministered to in Christian love and concern regardless of how the disease was acquired, the advisory committee recommends that synod ask CRC Publications, in consultation with the Pastoral Care Department of Calvin Theological Seminary, to form a project group to gather and/or prepare material for pastors, congregations, and councils to deal pastorally and minister effectively to individuals and families affected by AIDS and to make a report of their work to Synod 1992.

Grounds:

- a. There is a great deal of material already available to us concerning this disease and its impact on individuals so affected and their families.
- b. It will be less costly and take less time to use an existing agency to process this rather than to constitute a separate committee.

—Adopted

(The report of Advisory Committee 4 is continued in Article 34.)

ARTICLE 30

Advisory Committee 2, *Publications and Interdenominational Matters*, Rev. Gordon H. Pols reporting, presents the following:

I. CRC Publications

A. *Materials*

1. Report 3, pp. 39-65 (except Sections IV, C, 1, f; VII, D-H)
2. Report 3-A (except Section IV), pp. 579-82
3. Communication 4
4. Overture 73, pp. 512-13
5. Overture 74, p. 513
6. Overture 75, pp. 513-14

B. Recommendation

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

For the board:

Rev. Howard D. Vanderwell, president
Rev. William D. Buursma, vice president
Ms. Nelle Vander Ark, 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

For Korean periodical:

Rev. John Choi

—Granted

II. Profession of faith forms for younger children

A. Material: Report 3, pp. 49-50

B. Background

Synod 1989 commended the Worship Committee's report to the churches for study and response. Initial feedback from the churches was sparse. Reactions to the report were then solicited by CRC Publications Board members who, in the fall of 1990, asked pastors to respond to a short questionnaire. The questionnaire asked if the pastor had used either the guidelines and/or the trial form. The answers were as follows:

U.S.A.	yes: 37	no: 146
Canada	yes: 1	no: 54

Total responses: 238

The following observations may be made on these statistics:

1. The report may not be sufficiently known—it is "buried" in the *Agenda for Synod 1989*.
2. While some congregations have begun to encourage younger professions of faith, other congregations may need a much, much longer time to alter their customary patterns.

Much more profitable than these numerical results of the questionnaire were the written comments and suggestions about the guidelines and the trial form. The committee will be analyzing these suggestions during the coming months.

C. Recommendation

That synod extend until November 1, 1991, the time allotted for the churches to react to the Worship Committee's report, its guidelines, and new form approved for trial use.

Ground: As yet relatively few reactions have been received.

—Adopted

III. Reappointment of *The Banner* editor in chief

Synod enters into executive session to discuss the reappointment of Rev. Meyer.

Synod returns to open session.

Recommendation:

That synod reappoint Galen Meyer for a four-year term as editor in chief of *The Banner*, beginning September 1, 1991.

Ground: Under Galen Meyer's leadership, *The Banner* has continued its tradition of excellence. The publication reflects his keen awareness of the key purposes of *The Banner*, as outlined by synod: to inform, to edify, and to stimulate critical thinking among CRC members. Rev. Meyer has brought fresh ideas, a wider variety of authors, a unique writing style, and new formats to *The Banner*. He also has shown excellent judgment in dealing with the controversial issues facing the Christian Reformed Church. His writing style is creative, well organized, and effective in communicating complex issues.

—Adopted

IV. One hundred twenty-fifth anniversary of *The Banner*

Recommendation:

That synod take note of the fact that 1991 marks the 125th anniversary of *The Banner* and that it recognize the important and valuable contribution *The Banner* has made to the Christian Reformed Church in North America during most of our denomination's history.

Grounds:

- a. *The Banner* has served effectively as the primary communication and discussion vehicle among CRC members for many years and thus has been a major force for the unity of the CRC and spiritual growth of its members.
- b. The awards that *The Banner* continues to receive (top award from the Evangelical Press Association in 1990 and from the Associated Church Press in 1991) show that the overall quality of *The Banner*, as perceived by its peers, continues to be excellent.

—Adopted

V. Evaluation of WLC and CRC Publications' merger

A. Material: Communication 4

B. Recommendations

1. That Communication 4, "Report of the Committee to Evaluate the Merger of the World Literature Committee and CRC Publications," be received by synod as part of CRC Publications' report to synod.
2. That synod grant the privilege of the floor to a representative of the committee when the merger evaluation is addressed.

—Adopted

—Adopted

3. That the World Literature Committee remain under CRC Publications of the Christian Reformed Church.

Grounds:

- a. The experience of the past five years has been positive.
- b. WLC and CRC Publications both support the relationship as established by Synod 1986.
- c. In light of the criteria for evaluation, alternatives have been considered, and this recommendation is judged best for the total literature ministry of the church.

Note: The committee judges the following considerations to be important for future productive and amiable relationships between CRC Publications, WLC, and the various language committees:

- 1) Respect for the mandate of WLC within CRC Publications. Nothing must threaten that mandate and its implementations. WLC's integrity must be maintained.
- 2) Respect for the fact that literature production and distribution are ministries of the church and the kingdom of God.
- 3) Respect for and nurture of the expertise and contributions of the various language committees and of WLC.
- 4) Recognition of the fact that some forms of literature, in some parts of the world, will have to be subsidized if they are going to be distributed.
- 5) Recognition of the existing literature ministries, of the needs of the various denominational mission agencies, and of the need to nurture close relationships among the agencies in the pursuit of those ministries.

—Adopted

(The report of Advisory Committee 2 is continued in Article 37.)

ARTICLE 31

The morning session is adjourned, and Rev. Leonard T. Riemersma leads in closing prayer.

FRIDAY AFTERNOON, JUNE 14, 1991

Fifth Session

ARTICLE 32

Rev. Steve M. Schlissel reads II Peter 3 and leads in opening prayer. He announces *Psalter Hymnal 95*, "Now with Joyful Exultation."

The general secretary introduces and welcomes Mr. Robert Steadman, fraternal delegate from the Presbyterian Church in America.

ARTICLE 33

(The report of Advisory Committee 3 is continued from Article 21.)

Dr. James A. De Jong, president of Calvin Theological Seminary, briefly addresses synod, relating information regarding the seminarians who have been declared candidates for the ministry of the Word by Synod 1991. He introduces Mr. Daniel R. Ackerman, who, on behalf of the candidates, addresses synod. Mr. Ackerman asks the delegates to remember the candidates in prayer as they take their various positions throughout the denomination and to pray that they may exegete Scripture as they were taught.

The president of synod responds, extending the congratulations of synod to the thirty-six candidates. He urges the candidates to pray, to preach the Word, and to practice the Word, and he assures the candidates of prayers that God will bless them and call them to the place of his choosing in due time. The first clerk, Rev. Morris Greidanus, offers a prayer of thanksgiving and intercession. The assembly unites in singing *Psalter Hymnal* 525, "O Christians, Haste."

(The report of Advisory Committee 3 is continued in Article 40.)

ARTICLE 34

(The report of Advisory Committee 4 is continued from Article 29.)

The president welcomes Rev. Harold Bode, executive director of the Christian Reformed Chaplain Committee, who briefly reports on the work of the committee. He recognizes Rev. Lambert Sikkema, Rev. Bernard Dokter, Rev. Esler Shuart (delegates), Rev. Ted Verseput, and Dr. Harvey Smit (agency personnel), who have been associated with chaplaincy. Rev. Bode introduces Rev. Marinus (Ren) Vande Steeg, representing chaplains, who addresses synod. Rev. Vande Steeg recently returned home after serving in the Persian Gulf. He thanks the assembly for their prayers for all the chaplains who served during this crisis, including himself, Army Chaplains Gordon A. Terpstra and Timothy Kikkert, and Navy Chaplains Donald G. Belanus and Richard Silveira. He also expresses gratitude to the assembly for the prayers and support of the chaplaincy program. The president of synod responds.

ARTICLE 35

Elder Maas Vander Bilt of the Reception Committee introduces Dr. Egbert Schuurman, fraternal delegate from the Netherlands Reformed Churches, who addresses synod. The president of synod responds.

ARTICLE 36

The president of synod introduces Rev. Louis Tamminga, director of Pastor-Church Relations Services, who briefly addresses synod in regard to his ministry. The president of synod responds.

ARTICLE 37

(The report of Advisory Committee 2 is continued from Article 30.)

Advisory Committee 2, *Publications and Interdenominational Matters*, Rev. Gordon H. Pols reporting, presents the following:

I. CRC Publications

A. Materials

1. Report 3, IV, B, pp. 43-44
2. Overtures 73-75, pp. 512-14
3. Overture 78, pp. 516-18

B. Recommendations

1. That synod approve CRC Publications' assisting the Korean Council in the production of a monthly thirty-two-page periodical for a period of no more than seven years by providing an annual grant and by providing two staff representatives to serve as advisers.

Grounds:

- a. Such a periodical would fulfill certain basic needs in the Korean community:
 - 1) To become better informed about the CRC denomination, its history, ministries, doctrines, and church polity.
 - 2) To stimulate a more proactive relation between the larger CRC and the Korean CRC community by fostering involvement in the development of such a periodical.
 - 3) To make available some CRC educational materials in Korean.
 - 4) To aid the Korean Christian Reformed churches in maintaining self-identity.
 - 5) To have a bridge, or transition, that will encourage Korean CRC members to become subscribers and contributors to *The Banner*.
- b. Such a periodical would be beneficial to the larger CRC community.
 - 1) It is important that the denomination establish various links to the Korean Christian Reformed community.
 - 2) Involvement in such a periodical will help the CRC to become more cross-culturally aware.

—Adopted

2. That synod instruct the CRC Worship Committee to write shorter, more flexible sacramental forms to meet more effectively the increasingly diverse climate of worship.

Grounds:

- a. The statistics in Appendix A of the CRC Publications report, pages 57-58, *Agenda for Synod 1991*, indicate this need.
- b. The present forms, because of their length, tend to render the sacrament itself an anticlimax following the overly long explanatory sections.
- c. Even though the Church Order stipulates use of the provided approved forms, their length and weighty language give reason for our pastors not to use them and to substitute forms which have not been approved.
- d. Because we care about our young people and about our visitors, we should review the language of our forms and discern how well these forms speak to them. In both diction and length they need improvement.

- e. The increasing diversity of people in our denomination, for which we are thankful, would be better served by forms that are shorter and written in crisper, simpler English.

—Adopted

3. That synod encourage churches to adapt as needed all denominational liturgical forms for the spiritual nurture of their people.

Ground: Our diversity requires flexibility, yet the uniformity of our denomination is enhanced by the use of synodically approved forms.

—Adopted

4. That Recommendations 2 and 3 be synod's response to Overtures 73 and 74.

—Adopted

5. That synod not accede to Overture 75 to alter the translation of Heidelberg Catechism Answer 86.

Ground: While the proposed translation may have merit, the present translation does not distort the meaning of the original in such a way as to justify the expense of making the suggested changes in the text.

—Adopted

6. That synod not accede to Overture 78 to "clarify the requirement for public profession of faith by covenant children."

Grounds:

- The Worship Committee is presently working on forms for public profession by younger members (see Recommendation 2).
- Churches are presently adapting forms to meet specific needs.

Note: The advisory committee sees the basis of the problem addressed by Alberta North in this overture to be the present practice of profession of faith and its relationship to the Lord's Supper. This issue can come to synod only by way of an overture.

A motion is made to refer this recommendation back to the advisory committee in order for it to provide better grounds.

—Adopted

ARTICLE 38

The afternoon session adjourns at 3:50 p.m. Synod will reconvene at 7:30 p.m. Elder John Link leads in closing prayer.

FRIDAY EVENING, JUNE 14, 1991

Sixth Session

ARTICLE 39

Rev. Bruce A. Persenaire reads from II Corinthians 4:1-6 and leads in opening prayer. He announces *Psalter Hymnal* 96, "Sing to the Lord, Sing His Praise."

The president of synod announces that Rev. Robert Ruis has replaced delegate Rev. Aldon L. Kuiper (Classis Orange City) and Rev. Harry J. Weidenaar has replaced Rev. C. Eric Fennema (Classis Lakota) for the evening session. They rise to express agreement with the Forms of Unity.

ARTICLE 40

(The report of Advisory Committee 3 is continued from Article 33.)

I. Seminary faculty appointments

A. Ronald J. Feenstra, Ph.D.

Material: Report 2, p. 35

Dr. Ronald J. Feenstra, nominee for the appointment to the Heritage Chair for Doctoral Studies as Associate Professor of Systematic and Philosophical Theology for three years, commencing with the 1992 academic year, is introduced to synod by Rev. John Van Regenmorter, chairman of Advisory Committee 3. Rev. Clifford E. Bajema interviews Dr. Feenstra, who also responds to questions from the floor.

Recommendation:

That synod approve the appointment of Dr. Ronald J. Feenstra to the Heritage Chair for Doctoral Studies as Associate Professor of Systematic and Philosophical Theology for three years, commencing with the 1992 academic year.

—*Adopted*

The president of synod congratulates Dr. Feenstra and wishes him God's blessing in his appointment. Dr. Feenstra responds.

B. Richard Muller, Ph.D.

Material: Report 2-A, II, B, 1, a, p. 536

Dr. Richard Muller, nominee for the appointment to the P. J. Zondervan Chair for Doctoral Studies as Professor of Historical Theology for three years, commencing with the 1992 academic year, is introduced to synod by Rev. John Van Regenmorter. Elder Harry Groenewold interviews Dr. Muller, who also responds to questions from the floor.

Recommendation:

That synod approve the appointment of Dr. Richard Muller to the P. J. Zondervan Chair for Doctoral Studies as Professor of Historical Theology for three years, commencing with the 1992 academic year.

—*Adopted*

The president of synod congratulates Dr. Muller and asks that God's blessing may be upon him and that he will know and become known to the Christian Reformed Church. Dr. Muller responds.

(The report of Advisory Committee 3 is continued in Article 64.)

ARTICLE 41

The president announces that the condition of Rob Voortman is slightly improved and requests continued prayers. The evening session is adjourned. Elder Dirk Jasperse leads in closing prayer.

SATURDAY MORNING, JUNE 15, 1991

Seventh Session

ARTICLE 42

Elder Kenneth Vanderlei reads Colossians 1:15-23 and leads in opening prayer. He announces *Psalter Hymnal* 267, "And Can It Be."

The roll call indicates that Elder Roger De Groot (Classis Chicago South), Rev. Brent Wassink (Classis Northcentral Iowa), and Rev. Andrew Cammen-ga (Classis California South) are absent with notice for the Saturday-morn-ing session.

The minutes of the sessions of June 14, 1991, are read and approved with the addition of the word *liturgical* to Article 37.

ARTICLE 43

Rev. Jerrien Gunnink of the Reception Committee introduces Rev. Glenn D. Jerrell, fraternal delegate from the Orthodox Presbyterian Church, who ad-dresses synod. The president of synod responds.

ARTICLE 44

(The report of Advisory Committee 11 is continued from Article 22.)

Advisory Committee 11, *Appeals*, Rev. Clifford E. Bajema reporting, presents the following:

I. Washington, Pennsylvania, Printed Appeal 2

A. Material: Printed Appeal 2, pp. 531-33

B. Recommendations

1. That synod rescind its decision of June 13, 1991 (Article 15, V), to "invoke the Judicial Code with respect to Printed Appeal 2 of the Washington, Pennsylvania, CRC" and to "refer the matter to the Judicial Code Commit-tee for hearing."

—*Adopted*

2. That synod refer the matter to an augmented advisory committee on ap-peals for a hearing to be conducted in the spirit of the provisions of the Judicial Code and for a recommendation upon which synod will rule.

Grounds:

- a. The council of the Washington, Pennsylvania, CRC is requesting that ad-judication be made at this synod.

- b. Pastoral consideration of the matter indicates that further delay could be destructive to the Washington, Pennsylvania, CRC.
- c. The synod, not the Synodical Interim Committee, should adjudicate this matter.
- d. Synod has judged that a hearing by the Judicial Code Committee is impossible during this synod.
- e. The parties involved in the appeal have expressed agreement with this procedure.

—*Adopted*

(The report of Advisory Committee 11 is continued in Article 48.)

ARTICLE 45

(The report of Advisory Committee 2 is continued from Article 37.)

Advisory Committee 2, *Publications and Interdenominational Matters*, Rev. Gordon H. Pols reporting, presents the following:

I. CRC Publications

A. Material: Communication 5

B. Recommendation

That synod declare that Communication 5 is not legally before synod.

Ground: Communication 5 does not refer to a matter in the printed agenda.

(See *Rules for Synodical Procedure*, F, G, p. 62.)

—*Adopted*

II. Interchurch Relations Committee

A. Materials

1. Report 12, pp. 161-76
2. Report 12-A, pp. 597-600
3. Printed Communication, NAPARC, p. 533

B. Recommendations

1. That Dr. John Hulst and the administrative secretary, Rev. Clarence Boomsma, be granted the privilege of the floor when matters pertaining to the work of the IRC are being considered.

—*Granted*

2. That synod acknowledge that the Dordt College Committee on Arrangements serve as the Hospitality Committee to host the fraternal delegates and guests who will be present at synod.

—*Adopted*

3. That synod confirm our ecclesiastical fellowship with the Midlands Reformed Churches in South Africa.

—*Adopted*

4. Re the Reformed Churches in South Africa

- a. That synod express its regret that there has been no dialogue with the Reformed Churches in South Africa (RCSA) since the suspension of ecclesiastical fellowship in 1989 and that the report of the January 1991 RCSA synod reached the IRC late in May, and that synod request the IRC to make every effort toward continuing the discussion with the RCSA.

Ground: The RCSA apparently understands the decision of our 1989 Synod (to suspend ecclesiastical fellowship because of the apartheid issue) to mean "severance," with the result that no further discussion with our church is in order.

—*Adopted*

- b. That synod communicate directly with the RCSA through the office of the general secretary, informing it of our regret about the lack of discussion and of our instruction to the IRC and urging the RCSA to agree to engage in further discussion by way of our IRC.

Ground: Informal contacts by an IRC member have revealed hurt feelings in the RCSA. A direct word from our synod will show that for us suspension does not mean severance and an end to dialogue.

—*Adopted*

5. Re North American Presbyterian and Reformed Council (NAPARC)

- a. That synod request the IRC to discuss with NAPARC member churches the matters raised in the NAPARC letter.
- b. That synod inform NAPARC directly, through the office of our general secretary, that synod thanks NAPARC for its concern for the CRC, that the CRC is in a two-year process of considering all responses to its 1990 decision pertaining to women in office, and that NAPARC's communication is receiving full consideration.

Ground: NAPARC has called on "the Christian Reformed Church to reverse the action of the 1990 Synod leading to the opening of the offices of minister and ruling elder to women."

—*Adopted*

III. Sermons for Reading Services

A. Material: Report 15, pp. 199-200

B. Recommendations

- 1. That synod approve publication of *The Living Word* for 1992 to provide sermons for reading services to our churches.

—*Adopted*

A motion is made that synod urge the committee to solicit and publish sermons with good biblical and theological content which are of sufficient length to provide for a meaningful worship service.

—*Adopted*

2. That synod urge our churches and ministers to subscribe to this service for the benefit of individuals and churches.

—Adopted

(The report of Advisory Committee 2 is continued in Article 102.)

ARTICLE 46

The general secretary reports the results of Ballot 1.

ARTICLE 47

(The report of Advisory Committee 1 is continued from Article 28.)

Advisory Committee 1, *Missions*, Elder Milton Kuyers reporting, presents the following:

I. Home Missions

A. Material: Report 4, pp. 67-91

B. Background

At the request of Home Missions, Synod 1989 approved in concept the establishment of a classical/denominational land-bank program (LandBank). Its purpose is to enable the purchase of new-church-development (NCD) ministry sites prior to the opening of an NCD ministry and/or prior to the scheduled time when a Home Missions directly sponsored NCD ministry would qualify for land-purchase assistance. Such early purchase often enables the securing of land in a more desirable location at a lower price. The proposal to synod was made in light of plans for more than three hundred new churches by the year 2000.

C. Recommendation

That synod approve the establishment of a Christian Reformed Home Missions LandBank, its funding, and its implementation as detailed in Report 4, pp. 83-86.

Grounds:

1. The LandBank program is a key component in meeting the goals of "GATHERING," especially the goal of at least 30,000-member growth through new-church development.
2. The early purchase of land enables the securing of land in a more desirable location and at a lower price.
3. The classes have a lead role in the LandBank program.
4. In order for classes to carry out that lead role, denominational participation is needed.
5. A New-Church LandBank fund be available for all eligible NCD ministries in a classis, whether sponsored/endorsed/assisted by the classis only or also by the denomination.

—Defeated

II. World Ministries

A. Materials: Report 5, pp. 93-125

B. Recommendations

- 1. That synod reappoint Mr. John De Haan to a four-year term (from September 1, 1991, to August 31, 1995) as the CRWRC-U.S. director.**

Grounds:

- a. John De Haan's performance evaluation indicates that such reappointment is warranted.**
- b. John De Haan desires such reappointment.**
- c. The majority of people who responded to the questionnaires recommended such a reappointment.**

—*Adopted*

- 2. That synod express its appreciation to John (and Alice) De Haan for his (their) years of service.**

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 77.)

ARTICLE 48

(The report of Advisory Committee 11 is continued from Article 44.)

Advisory Committee 11, *Appeals*, Rev. Clifford E. Bajema reporting, presents the following:

I. Committee to Study the Appeal Process

A. Material: Report 17, Appendix, pp. 226-40

B. Observations

- 1. The Committee to Study the Appeal Process, in complying with the instructions of Synods 1988 and 1989, came to the following conclusion: that both Article 30 and its supplements had to be revised to clarify the whole matter of appeals and that the supplement to Article 28 had to be altered, the material on appeals being placed in a thoroughly revised Section V of the Rules for Synodical Procedure.**
- 2. It should be noted that the proposed revision of Article 30 and its supplement covers areas of appeal not previously provided for, i.e., appeal by a candidate from a Board of Trustees' recommendation or appeals from decisions, acts, or courses of conduct of agencies, boards, or committees of the CRC.**
- 3. It should also be noted that Recommendations A and C bear a very direct relationship to each other, as do Recommendations B and D. All of these recommendations are interrelated and should be adopted as a set.**

C. Recommendations

1. That synod adopt Recommendations A, B, C, D (pp. 228-40) with the following amendments:
 - a. That point 6 on page 232 of the study-committee report be amended by the addition of the following statement, in parentheses, following the words "other members of the church": (An individual who does not meet the material or personal standard may attempt to get his/her church council to make the appeal.)
—*Adopted*
 - b. That "d" (on lines 5-7, p. 234) be amended to read as follows: when either party to the dispute requests a judicial hearing and the assembly consents or when the assembly first hearing the charges determines to constitute a formal hearing.
Similarly, that "d" (under Article 1-b, p. 234) be amended to read as follows: when a judicial hearing is requested by one of the parties and the assembly consents or when the assembly before which the charges first are filed determines that the matter is of such importance as to require a formal hearing.
—*Defeated*
 - c. That Article 1-a (4), p. 235, be amended to read as follows: Written charges brought by a complainant against a respondent alleging an offense in profession or practice against the Word of God, the doctrinal standards, or the Church Order shall, upon the request of either the complainant or the respondent for a judicial hearing, be deemed to require formal adjudication. Where neither the complainant nor the respondent requests a formal judicial hearing, that assembly before whom the charges are first filed shall determine whether or not to constitute a judicial hearing, in accordance with the provisions herein set out. A decision to postpone the judicial hearing while further informal efforts are employed to resolve the matter shall be solely at the discretion of the assembly before which the charges are first filed.

Ground: These recommendations organize the entire matter of appeals, including appeals relative to the actions of agencies, boards, and committees of the church, in a way that clearly sets forth the various provisions of the appeal process as they are found in Articles 28 and 30 of the Church Order, their supplements, and the Rules for Synodical Procedure of the Christian Reformed Church.

3. That proposal A (which changes Church Order Article 30) be submitted to Synod 1992 for ratification.

Article 30 (Church Order and Rules for Synodical Procedure 1990)

- a. Assemblies and church members may appeal to the assembly next in order if they believe that injustice has been done or that a decision conflicts with the Word of God or the Church Order. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.

- b. When written charges requiring formal adjudication by an ecclesiastical assembly are made, the relevant provisions of the Judicial Code shall be observed.

Article 30 (as adopted by Synod 1991)

- a. *Assemblies and church members may appeal to the assembly next in order if they believe that injustice has been done or that a decision conflicts with the Word of God or the Church Order. Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal.*
- b. *Synod may establish rights for other appeals and adopt rules for processing them.*
- c. *If invoked, the Judicial Code shall apply to the processing of appeals and written charges.*

—Adopted

(The report of Advisory Committee 11 is continued in Article 91.)

ARTICLE 49

The officers of synod announce that Elders Donald F. Oosterhouse and Wietse Posthumus are added to Advisory Committee 11 (see Article 44, B, 2). The session is adjourned, and Elder Paul Ribbens leads in closing prayer.

MONDAY MORNING, JUNE 17, 1991

Eighth Session

ARTICLE 50

The president of synod announces that Mrs. Verhage, the mother of Mrs. John (Alice) De Haan (CRWRC) was taken to glory Saturday. Elder Clarence Menninga reads from Isaiah 40 and leads in opening prayer, especially remembering the family of Mrs. Verhage. He announces *Psalter Hymnal 483, "How Great Thou Art."*

The roll call reveals that all members are present.

The minutes of the June 15, 1991, session are read and approved.

The general secretary welcomes and introduces Rev. Raymond Weiss, fraternal delegate of the Reformed Church in America.

ARTICLE 51

Advisory Committee 8, *Church Order II*, Rev. George F. Vander Weit reporting, presents the following:

I. Committee to Examine Section IV of the Church Order

A. Materials

1. Report 28, *Agenda for Synod 1989*, pp. 285-302
2. Article 95, *Acts of Synod 1989*, pp. 533-34
3. Report 29, *Agenda for Synod 1990*, pp. 401-06
4. Article 29, *Acts of Synod 1990*, pp. 589-90

5. Report 26, *Agenda for Synod 1991*, pp. 263-85
6. Overture 69, *Agenda for Synod 1991*, pp. 510-11
7. Overture 70, *Agenda for Synod 1991*, p. 511

B. *Background*

In response to an observation of the Study Committee on Ordination of Pastors from Multiracial Groups, Synod 1987 adopted the following recommendation:

That synod appoint a study committee to examine Section IV of the Church Order (Admonition and Discipline of the Church). This committee shall make suitable recommendations to synod in light of the specific needs of different cultural groups in the denomination.

Grounds:

1. This work was begun by Classis Red Mesa in 1981 but was not completed.
2. There is still a need to examine the present Church Order stipulations on Admonition and Discipline given the increasing cultural diversity of the denomination.

(*Acts of Synod 1987*, pp. 621-22)

Synod 1988 added the following to the mandate of this committee:

1. To study the relationship of announcements concerning excommunication and readmission and confidentiality.
2. To make recommendations with respect to announcements made by way of the forms for excommunication and readmission.

(*Acts of Synod 1988*, p. 535)

Synod 1990 referred Overture 2, requesting the revision of Church Order Articles 78-86, to this committee.

The committee submitted a preliminary report to Synod 1989 and asked that the report be referred to the churches for study and response. A supplementary report was submitted to Synod 1990; this, along with the initial report and Overture 2, was referred to the churches for study and response. The final report is now before synod.

C. *Observations*

Section IV of the Church Order addresses the admonition and discipline of both members and officebearers. The study committee recommends that the current Church Order be modified so that the *principles* are retained in the Church Order and the *procedures* are located in the Church Order supplements.

The committee also recommends that the emphasis on mutual discipline be strengthened in both the Church Order and the liturgical forms.

D. *Recommendations*

(These recommendations deal with the material in the order in which it is found in the report.)

1. That synod recognize Rev. Alfred E. Mulder (chairman) as the representative of the committee and grant him the privilege of the floor when the matters relating to this report are discussed by synod.

—Adopted

Rev. Mulder explains that Dr. Richard De Ridder, who was also to represent the committee and be granted the privilege of the floor, is absent because of health reasons. Rev. Mulder expresses gratitude to Dr. De Ridder for his services to the committee.

2. That synod adopt the following as Church Order Articles 78 through 81:

Note: The new Articles 78 through 81 and related guidelines will replace Articles 78 through 87 and their supplements.

Article 78

The purpose of admonition and discipline is to restore those who err to faithful obedience to God and full fellowship with the congregation, to maintain the holiness of the church, and thus to uphold God's honor.

Article 79

- The members of the church are accountable to one another in their doctrine and life and have the responsibility to encourage and admonish one another in love.*
- The consistory shall instruct and remind the members of the church of their responsibility and foster a spirit of love and openness within the fellowship so that erring members may be led to repentance and reconciliation.*

Article 80

The consistory shall exercise the authority which Christ has given to his church regarding sins of a public nature or those brought to its attention according to the rule of Matthew 18:15-17.

Article 81

- Members who have sinned in life or doctrine shall be faithfully disciplined by the consistory and, if they persist in their sin, shall be excluded from membership in the church of Christ.*
- Members by baptism who have been excluded from membership in the church and who later repent of their sin shall be received again into its fellowship upon public profession of faith.*
- Confessing members who have been excluded from membership in the church shall be received again into its fellowship upon repentance of their sin.*

According to Rules for Synodical Procedure the minority report of the advisory committee re Article 81-a is read as information by Rev. Bruce Perseinaire.

Recommendation 2 of the majority report (re Art. 81-a) is tabled, and synod addresses its attention to the minority recommendation:

That the word *shall* be used to replace *may*.

Grounds:

- The word *may* makes it sound as though the exclusion of members who persist in their sin and show no remorse for those sins is an option.*
- The word *shall*, while giving consistories leeway concerning timing in the application of discipline and exclusion, does make it mandatory*

that those who persist in their sin and show no remorse ought to be excluded.

- c. This would be in keeping with the teaching of Matthew 18:15-20 and I Corinthians 5:1-5.

—Adopted

(The report of Advisory Committee 8 is continued in Art. 53.)

ARTICLE 52

The general secretary welcomes and introduces Dr. Henk Vroom, fraternal delegate of the Gereformeerde Kerken in Nederland.

ARTICLE 53 (continued from Art. 51)

(The report of Advisory Committee 8 is continued from Article 51.)

Recommendation 2 of the majority report is placed before synod.

—Adopted

3. That synod adopt the following guidelines for Church Order Articles 78-81:
- Discipline shall be applied by the consistory only after an adequate investigation has been made and the member has had ample opportunity to present his/her case.
 - A person who persistently rejects the admonition of the consistory shall be suspended from the privileges of communicant membership.**
 - A person may be excluded from membership only after the consistory has secured the approval of the classis.
 - The role of the classis in giving approval is
 - To judge whether proper procedure has been followed.
 - To assure that adequate pastoral care has been extended to the person.
 - To determine that the consistory has advanced adequate reasons for proceeding with discipline.
 - The approval of classis does not obligate a consistory to exclude a person from membership since repentance and restoration to the full fellowship of the church are always possible.
 - The liturgical forms and announcements for admonition and discipline may be used if the consistory judges that these will further the purposes of discipline and will serve the welfare of the congregation.

—Adopted

** "The privileges of communicant membership" include but are not limited to participation in the sacraments, the right to vote at congregational meetings, and eligibility to hold office.

4. That synod adopt the following as Church Order Articles 82-84:

Note: The new Articles 82 through 84 and related guidelines will replace Articles 88 through 94 and their supplements.

Article 82

All officebearers, in addition to being subject to general discipline, are subject to special discipline, which consists of suspension and deposition from office.

Article 83

Special discipline shall be applied to officebearers if they violate the Form of Subscription, are guilty of neglect or abuse of office, or in any way seriously deviate from sound doctrine and godly conduct.

Article 84

Persons who have been suspended or deposed from office may be reinstated if they give sufficient evidence of repentance and if the church judges that they are able to serve effectively.

—Adopted

5. That synod adopt the following guidelines for Church Order Articles 82-84:

- a. General discipline shall not be applied to an officebearer unless he/she has first been suspended from office.
- b. The appropriate assembly shall determine whether, in a given instance, deposition from office shall take place immediately, without previous suspension.
- c. **Suspension/deposition of elders, deacons, and evangelists**
 - 1) The suspension or deposition of an elder, deacon, or evangelist shall be imposed by the council with the concurring judgment of the council of the nearest church in the same classis.
 - 2) If the neighboring council fails to concur in the position of the council of the elder, deacon, or evangelist involved, the latter council shall either alter its original judgment or present the case to classis.
- d. **Suspension/deposition of ministers**
 - 1) The suspension of a minister of the Word shall be imposed by the council of his church with the concurring judgment of the council of the nearest church in the same classis.
 - 2) If the neighboring council fails to concur in the position of the council of the minister involved, the latter council shall either alter its original judgment or present the case to classis.
 - 3) The deposition of a minister shall not be effected without the approval of classis together with the concurring advice of the synodical deputies.
- e. **Ministers subject to two councils**
 - 1) 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 councils of both churches. Either council may initiate disciplinary action, but neither shall act without conferring with the other.
 - 2) If the councils disagree, the case shall be submitted to the classis of the calling church for disposition.

- f. The lifting of suspension is the prerogative of the assembly which imposed suspension.
- g. The council of the church which deposed the minister shall declare the deposed minister eligible to receive a call upon the affirmative judgment of the classis which approved the deposition, together with the concurrence of the synodical deputies. Upon acceptance of a call, the previously deposed minister shall be reordained.

—Adopted

Note: The proposed revision of Church Order Article 13 has been withdrawn by the study committee.

- 6. That synod adopt the following revision of Church Order Article 65:

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, conducting annual home visitation, seeking to restore those who err in doctrine or life, and comforting and giving assistance in adversity.

—Adopted

- 7. That synod adopt the proposed revisions of the announcements, the form for exclusion from membership, and the form for readmission. (Revisions of the material in the *Agenda* are italicized.)

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 *does not* 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.

Through his/her unrepentance our brother/sister is breaking the covenant bond with the Lord and his people. *Thus, we have suspended his/her participation in the sacraments, the signs and seals of this relationship with our Savior and with one another. We also have suspended the other privileges of communicant membership.*

At his/her profession of faith he/she promised to honor and submit to the authority of the church. 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.

Note: Before using the second announcement, the approval of classis shall be secured.

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 *does not* repent. Therefore, the officebearers of the 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, with the advice of classis, 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 *personally* 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 *does not* repent. On previous occasions the officebearers of this church requested you to *pray for and plead with* 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 consistory.

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 may return to the God and Father of our Lord Jesus Christ with confession of sin and assurance of faith.

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 consistory and congregation and who remains unrepentant to this day of his/her sin and offense against God and his church and *does not* heed the admonition of the church and its consistory. *Accordingly, in obedience to the command of God in his Word and with great sorrow, we exclude him/her from membership in the church of our Lord.*

We do so to uphold the honor of God and *maintain the holiness* of God's church with the prayer that this action will also lead the erring one to repentance. We pray that God may cause him/her 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 *to discipline its members.* *Grieving deeply, we plead that this action may 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

(name) 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 let us 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 also pray that the Holy Spirit will use us in our contacts with him/her to that end.*

Let us now together call on the Lord, confessing our sin and pleading for mercy.

(To be concluded with an appropriate prayer.)

Readmission

Announcement

Some time ago ____ (name) was excluded from membership in the church of our Lord because *he/she did not heed the admonition of the church and its consistory and remained unrepentant of 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 of repentance. We now thankfully and joyfully announce that our brother/sister has shown true repentance and has 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 receive again 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 (Ezek. 18; Luke 15). 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).

—Adopted

Note: The rest of the form remains as it is found in the 1987 edition of the *Psalter Hymnal*, pp. 990-91.

8. That synod affirm the necessity for strict confidentiality on the part of councils and consistories in all matters relating to admonition and discipline by recommending the following guidelines to the churches:
 - a. Every church should state its membership commitments very clearly, including the expectation that all members are to participate in and be subject to the admonition and discipline of the church.
 - b. Officebearers should scrupulously observe confidentiality with respect to persons who come under their counsel and discipline.
 - c. Careful and confidential records should be kept whenever a discipline case reaches the level of action by the elders and/or announcements are made to the congregation.

—Adopted

- d. Special care should be observed in the wording of public announcements, and the sin of the person should not be mentioned.
—Defeated
- e. Established policies with respect to procedures and public announcements should be consistently followed by the elders of the church.

—Adopted

9. That synod declare this to be its answer to Overtures 69 and 70 and to Overture 2, Synod 1990.
—Adopted
10. That the changes adopted in Church Order Articles 78-87 and 88-94 be submitted to Synod 1992 for ratification.
—Adopted
11. That synod dismiss the study committee, thanking it for its work.
—Adopted

(The report of Advisory Committee 8 is continued in Article 90.)

ARTICLE 54

The morning session is adjourned, and Elder Sidney Roorda leads in closing prayer.

MONDAY AFTERNOON, JUNE 17, 1991

Ninth Session

ARTICLE 55

Rev. David L. Smit reads I Peter 1:1-16 and leads in opening prayer. He announces *Psalter Hymnal* 475, "Praise, My Soul, the King of Heaven."

The president of synod recognizes Rev. Galen Meyer, editor in chief of *The Banner*, who was reappointed by synod to a four-year term beginning September 1, 1991, after having served two years in this position. The president expresses gratitude to Rev. Meyer for his services and wishes him God's blessing as he looks forward to continued service.

ARTICLE 56

Rev. Jerrien Gunnink of the Reception Committee introduces Rev. Raymond Weiss, fraternal delegate from the Reformed Church in America, who addresses synod. The president of synod responds.

ARTICLE 57

Advisory Committee 7, *Church Order I: Women in Ecclesiastical Offices*, Rev. Joel R. Boot reporting, presents the following:

I. Women in ecclesiastical offices

A. Materials

1. Overtures 1-41, pp. 435-82
2. Overture 87, p. 635
3. Communication 2
4. Protest 1, pp. 529-30

The majority report of the advisory committee is read as information. The reporter moves Recommendation 1.

B. Background

The decision of Synod 1990 to change Article 3 of the Church Order was not taken lightly. Because it was seen as such a weighty issue, Synod 1990 decided to give the churches two years to consider the issue of opening all church offices to women.

A number of congregations and classes have expressed difficulty with the decision and have overruled Synod 1991 to rescind, revise, reverse, or overturn the decision of 1990. All of these overtures also show uncertainty and distress about the decision to open all the church offices to women. We must deal pastorally and responsibly with these concerns.

Because all these overtures show understandable concern, the committee wishes to consider all of them. It recognizes that some of them might be considered not appropriately before synod because they do not supply new and sufficient grounds regarding the issue at hand (cf. Church Order Art. 31). Nevertheless, the seriousness of the issue requires our attention. Thirty-two overtures (twenty-one from churches, eleven from classes) are similar in the sense that they wish in some way or another to nullify the 1990 decision. All of these run counter to the pastoral intention of Synod 1990 to give time for discussion. Failure to give the churches the agreed upon two years for discussion would undercut Synod 1990's intention. Only recently have materials dealing with the decision of 1990 begun to circulate to help the churches thoroughly discuss the issues (e.g., *A Cause for Division?*, *Women in Office*, various *Banner* articles, etc.).

The committee judges that the heart of these overtures' concerns is that due process was not followed in the decision and that biblical grounds were not introduced or made clear. After much discussion and research into past synodical decisions and study-committee reports, we judge that due process was indeed followed.

For example, several overtures claim that the request for changing the Church Order was not before Synod 1990. However, Overture 8 (*Agenda for Synod 1990*, pp. 416-17) from Classis Lake Erie clearly requests that "the churches are permitted to use their own discretion in utilizing the gifts of women members in all the offices of the church." This overture clearly implies a change in the Church Order.

Similarly, biblical grounds were available for the decision; they have been adduced over twenty years of study. We regret that those grounds were not clearly delineated in the recorded decisions of 1990, though some were referred to in the report of Advisory Committee 2 (*Acts of Synod 1990*, p. 650, 3, b). It is also evident that some of those grounds were not accepted by some members of the denomination. Still, it is very important for the pastoral process intended by Synod 1990 that these grounds be clearly and carefully laid out, readily accessible, and widely distributed. These grounds could be gleaned from the various study-committee reports that have been before previous synods. The advisory committee deems that presidents of several past synods have the experience and knowledge to gather such material.

Furthermore, the committee is convinced that guidelines are necessary and can be formulated before 1992 so that implications of implementing the decision can be anticipated. These guidelines should delineate how council, classical, and denominational relationships can be regulated so that people are not coerced into positions they cannot, in good conscience, hold. The guidelines should reflect the Reformed principle that "conscience" is not only individually but also communally formed and shaped. They should also honor the fact that the unity of the CRC is of utmost concern.

C. Recommendations

1. That synod not accede to Overtures 1, 2, 3, 4, 5, 6, 7, 8, 10, 12, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 29, 31, 32, 33, 34, 35, 38, and 87, all of which in one way or another seek to reverse, rescind, undo, repent for, etc., the 1990 decision.

Grounds:

- a. No new and compelling biblical or confessional grounds have been advanced beyond those involved in making the 1990 decision (cf. Church Order Art. 31).
- b. Due process was followed in coming to the decision. Material in the printed agenda specifically requested a decision to this effect (*Agenda for Synod 1990*, pp. 416-17).
- c. Synod 1990 specifically mandated a period of two years for continued reflection before any further action should be taken on this matter.

According to Rules for Synodical Procedure the recommendation of the minority report of the advisory committee is read as information by Elder Verlyn Schaap.

A motion is made that Recommendation 1 of the majority report be tabled to allow synod to consider Recommendation 2 of the minority report.

—*Adopted*

2. That synod alter the stand of Synod 1990 to change Article 3 of the Church Order (*Acts of Synod 1990*, p. 657) by restoring the previous wording of Church Order Article 3, thereby withdrawing permission to utilize "the gifts of women members in all of the offices of the church" and eliminating the need for ratification by Synod 1992.

Grounds:

- a. Contrary to Church Order Article 1-a, Synod 1990 presented no compelling biblical grounds for these decisions.

(“The Christian Reformed Church, confessing its complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word, acknowledging Christ as the only head of his church, and desiring to honor the apostolic injunction that in the churches all things are to be done decently and in order [I Cor. 14:40], regulates its ecclesiastical organization and activities in the following articles” [Art. 1-a]).

Among these articles we find that “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” (Art. 29).

- b. Also, contrary to Church Order Article 29, the settled and binding decision of Synod 1975—that the practice of excluding women from the ecclesiastical offices recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice” (*Acts of Synod 1975*, p. 78)—was not proven to be in conflict with the Word of God or the Church Order.
- c. The 1990 decision requires those councils and church members who elect to maintain the church’s historic practice to violate their consciences with regard to participating with denominational agencies and assemblies that cooperate with women’s ordination.
- d. The 1990 decision has been detrimental to the precious unity within our denominational.

- e. The 1990 decision is harming our unity with other Reformed and Presbyterian churches, according to the communication received from NAPARC (*Agenda for Synod 1991*, p. 533).
- f. If there are biblical grounds for permitting women to serve in all the offices of the church, those desiring to implement this practice are free to present their proposal together with such grounds at any time.
- g. Synod 1991 has the authority to alter the decision of Synod 1990.

(“A succeeding synod may alter the stand of a previous synod; it may reach a conclusion which is at variance with the conclusion reached by an earlier synod. In such cases the most recent decision invalidates all previous decisions in conflict with it” [Rule for Synodical Procedure VIII, I, 2]).

A motion carries that synod vote on minority-report Recommendation 2 by ballot.

Synod votes by ballot on minority-report Recommendation 2.

—Defeated

(The report of Advisory Committee 7 is continued in Article 61.)

ARTICLE 58

The general secretary welcomes and introduces Rev. Kent Bull, fraternal delegate from the Evangelical Presbyterian Church.

ARTICLE 59

The afternoon session adjourns; Rev. John Van Regenmorter leads in closing prayer.

MONDAY EVENING, JUNE 17, 1991

Tenth Session

ARTICLE 60

Rev. Andrew Cammenga reads from Matthew 16 and Revelation 20:11-14 and leads in opening prayer. He announces *Psalter Hymnal* 502, “The Church’s One Foundation.”

ARTICLE 61

(The report of Advisory Committee 7 is continued from Article 57.)

Advisory Committee 7, *Church Order I: Women in Ecclesiastical Offices*, Rev. Joel R. Boot reporting, presents the following:

I. Women in ecclesiastical offices

Recommendation 1 of the majority report is placed before synod.

A. Materials (see Art. 57)

B. Recommendations

1. That synod not accede to Overtures 1, 2, 3, 4, 5, 6, 7, 8, 10, 12, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 29, 31, 32, 33, 34, 35, 38, and 87, all of which in one fashion or another seek to reverse, rescind, undo, repent for, etc., the 1990 decision.

Grounds:

- a. No new and compelling biblical or confessional grounds have been advanced beyond those involved in making the 1990 decision (cf. Church Order Art. 31).
- b. Due process was followed in coming to the decision. Material in the printed agenda specifically requested a decision to this effect (*Agenda for Synod 1990*, pp. 416-17).
- c. Synod 1990 specifically mandated a period of two years for continued reflection before any further action should be taken on this matter.

—Adopted

The following register their negative votes: Barry Beukema (B.C. North-West), Kenneth Eiten (Rocky Mountain), C. Eric Fennema (Iakota), Louis Kerkstra (Pacific Northwest), Jae Sung Kim (Kalamazoo), Leonard Poot (Columbia), Kenneth Sanders (Atlantic Northeast), Jelle Tuininga (Alberta South), Kenneth Van De Griend (Minnesota North), and Joe Veldhuizen (Niagara).

James K. Van Drunen (Illiana) registers his negative vote on Recommendations 1, 2, 3, 4, 5, 6, 7, 9, and 11.

The following register their negative votes with statements:

Andrew Cammena (California South): "I wish to record my negative vote because Ground 'b' suggests that 'due process' was followed in 1990 when, in fact, synod reversed decisions of two previous synods without 'any sufficient or new grounds,' contrary to Article 31 of the Church Order."

Jacob D. Klaassen (Hudson): "Men and women are one in Christ. God has, however, given each his station in life, according to his good pleasure. The decision of 1990 was in conflict with the Word of God. The Scripture clearly states that God does not allow for women to hold the office of elder and minister (cf. I Tim. 2:11-14).

Richard J. Kuiken (Hudson): "I wish to have my negative vote recorded concerning the recommendation 'that synod not accede . . . the 1990 decision' in light of the fact that I strongly believe that this recommendation represents an over-emphasis on 'unity' at the expense of biblical truth."

Warren H. Lammers (Huron): "In view of the clear teaching of the infallible, inspired Word of God in I Corinthians 14:34, I Timothy 2:11-14, I Timothy 3:2-7, Titus 1:6-9, I am compelled to register my negative vote. Scripture is clear and can most capably teach, reprove, correct, and instruct his church, as II Timothy 3:16 states."

Gary Vander Hart (Iakota): "Overture 4, pp. 439-41, *Agenda for Synod 1991*, gives biblical grounds which most carefully deal with our present hermeneutic questions and best expresses my views, especially I Corinthians 11:3."

2. That synod declare Recommendation 1 to be its response to Overtures 1, 2, 3, 4, 5, 6, 7, 8, 10, 12, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 29, 31, 32, 33, 34, 35, 38, 87, Protest 1, and Communication 2.

—Adopted

3. That synod appoint a small ad hoc committee to gather from the various synodical study-committee reports and related publications the biblical grounds for the decision of Synod 1990 to change Article 3 in the Church Order and that this material be included in the *Agenda for Synod 1992*.

Grounds:

- Several overtures cite a lack of biblical grounds for the decision of Synod 1990. Yet past study committees based their recommendations on biblical grounds.
- Such information would serve the pastoral and reflective process envisioned by Synod 1990.

A motion is made that Recommendation 3 be tabled and that synod consider Recommendation 8.

—Adopted

8. That synod not accede to the request to postpone or delay ratification of the change in Church Order Article 3 scheduled for 1992.

Grounds:

- Synod 1990, in its decision, wisely provided a two-year period to study and reflect on these matters prior to any further action.
- Synod 1992 should be free to make its own decisions without prior constraint.
- The matter of women serving in the offices of the church has been studied for nearly two decades.

According to Rules for Synodical Procedure, the minority recommendation is read by Rev. Aldon Kuiper.

A motion is made that Recommendation 8 be tabled and that synod consider the recommendation of the minority report.

—Adopted

8. That synod postpone ratification of the 1990 decision from 1992 to 1993 to allow the churches to study the biblical grounds for one more year.

Grounds:

- Synod 1990 provided a two-year period to study and discuss its decision allowing women to serve in all church offices.
- Biblical grounds were not clearly delineated in the recorded decisions of Synod 1990, and churches need one more year to study the attendant biblical grounds.

A motion is made that Recommendation 8 of the minority report be tabled and that synod consider Recommendation 3 of the majority report.

—Adopted

3. That synod appoint a small ad hoc committee to gather from the various synodical study-committee reports and related publications the biblical grounds for the decision of Synod 1990 to change Article 3 in the Church Order and that this material be included in the *Agenda for Synod 1992*.

Grounds:

- a. Several overtures cite a lack of biblical grounds for the decision of Synod 1990. Yet past study committees based their recommendations on biblical grounds.
- b. Such information would serve the pastoral and reflective process envisioned by Synod 1990.

—*Adopted*

Rev. Riemer Praamsma registers his negative vote.

4. That this gathered information be available for the churches by November 1991.

Ground: Having this information available for the churches before the winter 1991-92 season of study would further facilitate the pastoral and reflective process envisioned by Synod 1990.

—*Adopted*

Rev. Riemer Praamsma registers his negative vote.

5. That synod declare Recommendations 3 and 4 to be its response to Overtures 9, 11, 27, 28, 30, 36, 37, and 41.

—*Adopted*

6. That synod also mandate the ad hoc committee to develop for the *Agenda for Synod 1992* pastoral guidelines for councils, classes, and synods in the event the 1990 decision is ratified.

Grounds:

- a. Guidelines for conduct are needed where matters of conscience are involved relative to the decision of the Synod of 1990.
- b. Several overtures raise the issue of conduct of and participation in major assemblies should the decision of 1990 be ratified.

—*Adopted*

Rev. Riemer Praamsma registers his negative vote.

7. That synod declare Recommendation 6 to be its response to Overtures 10, 11, 14, 22, 39, and 41.

—*Adopted*

8. That synod not accede to the request to postpone or delay ratification of the change in Church Order Article 3 scheduled for 1992.

Grounds:

- a. Synod 1990, in its decision, wisely provided a two-year period to study and reflect on these matters prior to any further action.
- b. Synod 1992 should be free to make its own decisions without prior constraint.
- c. The matter of women serving in the offices of the church has been studied for nearly two decades.

The recommendation of the minority report is read again as information by Rev. Aldon Kuiper.

Synod votes on Recommendation 8 of the majority report.

—*Adopted*

9. That synod declare Recommendation 8 to be its response to Overtures 9, 13, and 27. —*Adopted*
10. That synod encourage individuals and churches to promote the unity of the church. —*Adopted*
11. That synod declare Recommendation 10 to be its response to the concern for unity expressed in Overtures 1, 11, 14, 17, 21, 23, 24, 26, 28, 36, and 38. —*Adopted*

A motion is made that Overture 40 be sent back to the committee.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 92.)

ARTICLE 62

The evening session adjourns at 9:50 p.m., and Elder Jay Anema leads in closing prayer.

TUESDAY MORNING, JUNE 18, 1991

Eleventh Session

ARTICLE 63

Elder Carl D. Kloosterman reads John 14:8-14 and leads in opening prayer. He announces *Psalter Hymnal* 512, "When in Our Music God Is Glorified."

The roll call reveals all members are present.

The minutes of the sessions of June 17, 1991, are read and approved.

ARTICLE 64

(The report of Advisory Committee 3 is continued from Article 40.)

Advisory Committee 3, *Educational Matters*, Rev. Martin J. Contant reporting, presents the following:

I. Presentation of financial needs of the seminary

A. *Material*: Report 2, Section D, 2, pp. 37-38

B. *Recommendation*

That synod give the privilege of the floor to the Board of Trustees to

1. Make a presentation showing the financial position of the college and seminary.
2. Request direction to substantially improve the viability of the denominational seminary.

—*Adopted*

Dr. James De Jong, president of Calvin Theological Seminary, makes a visual presentation showing the financial position of the seminary and possible directions to improve the financial viability of the denominational seminary.

II. Presentation on finances and fiscal viability of the seminary

A. Material: Report 2-A, p. 538

B. Background

Historically the church has recognized the ministry of the seminary as so central to the life and mission of our congregations that they fully supported its work through quotas and tuition. Serious erosion of quota payments in recent years has occasioned some to suggest that a development director be hired to raise additional funds. The seminary has resisted this for the following reasons:

1. Adding development or advancement personnel to raise a portion of the operating budget would add substantial costs for raising money that the church has already committed to the seminary.
2. The church has always operated on the principle that it will fund the seminary operating budget through quotas and tuition.

There is need, however, for special funding in addition to the operating funds raised by quota and tuition. For these special needs (seminary campaign, endowed funds, capital expenses beyond general operations, seminary revolving loan fund, scholarship funds, etc.) the Board of Trustees recommends to synod that synod authorize the seminary to procure advancement assistance as needed.

C. Recommendation

That synod authorize the seminary to procure advancement assistance as needed to raise development revenues (seminary campaign, endowed funds, capital expenses beyond general operations, seminary housing, seminary revolving loan fund, scholarship funds, etc.).

Grounds:

1. This will provide funding for projects above general operations.
2. This will allow existing staff to perform the services for which the church has appointed them.
3. This will restrain quota growth.

—Adopted

III. Administrative matters pertaining to Calvin Theological Seminary

A. Material: Report 2-A, p. 537

B. Background

The present job description of the seminary president does not include the items listed below. These matters reflect accurately the current need and occupy an increasing amount of time for the president. The Board of Trustees proposes that they be added to the synodically approved job description.

C. Recommendation

That synod approve the revised job description for the seminary president as follows:

Under the rubric "General Responsibilities" add

- b. With the director of business, keep the seminary budget, assets, and revenues under review and make such proposals as will assure the financial resources for the seminary's programs.
- c. With the assistant to the president for seminary advancement, plan and conduct special fund-raising programs, student recruitment, advertising, and other efforts that promote the seminary in the Christian Reformed Church and more widely.

—Adopted

Note: The job description document may be found in the *Acts of Synod 1955*, pp. 320-22.

IV. Governance Report from Calvin College and Seminary

A. Materials

1. Report 2, pp. 31-32
2. Governance Report, pp. 541-78

B. Background

In February 1988 the Board of Trustees appointed the ad hoc Committee on Denominational Funding, which was to investigate denominational funding and quota-collection patterns for Calvin College and Seminary.

This committee made its report in February 1989. In addition to recommending a split in college and seminary quota, the committee advised that governance may be affected by split quota and noted that "growing differences in financial relationship of the church to the seminary as compared to the college may lead toward increasingly separate administrative organizations, especially in financial management and fund-raising." At the same time the Board of Trustees recognized a 1988 overture to synod from Classis Chatham which called for a study of the "privatization" of Calvin College. Consequently, the Board of Trustees appointed the ad hoc Committee on Governance to continue to study the matter of governance of the college and seminary.

At its February and May 1990 meetings, the Board of Trustees considered a new governance structure for Calvin College and Calvin Theological Seminary. Fundamental to the new structure was the decision that both the college and the seminary remain owned and operated by the Christian Reformed Church. These new governance documents were consistent with the recommendation from the synodical committee on structure review. The election of sixteen denominational representatives under a common board structure was a key determinant in the configuration of a parent board with two subsidiaries—Calvin College and Calvin Theological Seminary. The sixteen-member parent corporation accommodated the Structure Review Committee.

The Structure Review Committee's recommendations as proposed were not adopted by Synod 1990. In its place synod adopted another way to accomplish many of the concepts proposed by the Structure Review Committee. At the same time, synod did approve separate subsidiary corporations for Calvin College and Calvin Theological Seminary under the legal formation of a parent corporation. The parent corporation was proposed by the

Board of Trustees of Calvin College and Seminary to accommodate the Calvin structure to the Structure Review Committee's recommendations. It is clear that, in the light of synod's decisions, some of the committee's previous assumptions and recommendations need to be reviewed.

Upon examining the unique needs of both the college and the seminary, the committee came to the conclusion that a common parent board is no longer necessary. Each board independently would be responsible to synod for the programs and administration of the institution of which it is in charge.

C. Recommendations

1. That synod adopt the Articles of Incorporation for Calvin College (Report 2-A, Attachment B) and the Articles of Incorporation for Calvin Theological Seminary (Report 2-A, Attachment C).

A motion carries to table Recommendation 1 and to move to the following recommendation of the Board of Trustees submitted in the Governance Report:

That two separate corporations, each with its own board—Calvin College and Calvin Theological Seminary—be established.

Grounds:

- a. This responds to the decision of Synod 1990 which refers "the development of an implementation plan which recognizes synod's decision regarding structure review" to the Board of Trustees (*Acts of Synod 1990*, p. 686).
- b. "For the college, the increasing complexity of operations and relationships in the college requires more diversity in governance. The proposal
 - a. 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.
 - b. Enables leaders with varied expertise and influence to be attracted to the college by opportunity to serve on the governing board.
 - c. 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.
 - d. Assists the college in generating new contacts and networks for fund-raising and, thus, enhances fund-raising capabilities of the college.
 - e. Affords an increasing role in college governance for parents, alumni, and other constituents of the college (those whose role in the funding of college has been increasing).
 - f. Conforms to more cost-effective and more efficient denominational models of governance already in existence."

(*Agenda for Synod 1991*, p. 31)

- c. "For the seminary, the unique needs and nature of theological education generally and the responsibilities assigned to Calvin Theological Seminary as the denomination's school for ministerial training require a board specifically qualified to govern the institution. The proposal

- a. Retains the denominational identity of the seminary board.
- b. Provides focused attention on theological education.
- c. Conforms to more cost-efficient and more denominational models of governance already in existence.
- d. Creates more direct accountability of the seminary to the church and more intentional response of the church to the seminary.
- e. Encourages trustee selection based on competence in and commitment to theological education at Calvin Theological Seminary."

(Agenda for Synod 1991, pp. 31-32)

—Adopted

(The report of Advisory Committee 3 is continued in Article 66.)

ARTICLE 65

The general secretary welcomes and introduces Rev. Arie Baars, fraternal delegate from the Christelijke Gereformeerde Kerken in Nederland.

ARTICLE 66

(The report of Advisory Committee 3 is continued from Article 64.)

C. Recommendations (continued)

2. That synod adopt the bylaws of Calvin Theological Seminary (Report 2-A, Attachment E).

Note: The following paragraph should be inserted on page 571 of the bylaws of the seminary (Report 2-A, Attachment E), after regional designations:

Regional Representatives shall be approved by the synod. The Synod shall also select as an alternate Regional Representative ("Alternate Regional Representative") for each position the candidate not selected as the Regional Representative.

A motion is made to table Recommendation 2 to consider Recommendation 3.

—Adopted

3. That synod adopt the bylaws of Calvin College (Report 2-A, Attachment D) with appended note.

Note: This recommendation supersedes the decisions of 1982, 1983, and 1984 which

- a. Limited the number of at-large members to four members on selected denominational boards.
- b. Required an equal number of ministerial and nonministerial delegates.

A motion carries to amend the bylaws, Attachment D, VI, "subject to ratification by synod."

—Adopted

Recommendation 2 is placed before synod.

2. That synod adopt the bylaws of Calvin Theological Seminary (Report 2-A, Attachment E).

Note: The following paragraph should be inserted on page 571 of the bylaws of the seminary (Report 2-A, Attachment E), after regional designations:

Regional Representatives shall be approved by the synod. The Synod shall also select as an alternate Regional Representative ("Alternate Regional Representative") for each position the candidate not selected as the Regional Representative.

A motion carries to amend the bylaws, Attachment E, VI, "subject to ratification by synod."

—*Adopted*

4. That synod adopt the selection process for regional classical representatives outlined on pages 541-43 of the Governance Report for the boards of Calvin College and Calvin Theological Seminary.

—*Adopted*

5. That synod place the trustees listed on pages 543-44 of the Governance Report on the boards of Calvin College and Calvin Theological Seminary.

—*Adopted*

6. That synod approve the issuance of a lease between Calvin College and Calvin Theological Seminary which is based on the lease outline detailed in Report 2-A, Attachment A.

A motion is made and carries that synod approve adding the following to the lease document (Attachment A, IV, F): "Similarly, the seminary will have the right of first refusal to purchase current college property that the college may offer for sale."

—*Adopted*

7. That synod approve the division of financial assets listed on page 545-46.

—*Adopted*

8. That synod establish that all employees currently paid via the seminary budget will be named seminary employees and all employees currently paid via the college will be named college employees in order to maintain the continuity of staffing, excluding the following:

a. The Calvin College Vice President for Administration and Finance will also serve as the Calvin Theological Seminary Business Officer (Mr. William J. Boer).

b. The Assistant to the Calvin College and Seminary Board of Trustees (Mrs. Carol Smith) will become an employee of Calvin College.

—*Adopted*

A motion is made that the Board of Trustees of Calvin College present to Synod 1992 for approval a list of qualifications for the members-at-large positions of the board and that these be included in the bylaws.

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 72.)

ARTICLE 67

The morning session adjourns, and Rev. James C. Dekker leads in closing prayer.

TUESDAY AFTERNOON, JUNE 18, 1991
Twelfth Session

ARTICLE 68

Elder Henry Washington reads Ephesians 6:10-20 and leads in opening prayer. He announces *Psalter Hymnal* 179, "The Glorious Gates of Righteousness."

The vice president, Rev. Jack B. Vos, assumes the chair.

ARTICLE 69

Elder Maas Vander Bilt of the Reception Committee introduces Mr. Caleb Ahima, general secretary and fraternal delegate from the Christian Reformed Church of Nigeria, who addresses synod. The vice president responds.

Rev. Jerrien Gunnink of the Reception Committee introduces Dr. Henk M. Vroom, fraternal delegate from the Gereformeerde Kerken in Nederland, who addresses synod. The vice president responds.

ARTICLE 70

Advisory Committee 10, *Youth Ministry*, Rev. Calvin L. Bremer reporting, presents the following:

I. Youth and Young-Adult Ministry

A. Materials

1. Report 3, Section IV, C, 1, f, pp. 46-47
2. United Calvinist Youth, Appendix, pp. 260-61
3. Report 27, pp. 287-365
4. Overtures 57-62, pp. 497-502
5. Communication 3 (on file in the general secretary's office)
6. Overture 89, p. 636
7. Overture 92, p. 638
8. Overture 96, p. 641
9. Overture 97, p. 641
10. Overture 99, p. 642
11. Overture 100, p. 642-43
12. Overture 101, p. 643
13. Overture 104, p. 644-45

B. Background

1. The Committee to Study Youth and Young-Adult Ministry

Synod 1988 appointed this study committee in response to two overtures requesting an evaluation of CRC youth and young-adult ministry. These overtures, synod stated, revealed a wide concern, many questions that merit answers, and the need for a clear vision (*Acts of Synod 1988*, p. 615, B).

Synod charged the committee to

- a. Analyze/evaluate present ecclesiastical youth ministry as facilitated by the CRC and youth agencies;

- b. Develop young-adult/youth-ministry vision, program, and structure for the CRC; and
- c. Develop and state theory as well as practical advice so as to help the church in all areas of church concern for youth/young-adult ministry.

(*Acts of Synod 1988*, p. 615, C)

Furthermore, synod instructed that the study should

include, but not be limited to, spiritual growth program, structure, Bible knowledge and church education, congregational life, service, fellowship, and leadership development.

(*Acts of Synod 1988*, p. 615, C)

The study committee has completed part of its mandate. It offers its findings concerning youth ministry in Report 27, *Agenda for Synod 1991*, pages 287-365.

2. Response to Report 27

- a. United Calvinist Youth has responded to Report 27 with its own recommendations, found in Report 25, Appendix, pages 260-61.
- b. Synod 1991 received fourteen overtures concerning this matter.

3. Study-committee response to concerns of UCY

The study committee modified a number of its recommendations to attempt to meet the concerns of UCY. The modifications can be found in Communication 3.

4. Advisory-committee recommendation

- a. The committee spent considerable time listening to both the study committee and representatives of UCY.
- b. The advisory-committee's recommendations have received the concurrence of both the study committee and UCY.

C. Recommendations

1. That synod grant the privilege of the floor to

- a. Study committee members Mrs. Jeanette Bult De Jong (chairperson), Dr. Harvey A. Smit (secretary), and Rev. Douglas A. Kamstra and to
- b. Representatives of United Calvinist Youth and UCY board chairman, Mr. Gerry Bysma, when these matters are discussed.

—Granted

2. That synod approve the development of a comprehensive strategy for youth ministry in the Christian Reformed Church.

Grounds:

- a. The promises given by the church in baptism make it responsible for nurturing in its youth a mature faith in Jesus Christ as Savior and Lord; this responsibility is inalienable and nontransferable; this responsibility holds for every facet of the church's life and structure.

- b. Youth and young-adult ministry is part and parcel of the church's pastoral ministry to all its members and of its outreach ministry to all people.
- c. It is time that this ministry ceases to be a stepchild of the church and is recognized instead as a priority matter on its agenda.
- d. The church's accountability to its Lord requires that its youth and young-adult ministry be made directly accountable to ruling bodies of the church.

—Adopted

- 3. That this denominational ministry to youth be formed on the basis of the nurturing model outlined in Section VII of Report 27, *Agenda for Synod 1991*, pp. 318-26.

Grounds:

- a. The biblical teachings indicate that we should not only impress on our children the Word of God we have received (Deut. 6:6-9) but also should build them up "in the knowledge of the Son of God" to a mature faith (Eph. 4:12-16).
- b. The church should be a community of such integrity and faithfulness to Jesus that it spiritually forms its young people and challenges them to commit their lives to him.
- c. Maturity in faith is a complex process which involves more than intellectual catechesis. It permeates every aspect of a person's life—physical, intellectual, social, psychological, spiritual.
- d. Young people experience developmental issues with which the church must deal seriously if it is to guide them to maturity in Jesus.
- e. The needs and situations of each congregation are unique. A nurturing model gives us the flexibility to develop forms of youth and young-adult ministry appropriate to each church and community.
- f. This nurturing model is wholly consistent with the new LiFE curriculum approved by synod and being developed by the Education Department of CRC Publications.

—Adopted

Note: A model for young-adult ministry must yet be determined.

- 4. That synod recommend to the classes the following guidelines for youth ministry on a regional level:

- a. That each classis appoint a classical committee with a mandate for youth ministry that includes the following:
 - 1) Promoting participation in a variety of service projects.
 - 2) Encouraging and/or sponsoring leadership training for youth leaders.
 - 3) Assisting the local churches of classis in the development, maintenance, growth, and renewal of their youth and young-adult ministry.
 - 4) Reporting to classis the various activities of Cadet and Calvinette councils and the Young Calvinist League(s).
 - 5) Making recommendations to classis as are consistent with youth-ministry needs based upon the nurturing model.

- 6) Communicating with the denominational youth-ministry committee concerning matters of mutual concern.
- b. That each classis establish a budget to promote youth and young-adult ministry and support the work of the classical youth-ministry committee.
- c. That each classis give serious consideration to the hiring of a (professional) classical youth minister to assist the classical committee and the local churches of classis in their ministry to youth and young adults.

—*Adopted*

Note: Recommended guidelines for young-adult ministry will be presented to Synod 1992.

- 5. That synod recommend to the congregations the following guidelines for youth ministry in the local church:
 - a. That each church prioritize its ministry to its youth according to the following stages:
 - 1) Establishing an appropriate organizational structure to oversee the church's ministry with its youth.
 - 2) Establishing in larger congregations subcommittees to concentrate on intermediate, junior-high, and senior-high youth ministry. In churches with few youth, more appropriate groupings could be made, or a congregation's youth ministry might be combined with that of a neighboring congregation.
 - 3) Providing adequate funding for youth ministry in the annual church budget. We suggest as a guideline no less than 2 percent of the total annual budget.
 - b. That each church adopt a "nurturing model" for youth ministry which promotes (long-term) relationships with mature adult believers, parental involvement and support, integration of youths and young adults into the full life and ministry of the congregation, and participation in the church's outreach ministry. Youth ministry should promote personal and corporate spiritual growth and maturing through a balance of Bible study, fellowship, mutual caring, prayer, service, and worship.
 - c. That each church select, train, and support leaders with the gifts for youth ministry.
 - 1) Churches with large numbers of youth should seriously consider hiring a part-time or full-time "professional" youth minister.
 - 2) Because of the significance of relationships in youth ministry, churches should encourage youth leaders to make a long-term (not less than three years) commitment to this ministry.
 - 3) Churches should encourage and fund youth leaders' participation in regular training opportunities.
 - d. That each congregation acquaint itself with and avail itself of the ministry provided by the divisions of United Calvinist Youth.
 - e. That each congregation acquaint itself with the work of the denominational Youth Ministry Committee and inform that committee of its needs and findings in youth ministry.

—*Adopted*

Note: Recommended guidelines for young-adult ministry will be presented to Synod 1992.

6. That synod affirm United Calvinist Youth as a denominationally related youth ministry of the Christian Reformed Church.

Grounds:

- a. UCY's divisions (Cadets, Calvinettes, and YCF) have strong CRC clergy, youth-pastor, and lay participation, both Canadian and U.S., on its board, staff, and membership levels.
- b. UCY divisions have historically enjoyed close association with local Christian Reformed congregations.
- c. UCY's ministry functions according to the nurture model.

—Adopted

7. That synod approve the establishment of a Youth-Ministry Committee.

a. Composition of Youth-Ministry Committee

This committee shall consist of thirteen members, eleven of whom shall be voting members elected by synod from dual nominations.

- 1) Regional: six members representing various regions of the CRC in N.A. (Western Canada, Eastern Canada, Far West U.S., Mississippi River to Rocky Mountains U.S., Central U.S., and Eastern Coast U.S.).
- 2) Organizational: three members representing the UCY divisions.
- 3) Expertise: two members to fill the at-large positions and provide ethnic representation and/or special skills.
- 4) Two advisory members will represent and be appointed by the Established-Church Development Department of Home Missions and the Education Department of CRC Publications.

b. Mandate

- 1) To serve as a denominational conscience continually emphasizing the paramount importance of ministry among our youth.
- 2) To develop a comprehensive strategy for youth ministry in the Christian Reformed Church using the nurturing model as the basis for such a program.
 - a) This strategy shall incorporate the present work of UCY.
 - b) Any new programs which the committee deems necessary shall be recommended to UCY for implementation. If UCY should choose not to implement, then the committee shall be free to recommend to synod such alternative ministry vehicles as will meet the ministry goal.
- 3) To assist the Christian Reformed Church in implementing the approved guidelines for youth ministry (3, 4, and 5).
- 4) To develop standards for youth pastors in the Christian Reformed Church and serve synod with recommendations concerning the same.
- 5) To supervise the work of youth ministry within the Christian Reformed Church:

- a) Providing biennial written evaluations of the programs of each division of UCY.
- b) Making recommendations regarding future programming for youth ministry to ensure appropriate ministry to youth.
- 6) To promote service opportunities through denominational and parachurch organizations on the local, national, and international levels.
- 7) To represent the youth-ministry concerns of the Christian Reformed Church on the Interagency Council.
- 8) To study the financial needs for youth ministry in the Christian Reformed Church and make such recommendations to synod as are consistent with those needs. This shall include
 - a) A study of the present financial base of the UCY divisions.
 - b) Projections as to present and future ministry needs.
 - c) Strategies by which the needs may best be met.
- 9) To report annually to synod concerning the state of youth ministries in the Christian Reformed Church.

c. Location

This committee shall ordinarily meet in the denominational building.

d. Frequency of meetings

The committee shall meet two times per year.

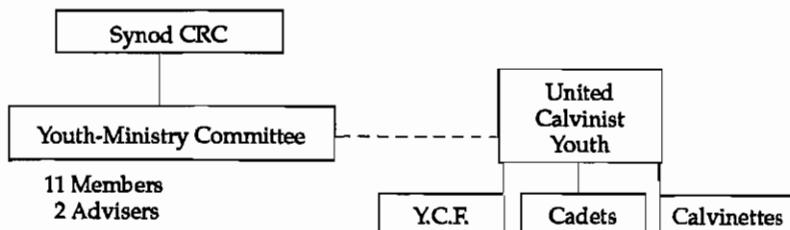
e. Finance

Synod shall finance the committee meetings and expenses as part of synodical expense.

Grounds:

- a. This organizational structure would provide both regional representation and direct accountability to synod.
- b. This structure would encourage expertise in the main areas of youth ministry.
- c. This structure would permit close collaboration with other agencies in training, publications, service opportunities, etc.
- d. The scope and aspects outlined above support the distinctive needs of the nurturing model.
- e. Given the paramount importance of this task, adequate and stable funding is needed.
- f. This structure provides a vehicle to implement the vision of the study committee and simultaneously supports the existing programs of UCY.

—Adopted



8. That synod approve the following emendations of the Church Order:

B. *Faith Nurture*

Article 63

- a. *Each church shall minister to its youth—and to the youth in the community who participate—by nurturing their personal faith and trust in Jesus Christ as Savior and Lord, by preparing them to profess their faith publicly, and by equipping them to assume their Christian responsibilities in the church and in the world. This nurturing ministry shall include receiving them in love, praying for them, instructing them in the faith, and encouraging and sustaining them in the fellowship of believers.*
- b. *Each church shall instruct the youth in the Scriptures and in the creeds and confessions of the church, especially the Heidelberg Catechism. Selection of curriculum materials and instructional helps shall be approved by the consistory.*
- c. *The minister of the Word shall lead in all aspects of the faith nurture of the youth, with the help of the elders and others appointed by the consistory.*
- d. *The faith nurture of the youth shall be supervised by the consistory.*

Grounds:

1. The present articles concentrate narrowly on the teaching ministry of the church and neglect the broader nurturing ministries, such as developing personal faith and teaching Christian responsibilities related to living as kingdom citizens in the world.
2. The present articles do not accurately express the actual practice in most of our churches.
3. The new language for Article 63 would reflect the congregation's promise found in the form for the baptism of children (*Psalter Hymnal*, p. 961).

Article 64

Each church shall minister to its adult members so as to increase their knowledge of and nurture a mature faith in the Lord Jesus Christ and to encourage and sustain them in the fellowship of believers. This shall be done by providing opportunities for continued instruction in the Scriptures and the creeds and confessions, by equipping them for prayer and service, and by encouraging them to assume their Christian responsibilities in the church and in the world.

Grounds:

1. The faith nurture of not only youth but also all adult members is an essential—although often lacking or weak—part of the church's task and activities (Eph. 4:11-16).
2. The principles of the Unified Church School Curriculum, adopted in 1970, outlined a church-education program addressed not only to the youth but also to all adults in the church. It stated, "this core program shall address itself to persons of all ages from earliest youth through the various stages of adulthood."

3. It remains true: "If adults don't learn, nobody will take church school seriously" (*Church Education in the Christian Reformed Church*, p. 41).

A motion is made to recommit Recommendation 8.

—*Adopted*

9. That the Synodical Interim Committee be requested to amend the Guide for Church Visiting so that it will encourage a nurturing ministry to the youth and young adults of the congregations.

Ground: The present questions emphasize the teaching ministry and neglect the broader nurturing aspects, including those specifically promised by the congregation in the form for baptism of children: "Do you, the people of the Lord, promise to receive these children in love, pray for them, help instruct them in the faith, and encourage and sustain them in the fellowship of believers?" (*Psalter Hymnal*, p. 961).

—*Defeated*

10. That synod urge Calvin Seminary to give greater emphasis to youth ministry in its M.Div. and in its M.A. in Christian Education programs and to develop a youth-ministry track within the present M.A. in Christian Education program.

Grounds:

- a. The significance of youth ministry and the paramount importance of having our children embrace the faith underscore the urgency that pastors (and professional church staff) have a commitment to and understanding of ministry to our covenant children.
- b. Youth ministry is a very specialized ministry, requiring unique gifts and training.
- c. If the guidelines above are followed, there will be an urgent need for proficient youth pastors to serve on the local and classical levels.

—*Adopted*

11. That synod express thanks to the Committee to Study Youth and Young-Adult Ministry for the fine work done with regard to ministry to youth through high-school age and that synod express its thanks for the ministry of UCY within many of our congregations.

—*Adopted*

12. That synod declare these actions to be its response to Overtures 57, 58, 59, 60, 61, 62, 89, 92, 96, 97, 99, 100, 101, and 104.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 118.)

ARTICLE 71

The general secretary presents Ballot 2, and delegates proceed to vote.

ARTICLE 72

(The report of Advisory Committee 3 is continued from Article 66.)

Advisory Committee 3, *Educational Matters*, Rev. Martin J. Contant reporting, presents the following:

I. Exhorting by women in the M.Div. program

A. Materials

1. Report 2, pp. 33-34
2. Overture 79, pp. 518-19
3. Overture 90, p. 637

B. Observations

Current policy re exhorting by women in the M.Div. program at Calvin Seminary is as follows:

1. The seminary admits women to its M.Div. program and does not require field-education exhorting as a condition for receiving the M. Div. degree. The academic office does not insist that Calvin Seminary's women M.Div. students meet all the concurrent curriculum-based and field-education preaching requirements.
2. The seminary does not solicit, promote, or provide opportunities for exhorting by its women M.Div. students in Christian Reformed churches. The field-education office does not seek nor does it honor requests for women to exhort in Christian Reformed churches.

In light of Synod 1990's decision to open the offices of elder and minister to women, pending ratification by Synod 1992, the faculty and board approved for presentation to synod an interim policy concerning women in the M.Div. program. This interim policy would allow women students who aspire to ordained ministry in the Christian Reformed Church to have their preaching in non-CRC churches evaluated and credited as part of their field-education program. This practice would provide a basis for eventual candidacy evaluation by the faculty and board. The amendment presented for synod's approval is as follows:

Calvin Seminary, through its field-education office, will provide opportunities for exhorting by its women M.Div. students in non-Christian Reformed churches. These services will be evaluated and credited as part of the standard M.Div. degree program.

Grounds:

- a. The 1990 synod has made the judgment that qualified women serving in all offices of the church is not contrary to the teachings of Scripture.
- b. Even though women may not preach in the Christian Reformed Church, the position of synod implies that where church policy of other denominations/congregations does allow women to preach, it is not contrary to Scripture for them to do so.

(Board of Trustees "Minutes," Feb. 1991)

C. Recommendations

1. That synod not approve the amendment to the policy which would provide opportunities for exhorting by women M.Div. students in non-Christian Reformed churches.

Ground: Making this policy change prior to the ratification of revised Church Order Article 3 would be premature.

—*Adopted*

2. That synod declare this to be its response to Overtures 79 and 90.

—Adopted

(The report of Advisory Committee 3 is continued in Article 76.)

ARTICLE 73

The afternoon session is adjourned, and Elder Louis Andela leads in closing prayer.

The synodical banquet is to be held Tuesday evening at 6:30 p.m.

WEDNESDAY MORNING, JUNE 19, 1991

Thirteenth Session

ARTICLE 74

The president of synod announces that Rev. Hiram Vander Klay, father of delegate Rev. Stanley Vander Klay, was taken to glory early this morning. Sympathy is expressed to Rev. Vander Klay, who responds.

Elder Geerlof Bomhof reads Psalm 104. He leads in opening prayer, especially remembering the Vander Klay family and expressing gratitude for the progress in South Africa, where the government has lifted apartheid. He announces *Psalter Hymnal* 104, "Your Spirit, O Lord, Makes Life to Abound."

The roll call reveals all members are present.

The minutes are read and approved.

ARTICLE 75

Rev. Jerrien Gunnink of 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 76

(The report of Advisory Committee 3 is continued from Article 72.)

Advisory Committee 3, *Educational Matters*, Rev. Martin J. Contant reporting, presents the following:

I. Personal appeal of Mr. Siemen Speelman

Synod enters into executive session to consider the appeal of Mr. S. Speelman.

A. Materials

1. Board of Trustees' letter to Mr. S. Speelman
2. Personal appeal of Mr. S. Speelman
3. Conference phone call by four advisory-committee members

B. Background

Mr. Siemen Speelman requests that synod extend his candidacy for one year. His request comes to synod rather than the Board of Trustees because he missed the deadline for making application. Mr. Speelman was declared a

candidate in June 1989, subject to completion of academic requirements. He completed these in February 1990. His first term of candidacy was actually only three months, after which he applied for an extension. He was granted this extension by Synod 1990. Mr. Speelman neglected to request an extension by May 15, 1991, for various reasons, one of which was his assumption that he would be offered a one-year position in Ottawa prior to that date. The Board of Trustees could not consider the request for extension because it arrived too late and therefore recommended that he state his request directly to synod.

C. Recommendations

1. That synod consider the request of Siemen Speelman.

Ground: The Board of Trustees in its letter to Mr. Speelman recommended that he state his request directly to synod.

—*Adopted*

2. That synod extend the candidacy of Siemen Speelman for one year.

Grounds:

- a. His first period of actual candidacy was only a few months.
- b. Mr. Speelman shows evidence of a strong sense of calling and growth during the past year.
- c. He has received affirmation and support for his calling from his various congregations in the past year.
- d. He has accepted a one-year appointment to replace a pastor on leave.

—*Defeated*

A motion is made that Mr. Speelman be informed of this decision and that the decision be placed in the published minutes.

—*Adopted*

Synod returns to open session.

(The report of Advisory Committee 3 is continued in Article 110.)

ARTICLE 77

(The report of Advisory Committee 1 is continued from Article 47.)

Advisory Committee 1, *Missions*, Elder Milton Kuyers reporting, presents the following:

I. Home Missions

- A. *Material:* Report 4, pp. 67-91

B. *Background*

The Board of Home Missions, meeting in February 1990, appointed a task force to study executive-staff structure under this mandate: "provide the Home Missions board and executive director an analysis of current executive-staff structure and function with recommendations of projected staff needs for 'Gathering God's Growing Family, 400,000 by 2000.'

C. Recommendations

1. That synod endorse the following actions of the board re restructuring the Home Missions executive staff:
 - a. Operating from the premise that the CRHM organizational design should follow from the key activities and primary support activities needed to achieve the goals of "GATHERING," the task force identified the key activities as (1) established-church development and (2) new-church development. Primary support activities are (3) resource development and (4) financial/managerial leadership. Other support activities, including personnel recruitment, church-growth expertise, and marketing, were incorporated into the four areas.
 - b. The major organizational thrusts will be established-church development and new-church development. Two new key departments will be established: Department of ECD and Department of NCD. Each department will operate as a team focused on the goal of gathering people to the Lord and wherever possible adding new members to the Christian Reformed Church. Home Missions regional directors initially will divide their time equally between NCD and ECD and will report to the director of NCD and the director of ECD unless the region in which the director operates requires a different allocation.
 - c. The executive staff will be made up of the directors of NCD and ECD, the director of finance, and the director of resource development, each reporting to the executive director. The executive director will delegate responsibilities to team leaders and will move from a collegial style of administration to a team-management style. The executive director will be more externally focused, promoting "GATHERING" among the constituency and approaching major donors.
 - d. The work of the present personnel department will be allocated to the departments of ECD, NCD, and finance.
 - e. The responsibility for specialized ministries will be assigned to appropriate places in the organization.

Ground: The proposed new structure adheres to these organizing principles:

- 1) The organizational design facilitates the accomplishment of goals and key activities.
- 2) The strategies required to meet goals and key activities will determine the division of resources.
- 3) A selection of a minimal number of high-priority objectives, especially in the first year of the restructured organization, can be done.
- 4) Clarity of goals and acceptance of responsibility for goals will be accompanied by clearly delegated appropriate levels of authority and resources.
- 5) Development of teams focused upon strategic goals will enhance effectiveness.
- 6) Internal relationships needed to accomplish tasks will be kept to the smallest number possible; decisions will be made at the lowest appropriate level.

- 7) Management levels will be the least possible number.
- 8) The organization desired is one that allows responsiveness to opportunities while at the same time valuing history and stability.

—Adopted

2. That synod endorse the action of the board to reassign the director of personnel (a synodical appointee) to the position of director of established-church development.

Grounds:

- a. This is a result of C, 1, b.
- b. This requires synodical action since the position is synodically appointed.

—Adopted

3. That synod elect a Home Missions board member-at-large with expertise in resource development from the list of nominees given in the Home Missions supplemental report.

Ground: The board is redesignating the position previously held by persons with banking expertise as a stewardship-development position.

—Adopted

(The report of Advisory Committee 1 is continued in Article 100.)

ARTICLE 78

(The report of Advisory Committee 6 is continued from Article 20.)

Advisory Committee 6, *Financial Matters*, Elder Wietse G. Posthumus reporting, presents the following:

I. Christian Reformed Church Loan Fund

A. *Material:* Report 7, pp. 139-41

B. *Recommendations*

1. That Mr. Garrett C. Van de Riet, executive director, or any members 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.

—Adopted

2. That synod thank Mr. Henry De Wit, Mr. Daniel Pluim, and Mr. Gerald Van Wyke for their years of excellent service on the board of directors.

—Adopted

3. That synod thank Mr. Harry J. Vander Meer, denominational financial coordinator; Mr. Gerard J. Borst, finance manager of Home Missions; Mr. Garrett C. Van de Riet, executive director; and Mrs. 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. 151-57

B. Recommendations

1. That the secretary, Dr. Calvin L. Bremer, and the treasurer, Mr. Gerrit Bos, be consulted when matters pertaining to FSC are considered either by synod or by its advisory committee and that they be given the privilege of the floor.
2. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$24,100 for 1992 (\$23,100 for 1991; \$22,200 for 1990; \$21,350 for 1989).
3. That a service increment of \$100 per year up to thirty (30) years of service continue to be granted.
4. That a child allowance of \$500 continue to be granted for every unmarried child up to twenty-three (23) years of age, excluding those who have reached the age of nineteen (19) and are no longer enrolled full-time at an educational institution in an undergraduate program.
5. That an automobile allowance of \$2,400 be granted by congregations to their pastors.
6. That FSC churches be assisted in paying the automobile allowance according to the following formula:

Churches shall receive assistance at the rate of 10 percent of the approved salary subsidy allowance for 1992.

7. That an allowance of up to 16 percent of the salary subsidy 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.)
8. That minimum salary for stated supply be set at \$280 per week for 1992 (\$270 for 1991; \$260 for 1990; \$250 for 1989).
9. That the per-family contribution toward the minister's salary in congregations receiving assistance from FSC be not less—and if possible more—than \$405 for 1992 (\$390 for 1991; \$375 for 1990; \$360 for 1989).
10. That congregations in the United States receiving assistance from the FSC shall pay a Social Security offset to their pastors in the amount of at least \$2,340 for the year 1992 (\$2,250 for 1991; \$2,120 for 1990; \$2,000 for 1989).
11. That FSC churches in the United States be assisted in the Social Security offset according to the following formula:

Churches shall receive assistance in the amount of 10 percent of the approved salary subsidy for 1992.

12. 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. Canadian congregations shall also be expected to contribute at a rate of 110 percent of the per-family contribution rate established for 1992.

—Granted

- a. The present disparity between the dollars it costs to live in the United States and the dollars it costs to live in Canada makes some adjustment necessary.
 - b. Other denominational agencies give differential premiums to those employed in Canada.
13. That synod declare the continuing-education allowance for pastors in smaller churches to be \$350 for 1992.

Note: Synod 1990 specifically requested the FSC committee to increase the continuing-education allowance. This recommendation reflects that instruction. The amount was \$175 for 1991.

14. That synod approve a 1992 Christian-education allowance of \$500 per child for each child attending a Christian school (grades 1-12).

Recommendations 2-14 are

—Adopted

III. Ministers' Pension Funds

- A. Material: Report 13, pp. 177-91

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 Mr. Donald F. Oosterhouse and Mr. 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 1991 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 establish a participant assessment for 1992 of \$2,700 in the United States and Canada. This is up from \$2,600 in 1991, or an increase of 3.8 percent. Participant assessments are to be paid by or on behalf of shared ministers, second or third pastors, and ministers employed by agencies. These ministers are not paid by quotas.

—Adopted

4. That synod establish the participant assessment rate for 1993 and subsequent years at 10 percent of final average salary of ministers in the United States and Canada during the preceding year. Example:

	United States	Canada
Final average salary	\$26,456	\$28,700
10 percent is	\$ 2,645	\$ 2,870

—Adopted

5. That synod approve new pension-plan language to provide an early retirement benefit at age 55, as detailed in Report 13, XV, A (*Agenda for Synod 1991*, p. 184).

Ground: This change is mandated by Canadian law. This recommendation will also ensure that the U.S. plan provides similar benefits.

—Adopted

6. That synod approve new pension-plan language to provide for lump-sum withdrawal prior to age 55, as detailed in Report 13, XV, B (*Agenda for Synod 1991*, pp. 184-85).

Ground: This change is mandated by Canadian law. This recommendation will also ensure that the U.S. plan provides similar benefits.

—Adopted

7. That synod take no action on the request for a name change from *committee* to *board* (*Agenda for Synod 1991*, Report 13, XV, C, p. 185).

Ground: The Synodical Interim Committee restructuring report contains no action requiring this name change.

—Adopted

8. That synod adopt the new pension-plan language to provide an alternative method of disability determination in the U.S. plan, as detailed in Report 13, XV, D (*Agenda for Synod 1991*, pp. 185-87).

Ground: This is in response to the mandate given by Synod 1989 (*Acts of Synod 1989*, Art. 102, p. 550).

—Adopted

9. That synod express its appreciation to the following members for their services:

- a. Canadian Pension Trustee Rev. Jerry Hoytema, who has served for three years and is eligible for reelection.
- b. United States Pension Committee members Mr. Lloyd Bierma and Mr. Garrett C. Van de Riet, both of whom have served six years and are not eligible for reelection.

—Adopted

IV. Unordained Employees' Pension Fund

A. Materials

1. Report 18, pp. 241-42
2. Report 3-A, pp. 582-83

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 effective January 1, 1992, the Unordained Employees' Pension Plan be amended to allow participants to direct investments of their pension-account balances among a number of alternatives presented by the Unordained Employees' Pension Committee.

Grounds:

- a. The committee has surveyed all of the agencies and churches which have employee participants in the plan.
- b. Plan participants will be more involved in understanding various investment options and will be able to determine the appropriate type of investment in terms of risks, maturity, and earnings to fit their particular situation. In the event a participant fails to make or is unable to make a decision between investment alternatives, his account balance will be invested in a guaranteed investment contract (GIC) or similar fund.
- c. The committee will make available only investment options which are managed by professional fund managers, and participants will not be able to choose to purchase a particular stock or security.
- d. The committee has reserved the prerogative to impose on its fund managers the investment guidelines which were adopted by other agencies.

—Adopted

V. Establish Denominational Quota on a Per-Confessing-Member Basis

A. Material: Overture 83, pp. 521-22

B. Recommendations

1. That synod not accede to Overture 83.

Ground: SIC has established a special committee at the instruction of Synod 1990 (*Acts of Synod 1990*, Art. 125, I, B, 2, p. 696) with the mandate to study denominational ministry funding. This committee's mandate included but was not limited to the following:

- a. The viability of the quota system with special regard to the efficiency of it as a way of raising funds, the changing family unit in North America, and the current mood and trends in CRC congregations pertaining to quotas.
- b. Ways and means of increasing the percentage of quotas collected across the denomination.
- c. Ramifications of alternative funding for denominational agencies.
- d. The trend of increased giving to congregational and classical projects and to 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

2. That this overture be referred to the Denominational Funding Study Committee, whose mandate encompasses the concerns of this overture.

—Adopted

VI. Change the Basis of the Denominational Quota to a Percentage of Each Church's Budget

A. Material: Overture 85, pp. 524-25

B. Recommendations

1. That synod not accede to Overture 85.

Ground: See V, B, 1.

—Adopted

2. That this overture be referred to the Denominational Funding Study Committee, whose mandate encompasses the concerns of this overture.

—Adopted

VII. Eliminate "Quota Experience" Factor from Synodical Budget Process

A. Material: Overture 84, pp. 522-24

B. Recommendations

1. That synod not accede to Overture 84.

Ground: See V, B, 1.

—Adopted

2. That this overture be referred to the Denominational Funding Study Committee.

Ground: The special committee on quotas was formed in answer to a similar overture (Overture 38) last year.

—Adopted

3. That synod instruct the special committee on quotas to address the concerns expressed in this overture, including the grounds.

—Adopted

VIII. Ministers' Compensation Survey 1991

A. Material: Report 17-A, Section VIII, p. 608

B. Recommendation

That synod remind the churches of their obligation to participate in the annual ministers' compensation questionnaire and to make use of the Ministers' Compensation Survey 1991.

Ground: The number of questionnaires returned this year was considerably lower than in previous years. It is essential that responses are made promptly to make this report more meaningful and to enable the Ministers' Pension Fund committees to more accurately determine average cash salaries. Synod 1988 spoke to this urgency, as noted in *Acts of Synod 1988*, page 574.

—Adopted

IX. Recommended salary ranges for 1992

A. Material: Report 17-A, Section X, pp. 611-12

B. Recommendation

That synod approve the proposed salary ranges for 1992, which reflect a 4 percent across-the-board increase over 1991, within which the denomination-

al agencies are to administer salaries and report them in the *Agenda for Synod 1992*.

Grounds:

1. U.S. adjustment:

Comparative increase rates:

% increase at midpoint in salary ranges since 1985	22.0%
% increase in ministers' average cash salaries (same period)	30.2%
% increase - U.S. Consumer Price Index	31.2%

2. Canadian adjustment:

Canadian salary ranges were established in 1991. Adjustment proposed is based on estimated inflation.

3. U.S. and Canada:

This maintains the integrity and usefulness of the Hay Position Evaluation System, whereby salaries and ranges are managed together.

—Adopted

X. Financial reports and accredited agencies

A. Materials

1. Report 17-A, pp. 608-11
2. Reports of denominational agencies and SIC as published in the *Agenda for Synod 1991* and as detailed in the *Agenda for Synod 1991—Financial and Business Supplement*

B. Recommendations

1. That synod approve the financial statements of denominational agencies contained in the *Agenda for Synod 1991—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

Back to God Hour—above-quota needs

CRC TV—above-quota needs

Home Missions—above-quota needs

Calvin College—above-quota needs

Calvin Theological Seminary

1. above-quota needs

2. revolving loan fund

Chaplain Committee—above-quota needs

Committee for Educational Assistance to Churches Abroad—
above-quota needs

Committee on Disability Concerns—above-quota needs

Pastor-Church Relations Services—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

XI. Adequacy of pensions and indexing

A. Material: Special Communication from Ministers' Pension Fund Committees

B. Background

Reports from various parts of the United States and Canada indicate that there are cases of extreme financial need that exist among our retired ministers and widows. We recognize our moral obligation and desire to care for all our retired pastors and widows who are in financial need.

C. Recommendations

1. That the Ministers' Pension Fund Committees (MPFC) use the supplemental funds to meet financial needs among current retirees through 1991 and 1992. The Pension Fund Committees have reported that the supplemental funds are adequate for this purpose at current level of funding.
2. That the MPFC make an immediate effort to contact all retired pastors and widows to ascertain needs for 1991 and 1992. All sources of income should be considered in ascertaining need.
3. That the proposed pension plan (Special Communication from the MPFC) be referred back to the MPFC for further study in consultation with SIC and that it be reported through SIC to Synod 1992. This study should include an evaluation of the practical and fiduciary implications of various forms of funding, including but not being limited to quotas, participant assessments, and participant contributions.

Grounds:

- a. The proposed pension plan involves substantial changes in the current ministers' pension plans. A full review of the implications and costs of these changes is essential.
 - b. Time restraints prohibit the 1991 Synodical Finance Advisory Committee from making an in-depth review of the suggested changes.
 - c. This is basically the process that was followed prior to the adoption of the new pension plan in 1983.
4. That the long-range objectives for the pension plans be considered as part of the evaluation process for this particular proposal.

The president of synod grants precedence to the Ministers' Pension Committees study since their recommendations differ from those of the advisory committee. Dr. Ray Vander Weele, executive director of Ministers' Pension Funds, presents the report and the following recommendations.

Recommendations:

1. That synod reaffirm that there should be only two general principles which govern pension amounts:
 - a. The year of retirement
 - Explanation: A 1991 retiree should get a higher pension than a 1990 retiree by the percentage that the final average salary in 1991 exceeds final average salary in 1990—for the same number of service years.
 - b. Years of service
 - Explanation: Our current new plan pays pensions based on years of service, and this should not change. Previous synods have affirmed this principle. Thus, a minister who serves thirty-seven years will receive a slightly higher pension than one who serves only thirty-five years. This differential is consistent with the principle that pensions are really a form of deferred compensation.
2. That synod approve a pension-benefit program which includes these provisions:
 - a. Effective July 1, 1991, there will no longer be an old plan.
 - b. Current retirees and widows will have their pensions recalculated as though they were under the provisions of the new plan.
 - c. The formula for calculating pensions will use the 1991 final average salaries as a base for everyone.
 - d. Pensions in 1991 may vary among current retirees but *only because of differences in years of service*.
 - e. No current retiree or widow will receive a smaller pension than he/she is currently receiving.
 - f. In the future, only years of service and year of retirement will differentiate pension amounts.
 - g. Widows and early retirees will have their pensions adjusted according to existing criteria.
 - h. There is no indexing of future pensions contemplated at this time, except as may be required by law. Indexing costs \$9.00 in quota per family per year for each 1 percent of indexing.
 - i. No ad hoc adjustments of future pension benefits will be granted except under extraordinary circumstances. As for indexing, the cost is \$9.00 per family per year in quota for the equivalent of 1 percent of indexing.
 - j. Pension benefits paid for July 1991 and thereafter will reflect the foregoing changes.

Grounds:

- a. This program is a one-time increase which raises everyone to the level of a 1991 retiree having the same years of service. In effect, it places all retirees in the same plan—the new plan adopted as of January 1, 1983—and thus should eliminate much concern about "fairness."
- b. This program raises most pensions, especially for older retirees, and at the same time it preserves the integrity and principles of the new plan.
- c. This program is made possible largely because the return from the funds' investments have exceeded actuarial goals the past five years.

Although unfunded accrued liabilities amount of \$12 million on December 31, 1990, these can be largely eliminated in the next five to ten years if the above program is adhered to and the funds' normal actuarial expectations are met.

3. That synod approve a quota of \$43.00 for 1992.

Grounds:

- a. This quota amount is based on the recent studies made by the U.S. and Canadian actuaries. The amount assumes that there will be no further ad hoc increases in pension benefits nor any indexing of benefits. If and when such increases are granted, even on a sporadic basis, then quotas will need to be increased substantially.
 - b. If no action is taken on the proposed benefit changes and only a modest ad hoc increase is granted to old-plan retirees in 1992, the requested quotas will be \$4.50 lower.
4. That synod declare that the foregoing program is an answer to Synod 1990's request to the pension committees to study the matter of pensions.

A motion carries to table the recommendations of the Ministers' Pension Committees study to consider the recommendations of the report from the advisory committee.

A motion carries to approve Recommendations 1-4 of the advisory committee (see above).

XII. Quotas

A. Materials

1. Report 17-A, pp. 614
2. Reports of denominational agencies and SIC as published in the *Agenda for Synod 1991* and as detailed in the *Financial and Business Supplement* for 1991.

B. Recommendations

1. That synod *review all* quota requests from denominational agencies *before* acting on them.

—Adopted

ARTICLE 79

The morning session is adjourned. Rev. Walter Swets leads in closing prayer.

WEDNESDAY AFTERNOON, JUNE 19, 1991 Fourteenth Session

ARTICLE 80

Elder Orville Zylstra reads Psalm 103 and leads in opening prayer. He announces *Psalter Hymnal* 508, "Jesus, with Your Church Abide."

ARTICLE 81

The general secretary reports the results of Ballot 2.

ARTICLE 82

(The report of Advisory Committee 6 is continued from Article 78.)

Advisory Committee 6, *Financial Matters*, Elder Wietse G. Posthumus reporting, presents the following:

I. Quotas

A. Materials (see Art. 78)

B. Recommendations (continued)

2. That synod adopt the following provisions with regard to the quota for the Committee on Disability Concerns:

- a. Any increase over the \$1.50 SIC recommendation is to be used
 - 1) To offset the deficit spending of 1991 and
 - 2) The balance, if any, for normal committee expenses.
- b. Committee expenditures shall be in balance with income for fiscal year 1992.
- c. The denominational financial coordinator is instructed to work with the committee to assist them in maintaining a balanced budget.

—*Adopted*

A motion carries to amend the quota for the Committee on Disability Concerns to \$2.00 for 1992.

A motion carries to amend the quota for the Committee for Educational Assistance to Churches Abroad to \$1.25.

3. That synod adopt the advisory committee's recommendations as amended for per-family quota as listed in Exhibit I-1, page 760.

—*Adopted*

Note: The advisory committee's total quota request is \$.60 higher than that recommended by the Synodical Interim Committee. The following are the changes, with reasons:

- a. A \$.50 increase over the SIC recommendation for CRC Publications, to provide funding for the monthly Korean publication approved earlier at this synod.
- b. A \$.25 increase over the SIC recommendation for the Committee on Disability Concerns. CDC asked for \$2.00; SIC recommended \$1.50; the advisory committee recommends this compromise.
- c. A \$2.00 increase over the SIC recommendation for the Fund for Smaller Churches. Although the FSC has substantial assets at this time, total elimination of its quota could cause excessive depletion of those assets, making a large increase necessary in the future.

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA
Denominational Agencies Quota Detail

	1989 Quota	1990 Quota	1991 Quota	1992 Quota Request	1992 S.I.C. Recomm.	1992 Adv. Comm. Recomm.	Change from 1991 Quota in %
Back to God Hour	\$ 56.50	\$ 59.55	\$ 63.00	\$ 67.10	\$ 89.75	65.40	3.81%
CRC TV	18.50	19.45	22.45	25.75		24.35	8.46
CRC Publications	2.10	2.10	2.10	2.60	2.10	2.60	23.81
World Literature Committee	2.00	2.00	2.00	2.00	2.00	2.00	-
Calvin College and Seminary	73.00	49.30	51.75	56.41	54.35	54.35	5.02
		32.70	34.25	38.03	37.00	37.00	8.03
Chaplain Committee	8.90	8.50	8.90	9.35	9.35	9.35	5.06
CEACA	.75	.75	1.00	1.25	1.10	1.25	25.00
Comm. on Disability Concerns		1.13	2.00	2.00	1.50	2.00	0.00
Denominational Services	26.70	23.70	25.00	28.70	27.00	27.00	8.00
Fund for Smaller Churches	21.50	19.00	17.00	10.00	0.00	2.00	-88.24
Home Missions	99.50	106.00	110.00	114.00	114.00	114.00	3.64
Ministers' Pension Fund	42.00	43.50	45.00	45.00	38.50	38.50	-14.44
Special Assistance Fund	1.50	2.50	2.60	2.75	2.75	2.75	5.77
Pastor-Church Relations		2.35	2.45	2.80	2.60	2.60	6.12
SCORR	5.95	6.10	6.50	6.90	6.85	6.85	5.38
World Missions	95.65	97.95	100.00	105.00	105.00	105.00	5.00
 Subtotal	 \$454.55	 \$476.58	 \$496.00	 \$519.64	 \$493.85	 \$497.00	 0.20%
Home Missions LandBank Program				20.00	10.00		
				\$539.64	503.85		
Increase over previous year	4.6%	4.8%	4.1%	4.8%	(1.58%)	0.20%	

EXHIBIT I-2

CALVIN COLLEGE
Quota Computation for 1992

Percent Distribution of Chr. Ref. Students	Allocation By Area	Number of Families in Area	1992 Quota per Family	1992 Quota Rounded Off	Projected Quota
Area #1	28.6% \$1,171,000	11,180	\$104.74	\$104.70	\$1,170,500
Area #2	25.8% \$1,055,800	13,835	\$76.31	76.30	1,055,600
Area #3	12.3% \$502,300	7,688	\$65.34	65.30	502,000
Area #4	4.7% \$190,400	9,370	\$20.32	20.30	190,200
Area #5	5.5% \$224,000	3,101	\$72.23	72.20	223,900
Area #6	12.0% \$492,700	10,283	\$47.91	47.90	492,600
Area #7	8.8% \$359,900	13,280	\$27.10	27.10	359,900
Area #8	2.3% \$94,400	6,526	\$14.47	14.50	94,600
100.0%	4,090,500	75,263			

Projected Total Gross for 1992
Shortfall Factor 23.0% 4,089,300
(941,200)

Projected Total Net for 1992 \$3,148,100

Quota Computation for Fiscal 1991-92

From 1991 Quota -- 80.5% of \$2,964,100 2,386,100
From 1992 Quota -- 19.5% of \$3,148,100 613,900

Projected Net Quota Income for 1991-92 3,000,000

Projected Net Quota Income for 1990-91 2,993,200

Projected Increased Revenues From Quota \$6,800

Projected Average Per-family increase

1992 4,090,500 = \$54.35

75,263

1991 3,849,500 = \$51.75

74,387

Increase \$2.60

Percentage Increase 5.0%

II. Adequacy of pensions and indexing

A. Material (see Art. 78)

B. Recommendation

That synod increase the former-plan maximum pension for 1992 in the United States from \$7,800 to \$8,034 and in Canada from \$8,460 to \$8,700.

Grounds:

1. This is consistent with past practice in granting ad hoc increases to former-plan pensioners.
2. This represents a partial offset for inflation.
3. This recommendation will require no quota increase over the SIC recommendation.

—Adopted

ARTICLE 83

Advisory Committee 9, *Creation and Science*, Rev. Vernon Geurkink reporting, presents the following:

I. Committee to Study Creation and Science

A. Materials

1. Report 28, pp. 367-433
2. Overtures 42-54, pp. 482-94
3. Overture 88, p. 636
4. Overture 91, pp. 637-38
5. Overture 93, pp. 638-39
6. Overture 94, pp. 639-40
7. Overture 95, p. 640
8. Overture 98, pp. 641-42
9. Overture 102, pp. 643-44
10. Overture 103, p. 644
11. Communication 1

B. Background

1. Mandate: Synod 1988 appointed a study committee composed of representatives from the areas of natural science, philosophy of science, and theology and assigned to that committee the following mandate:

To address the relationship between special and general revelation as found in Belgic Confession Article II and in Report 44 of the Synod of 1972 focusing primarily on the implications for biblical interpretation and the investigation of God's creation. This task should include, but not be limited to, such matters as the following: The concept of "vehicle/packaging/contents," the designation of Genesis 1 as "primeval history," the creation of Adam and Eve in God's image, the fall into sin, and the doctrines of creation and providence as they relate to evolutionary theory. The task should also include an investigation of the difference, if any, in our subjection to God's special and God's general revelation.

(*Acts of Synod 1988*, p. 598)

2. Confession: In pursuing this mandate, the study committee affirmed the church's confession

that the one God—Father, Son, and Holy Spirit—is this world's Creator and Redeemer. The Word by whom all things were made is the same Word that became flesh in Jesus Christ. We are confronted by two books of revelation through which this one God reveals himself. The classic description of these two revelations is found in the Belgic Confession (Art. 2):

We know him by two means:

First, by the creation, preservation and government of the universe, since that universe is before our eyes like a beautiful book in which all creatures, great and small, are as letters to make us ponder the invisible things of God.... Second, he makes himself known to us more openly by his holy and divine word, as much as we need in this life, for his glory and for the salvation of his own.

(*Agenda for Synod 1991*, p. 371)

C. Observations

1. The committee calls synod's attention to the different kinds of actions that are proposed in the recommendations below. Synod is asked to "recommend" the report to the churches, to "call attention to" the Summary Conclusions, to "adopt" the Declarations, and to "approve" the points of Pastoral Advice.
2. The committee is convinced that the recommendations submitted for synodical action, and especially the Declarations, cannot be correctly understood apart from Report 28 and the Summary of Conclusions.
3. The report on creation and science has raised questions and concerns regarding the precise meaning of such basic concepts as general and special revelation and science and the relationship between them. A careful reading of the text of the report indicates that these terms and concepts are both distinguished from and related to one another. According to the report, general revelation is primarily God's revelation of himself.

Through the works of his hands he reveals "not only his nature and his presence, but also that he is the source of all good" (p. 373). Because general revelation is divine revelation, it necessarily possesses divine authority. Created reality is not itself general revelation. Created reality is, however, a means by which and "through which God reveals himself and his wisdom" (p. 376). Science is one form of human investigation of "the data and structures of created reality and the historical process," and as such, science "deals with empirical phenomena through which general revelation occurs and by which the divine wisdom speaks" (p. 376).

The divine authority of general revelation may not be ascribed to the results of scientific investigation because science is but a form of human knowing which is always imperfect or incomplete (p. 375). Again, scientific knowledge may not be equated with divine revelation because "ultimately it is only by faith that we can truly and rightly hear the voice of wisdom, which structures and gives meaning to this creation" (p. 375). Moreover, because of the fall into sin, everyone "needs the Scriptures as 'spectacles' in order to read distinctly the revelation that comes through creation, history, and God's governance of the universe" (p. 373).

4. Though deeply appreciative of the motives for the study committee's minority recommendation but not wishing to commit the church to any

particular scientific theory of origins, the committee does not propose adoption of Declaration F (a minority recommendation) for the following reasons:

- a. Historically the Christian church in general has been reticent to issue formal declarations or confessional statements in this area. The Christian Reformed Church also has not considered it necessary to issue such a confession regarding this matter. There is wisdom in such a position.
 - b. Many members of the Christian Reformed Church are working in this area and are considering the evidence and, what is not yet clear, the impact it may have both on scientific theory and the understanding of the biblical account. The church should allow them to contribute to a resolution of the problem. Further study in this area is necessary.
 - c. The church should not bind the consciences of its members beyond what is the clear and indubitable teaching of Scripture and the creeds (cf. Section VIII, Summary Conclusion J, the second part).
5. The committee is recommending the Declarations (except Declaration F) and the Pastoral Advice of the study-committee report, with the following modifications:
 - a. The underlining in Declaration A.
 - b. The addition to Declaration E.
 - c. The addition of Pastoral Advice D.

D. *Recommendations*

1. That synod grant the privilege of the floor to Dr. David Holwerda and Dr. Al Wolters as representatives of the study committee and to Dr. Gordon Spykman as representative of the (study committee) minority recommendation.

—Granted

According to Rules for Synodical Procedure, Minority Report I is presented as information by Rev. Robert Walter.

Minority Report II is presented as information by Dr. Melvin Mulder. Dr. Al Wolters and Dr. David Holwerda, on behalf of the study committee, address synod.

Dr. Gordon Spykman, on behalf of the minority recommendation, addresses synod.

Recommendation 2 of the majority report is placed before synod.

2. That synod recommend the study report (Sections I-VII) to the churches as a helpful presentation of the problems surrounding the creation-science debate and of Reformed perspectives concerning these problems within the context of the relationship of general and special revelation. (N. B.: An appendix is included as a simplified summary of a dominant scientific view of origins.)

(The report of Advisory Committee 9 is continued in Article 86.)

ARTICLE 84

The afternoon session adjourns, and Rev. Louis Kerkstra leads in closing prayer.

WEDNESDAY EVENING, JUNE 19, 1991

Fifteenth Session

ARTICLE 85

Rev. Gilbert Kamps reads Proverbs 3:1-10 and leads in opening prayer. He announces *Psalter Hymnal* 597, "The City Is Alive, O God."

ARTICLE 86

(The report of Advisory Committee 9 is continued from Article 83.)

Advisory Committee 9, *Creation and Science*, Rev. Vernon Geurkink reporting, presents the following:

I. Committee to Study Creation and Science

A. Materials (see Art. 83)

B. Recommendations

- 2, a. That synod recommend the study report (Sections I-VII) to the churches as a helpful presentation of the problems surrounding the creation-science debate and of Reformed perspectives concerning these problems within the context of the relationship of general and special revelation.

—*Adopted*

The following register their negative votes: Louis Andela (Hamilton), Jay Anema (Pacific Northwest), Barry Beukema (B.C. North-West), C. Eric Fennerma (Iakota), Jacob Klaassen (Hudson), John Kreykes (Orange City), Richard Kuiken (Hudson), Melvin Mulder (Central California), Leonard Poot (Columbia), Riemer Praamsma (Hamilton), Sidney Roorda (Atlantic Northeast), Hilbert Rumph (Huron), Kenneth Sanders (Atlantic Northeast), Jelle Tuininga (Alberta South), Jacob Uitvlugt (Zeeland), Peter Vander Weide (Atlantic Northeast), and Joe Veldhuizen (Niagara).

John Engbers (Minnesota South) registers his negative vote with the following statement: "I register my negative vote on sending Report 28 'to the churches as a helpful presentation of the problems surrounding the creation-science debate' because: (1) I am of the conviction that the report is incomplete in not dealing adequately with the mandate given to them; (2) there is a lack of scriptural exegesis on pertinent passages, which makes the report confusing and not 'helpful' at all."

- 2, b. That the appendix be included as a simplified summary of a dominant scientific view of origins.

—*Defeated*

3. That synod call the attention of the church to the nine points of Summary Conclusions (Section VIII, A-I), noting also the tenth point (VIII, J), on which there is not unanimity.

—Adopted

4. That synod adopt the following Declarations as affirmations that add nothing new to the church's confessions but simply articulate in the context of the present debate what is central to the church's confession on these matters.
- The church confesses that both general and special revelation, *each in its own unique way*, address us with full divine authority. We affirm, therefore, that the whole of life must be lived in obedience to God and in subjection to his Word, that faith and life must be of one piece. This is true as much of science as it is of personal relationships, business practices, or politics. We reject any view of the Christian faith which limits its scope or any view of science which in principle excludes from its practice the influence of faith and the light of Scripture. On the contrary, we actively encourage the kind of Christian scholarship which challenges the secular assumptions of the academic mainstream by advocating the integration of Christian faith and learning.
 - The church wishes to honor its commitment to the freedom of exegesis by not imposing upon its members an authorized interpretation of specific passages in Scripture, insisting only that such exegetical freedom be carried on within the limits of the analogy of Scripture and the confessional guidelines of its creeds.
 - The church wishes also to respect the freedom of science by not canonizing certain hypotheses, models, or paradigms proposed by the sciences while rejecting others, insisting only that all such theorizing be subject to the teaching of Scripture and the confessions.
 - The church confesses the unity of the human race both in creation and the fall and the unity of renewed humanity in Jesus Christ. God made from one all nations of the earth (Acts 17:26), and through this same one, sin entered the world so that all have sinned (Rom. 5:18-19). All those who receive the abundance of grace and the free gift of righteousness through Jesus Christ now reign in life (Rom. 5:17) and have become the one new humanity (Eph. 2:15). The church rejects all theorizing that undercuts or denies this biblical teaching of creation, sin, and redemption.
 - The church confesses that humanity is uniquely created in the image of God and rejects all theorizing that tends either to minimize or to obliterate this created uniqueness. We reject, therefore, atheistic and naturalistic evolutionism, which denies the creative activity of God, disputes the existence of purpose in the created order, and reduces humanity to being nothing more than the end product of a natural process.

—Adopted

A motion carries to consider Declaration F (a minority recommendation):

F. The church declares, moreover, that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out all theories that posit the reality of evolutionary forebears of the human race (cf. V, C, 2).

A motion carries to table consideration of Declaration F (a minority recommendation) to consider F of Minority Report I.

F. The church declares, moreover, that the clear teaching of Scripture and of our confessions on the uniqueness of human beings as imagebearers of God rules out the espousal of all theorizing that posits the reality of evolutionary forebears of the human race.*

*Note: Of course, private research, theorizing, and discussion are not addressed by this declaration. **

Some points of the pastoral advice are helpful on how such activities should be carried out.

—Adopted

The following register their negative votes: John Boonstra (B.C. North-West), Keith Bulthuis (Red Mesa), Jason Chen (Pella), Roger De Groot (Chicago South), Charles Fennema (Quinte), Harry Groenewold (Alberta North), Henry Lunshof (Toronto), Carl Kloosterman (Red Mesa), Roger Timmerman (Thornapple Valley), Clair Vander Neut (Central California), Stanley Ver Heul (Greater Los Angeles), Simon Wolfert (Toronto).

The following register their negative votes with statements:

James Dekker (Alberta North): "This decision encourages mental reservation as a tenable Reformed position. Unless many invoke such a reservation, they will open themselves to the specter of ecclesiastical inquisition."

Clarence Menninga (Grand Rapids East): "I consider the approved Recommendation F to be unnecessarily restrictive of scholars who wish to investigate the history of the human race."

Thomas Niehof (Minnesota North): "I wish to register my negative vote. Though the recommendation makes reference to the Scripture it profoundly fails to deal with the Scripture passages that teach us what the image of God actually is."

Gordon Pols (Alberta North): "We err in binding conscience on a matter where Scripture and the creeds do not."

Wietse Posthumus (Toronto): "This decision is wrong. It binds the conscience in the extreme and restrains the very thought processes involved in scientific theorizing. In so doing we risk turning our back on what God may reveal through general revelation. Then we would not only insult the scientific community but God as well."

George Vander Weit (Lake Erie): "The Word of God, not the peace of the church, is our only rule for faith and life."

**On Thursday morning (Art. 93) synod added the following to the note under Declaration F (Minority Report I): Declaration F is not intended and may not be used to limit further investigation and discussion on the origin of humanity.

Willis Van Groningen (Quinte): "This decision binds the conscience of biblically faithful scholars beyond the bounds of scriptural and confessional warrant as is clear from the history and tradition of Reformed scholarship in this area (e.g., B. B. Warfield, A. A. Hodge, Albertus Pieters, James Orr, Francis Patton, James Mc Cosh, Herman Bavinck).

ARTICLE 87

The evening session is adjourned, and Elder Karl Bultsma, Sr., leads in closing prayer.

THURSDAY MORNING, JUNE 20, 1991 Sixteenth Session

ARTICLE 88

Rev. Peter Vander Weide reads Ecclesiastes 5:2 and leads in opening prayer. He announces *Psalter Hymnal* 462, "Amazing Grace—How Sweet the Sound."

The roll call reveals that Rev. Jae Sung Kim (Classis Kalamazoo) and Rev. Stanley Vander Klay (Classis Hackensack) are absent for the remaining sessions of synod.

The minutes are read and approved.

ARTICLE 89

The general secretary reads letters of greeting from the following churches in ecclesiastical fellowship:

Associate Reformed Presbyterian Church, Mr. C. Ronald Beard, principal clerk

Reformed Presbyterian Church of North America, Rev. Paul M. Martin, Interchurch Committee

Reformed Church in South Africa (Soutpansberg Synod), H. Rabali, chairman

Dutch Reformed Church in Ceylon (Sri Lanka), Rev. Charles N. Jansz, president

Reformed Church in Japan, Rev. Yoshio Mitani, stated clerk

Evangelical Reformed Church in Brazil, Anke Procee Salomons, secretary
Reformed Churches of Australia, Mr. Ray Hoekzema, stated clerk

ARTICLE 90

(The report of Advisory Committee 8 is continued from Article 53.)

Advisory Committee 8, *Church Order II*, Rev. George F. Vander Weit 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. Article 29, pp. 589-90 (*Acts of Synod 1990*)
5. Report 26, pp. 263-85 (*Agenda for Synod 1991*)
6. Overture 69, pp. 510-11 (*Agenda for Synod 1991*)
7. Overture 70, p. 511 (*Agenda for Synod 1991*)

B. *Observations*

Synod's previous discussion of our report raised two issues which need to be addressed:

1. Should a council choose not to use the liturgical forms, our recommendations made no provision for the announcement of a person's exclusion from or readmission to membership.
2. Because Guideline 8, d ("Special care should be observed in the wording of public announcements and the sin of the person should not be mentioned") was not adopted, the churches have no clear guidance regarding the announcement of the specific sin(s) of the person being disciplined and no clear denominational policy which can be presented in court if necessary. The form for exclusion from membership is now optional, and it does not call for the mention of specific sin(s). Thus, the only legal protection appears to be a defeated motion and not a specific policy.

Our committee secured legal advice on this matter and was informed that without a specific denominational policy regarding the mention of sin(s), our churches could become embroiled in civil litigation. Our committee also observed that the liturgical forms adopted by this synod (the announcements, the form for exclusion, and the form for readmission) indicate that unrepentance is the only sin for which a person is excluded from membership.

C. *Recommendations*

1. That synod adopt the following as Church Order Article 81-d:

The consistory shall inform the congregation and encourage its involvement in both the exclusion from and the readmission to membership.

—*Adopted*

A motion carries that synod reconsider Guideline 8, d.

2. That synod adopt the following as Guideline 8, d:

Special care should be observed in the wording of public announcements. The sin of the person should not be mentioned, but only that he/she is unrepentant.

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 116.)

ARTICLE 91

(The report of Advisory Committee 11 is continued from Article 48.)
Advisory Committee 11, *Appeals*, Rev. Clifford E. Bajema reporting,
presents the following:

I. Washington, PA, CRC, Overture 86

A. Material: Overture 86, pp. 525-27

B. Recommendation

That synod not accede to Overture 86.

Ground: The grounds offered for reconsideration of the appeal of Mr. William Hodgkiss before Synod 1990 are neither new nor sufficient to warrant such reconsideration, to wit:

1. The mere fact that Mr. Hodgkiss's appeal contained a written charge against Classis Lake Erie could not and did not bind the Synod of 1990 to a particular kind of hearing or a particular kind of procedure (cf. Overture 86, Grounds 1, 3, and 6).
2. Synod is not in a position to judge on anything other than a procedural basis whether Classis Lake Erie, synodical deputies, and the Synod of 1990 acted rightly in declaring Rev. Spoelman a candidate for the ministry in the Christian Reformed Church.
3. The specific rules for synodical procedure cited in the grounds of Overture 86 "pertain in all matters of appeal and protest *which concern persons*, and not their views on issues and programs" (cf. Overture 86, Grounds 5, 6, and 7).

—Adopted

II. Washington, PA, CRC, Printed Appeal 2

A. Material: Printed Appeal 2, pp. 531-33

B. Observations

1. Synod referred the matter to an augmented advisory committee on appeals to conduct a hearing in the spirit of the provisions of the Judicial Code and to present a recommended adjudication to synod.
2. The augmented advisory committee conducted a hearing which lasted four and one-half hours at which the complainant and defendant presented testimony and exhibits and argument in support of their positions re the appeal.
3. Rev. Daniel Knox was the spokesperson for the complainant, Carl L. Brock, and, as confirmed by phone conversation between committee adviser, Dr. Henry De Moor, and Edward Lickley, also for Edward Lickley.
4. All parties consented to the time of the hearing and waived any right to longer notice, waived any objection to the hearing process, waived any right to any further proceeding on or appeals from the decision of synod on this matter, and confirmed at the end of the hearing that they were given adequate opportunity to present their case.

C. Recommendations

1. That synod not accede to the request of the appellant to be heard on the floor of synod and that the parties and their representative not be heard

on the floor of synod (this includes the delegates from Classis Lake Erie, who have agreed not to speak on the matter).

Grounds:

- a. Both parties agreed to this procedure.
- b. The procedure used involved adequate opportunity for both parties to present their evidence and argue their cases.

—*Adopted*

2. That synod not sustain the appeal.

Grounds:

- a. Even though the action of Classis Lake Erie appears hasty and extreme, classis did act within its authority (*Acts of Synod 1926*, Art. 104, pp. 141-43; 1980, Art. 33, pp. 28-30; 1982, Art. 53, pp. 55, 628-29).
- b. The evidence presented at the hearing did not establish the grounds of the appeal.

—*Adopted*

Rev. Warren Lammers (Classis Huron) registers his negative vote with the following statement: "On principal grounds I wish to have my negative vote recorded."

3. That synod request Classis Lake Erie immediately to complete the discipline proceedings and the deposition of Elder Brock and Deacon Lickley. In the event that Elder Brock and Deacon Lickley should choose to resign, which is much to be preferred, such further action by classis would no longer be necessary.

—*Adopted*

4. That synod request Classis Lake Erie to arrange, immediately after the deposition or resignation, for election of officebearers at the Washington, Pennsylvania, CRC and that Carl L. Brock and Edward Lickley shall be eligible for nomination and election in the same way as other members of the congregation are eligible.

Ground: Need for healing requires the involvement by the congregation in its own internal affairs.

—*Adopted*

5. That synod remind Classis Lake Erie that in matters of discipline great care should be taken to exhaust all other avenues to resolve the dispute prior to ordering the suspension of a council or officebearers. In such matters the assembly exercising the authority should err on the side of caution, permitting full opportunity for other pastoral efforts to take effect.

—*Adopted*

III. Washington, PA, CRC, Printed Appeal 1

- A. *Material:* Printed Appeal 1, pp. 530-31

- B. *Recommendations*

1. That synod not sustain the appeal.

Grounds:

- a. There is sufficient evidence that Rev. Knox abused the privilege of serving as a pastor on loan in the CRC.
- b. Classis Lake Erie had and has the authority to judge whether the council of the Washington, Pennsylvania, CRC may make use of the services of a minister who is neither a member of nor ordained in the CRC.
- c. Classis Lake Erie's authority is rooted in Church Order Article 8.
- d. The council of the Washington, Pennsylvania, CRC itself recognized this authority ("Background," Printed Appeal 1).

—*Adopted*

2. That synod urge Classis Lake Erie and the Washington, Pennsylvania, CRC to do everything in their power to heal seemingly irreconcilable differences among members of the Washington congregation and begin, by the grace of God, a new chapter in the life of this congregation.

—*Adopted*

3. That synod send a direct communication, through the office of the general secretary, to the presbytery of the Orthodox Presbyterian Church, which holds Rev. Daniel Knox's ministerial credentials and to which he is accountable, informing the presbytery of these decisions re Printed Appeal 1 and expressing the hope that in this matter, from its vantage point, our fraternal relationship has not been strained.

—*Adopted*

The president of synod expresses pastoral concern for the Washington, Pennsylvania, CRC. Rev. Eugene Bazuin, chairman of Advisory Committee 11, leads the assembly in prayer, asking for healing for the Washington CRC and asking God's blessing on the church, Messrs. Brock, Lickley, and Knox, and Classis Lake Erie.

ARTICLE 92

(The report of Advisory Committee 7 is continued from Article 61.)

Advisory Committee 7, *Church Order I: Women in Ecclesiastical Offices*, Rev. Joel R. Boot reporting, presents the following:

I. Response to Personal Appeal 3: Dr. Florence Kuipers

A. Material: Personal Appeal 3

B. Background

Dr. Florence Kuipers submitted a personal appeal to Synod 1990. This appeal "was a direct request to revise Article 3 of the Church Order [regarding eligibility for church office] on a justice basis."

On March 12, 1991, Dr. Kuipers submitted the following appeal:

I hereby request Synod 1991 to rescind the following decision of Synod 1990 proposed as the basis for revising Article 3 of the Church Order:

That synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church (see *Acts of Synod 1990*, pp. 654 and 657).

and to substitute for it the following three-point resolution:

1. That all human beings, irrespective of gender, race, or any other temporal social distinction, are basically free. I Corinthians 9 and 10 give ample proof of the freedom of believers.
2. That all temporal social distinctions (gender, race, ethnic origin, economic status, etc.) are normally controlled by the pragmatic, purposeful rules of society.
3. That no regulation shall be made in the Church Order regarding any of the temporal social distinctions.

C. Recommendation

That synod not sustain the personal appeal of Dr. Florence Kuipers.

Grounds:

1. The content of this appeal is not substantially different from the appeal of Dr. Kuipers in 1990.
2. Synod 1990, in its advisory committee in particular and in several hours of plenary discussion more generally, addressed the concerns and issues of Dr. Kuipers's appeal.

Note: We regret that the appeal was not specifically and separately highlighted in the *Acts of Synod 1990*, as is warranted for personal appeals, but was instead grouped together with overtures of similar effect.

—Adopted

(The report of Advisory Committee 7 is continued in Art. 112.)

ARTICLE 93

(The report of Advisory Committee 9 is continued from Article 86.)

Advisory Committee 9, *Creation and Science*, Rev. Vernon Geurkink reporting, presents the following:

I. Creation and science (continued from Art. 86)

A. Materials (see Art. 83)

B. Recommendations (continued from Art. 86)

5. That synod approve these nine points of Pastoral Advice:

- a. As instruction for the church and as a testimony to the world, the church urges its scholars to highlight in their sciences the basic perspectives that revelation provides.
- b. The church urges its scholars who seek to provide guidance to the church on sensitive issues of faith and learning to first submit their ideas and theories to peer review as the most appropriate arena for adequate scholarly assessment of their biblical, confessional, and scientific validity.
- c. The church reminds its scholars of the legitimate concerns of the members of the church regarding the significant issues of origins and urges its scholars in their speaking and writing to exercise prudence and to clearly distinguish what is merely plausible scientific speculation from what is accepted theory and/or fact.
- d. The church historically has not embraced the possibility of evolutionary forebears for humanity. Hence, the church reminds scholars that the

church should not be expected to embrace the possibility of evolutionary forebears without responsible biblical exegetical evidence and compelling scientific evidence.

- e. The church urges its scholars, including theologians and natural scientists, to exercise an appropriate critical restraint with respect to "the assured results" of their investigations and the "clear consensus" of their disciplines, mindful that interpretations of Scripture as well as theories of reality are ever in need of reformation (*semper reformanda*).
- f. The church reminds its members of the validity of the scientific enterprise as a way of carrying out the cultural mandate.
- g. The church reminds its members of the necessity of distinguishing in the context of the present debate what is essential to the faith from what is not and of the importance of allowing open and vigorous discussion on matters pertaining to the latter. Fellowship within the body of Christ should not be broken over such matters.
- h. The church encourages institutions of higher learning to provide forums for bringing together scholars from various disciplines to interact on critical questions concerning origins and thus assist the church in achieving greater clarity on these matters.
- i. The church reminds its members to be careful not to allow disputes over the origins of the creation, however important they are, to diminish or obscure our calling as stewards of the creation.

A motion carries to table Recommendation 5 and to consider an addition to Declaration F, which was previously adopted in Article 86, I, 5.

A motion is made that the following be added to the note in Declaration F:

Declaration F is not intended and may not be used to limit further investigation and discussion on the origin of humanity.

—*Adopted*

Recommendation 5 is placed before synod.

5. That synod approve the nine points of Pastoral Advice (listed above).

(The report of Advisory Committee 9 is continued in Article 98.)

ARTICLE 94

The general secretary reports the following as information to synod: In response to the request of Synod 1990 (Art. 111, D, 3 and 4, pp. 678-79) that Classis Hackensack report progress to the 1991 Synod concerning its "pastoral work in reference to the decision of Synod 1989 and Church Order Article 96," classis reports the following as recorded in its minutes of March 5, 1991:

- a. The Committee appointed in March 1990 to study the matter of conscience came to this session of Classis with a dual report.
- b. Classis tabled the dual report until the September 1991 meeting of Classis to enable the churches to study the reports in greater detail, and still allow us time to present our report to Synod 1992, according to Synod's request.

The general secretary reports the results of Ballot 3.

ARTICLE 95

The morning session adjourns, and Elder Roger Vander Vliet leads in closing prayer.

THURSDAY AFTERNOON, JUNE 20, 1991

Seventeenth Session

ARTICLE 96

Elder Roger De Groot reads from Ephesians 3 and leads in opening prayer. He announces *Psalter Hymnal* 528, "Lord, Speak to Me That I May Speak."

The president of synod announces the following ad hoc committee to gather scriptural reference regarding women in office: Rev. Clarence Boomsma, chairman; Rev. Morris Greidanus, reporter; Rev. Jacob Eppinga, Rev. Edward Tamminga, and Rev. Howard Vanderwell, alternate.

ARTICLE 97

Elder Maas Vander Bilt of the Reception Committee with regret informs the assembly that Rev. Kent Bull, fraternal delegate from the Evangelical Presbyterian Church, because of his and synod's time constraints, was unable to address synod. A written message is distributed.

Elder Vander Bilt introduces fraternal delegate Rev. Arie Baars from the Christelijke Gereformeerde Kerken in Nederland, who addresses synod. The president of synod responds.

ARTICLE 98

(The report of Advisory Committee 9 is continued from Article 93.)

Advisory Committee 9, *Creation and Science*, Rev. Vernon Geurkink reporting, presents the following:

I. Creation and science

A. Materials (see Art. 83)

B. Recommendations (continued)

5. That synod approve these nine points of Pastoral Advice:

- a. As instruction for the church and as a testimony to the world, the church urges its scholars to highlight in their sciences the basic perspectives that revelation provides.
- b. The church urges its scholars who seek to provide guidance to the church on sensitive issues of faith and learning to first submit their ideas and theories to peer review as the most appropriate arena for

adequate scholarly assessment of their biblical, confessional, and scientific validity.

- c. The church reminds its scholars of the legitimate concerns of the members of the church regarding the significant issues of origins and urges its scholars in their speaking and writing to exercise prudence and to clearly distinguish what is merely plausible scientific speculation from what is accepted theory and/or fact.
- d. The church historically has not embraced the possibility of evolutionary forebears for humanity. Hence, the church reminds scholars that the church should not be expected to embrace the possibility of evolutionary forebears without responsible biblical exegetical evidence and compelling scientific evidence.
- e. The church urges its scholars, including theologians and natural scientists, to exercise an appropriate critical restraint with respect to "the assured results" of their investigations and the "clear consensus" of their disciplines, mindful that interpretations of Scripture as well as theories of reality are ever in need of reformation (*semper reformanda*).
- f. The church reminds its members of the validity of the scientific enterprise as a way of carrying out the cultural mandate.
- g. The church reminds its members of the necessity of distinguishing in the context of the present debate what is essential to the faith from what is not and of the importance of allowing open and vigorous discussion on matters pertaining to the latter. Fellowship within the body of Christ should not be broken over such matters.
- h. The church encourages institutions of higher learning to provide forums for bringing together scholars from various disciplines to interact on critical questions concerning origins and thus assist the church in achieving greater clarity on these matters.
- i. The church reminds its members to be careful not to allow disputes over the origins of the creation, however important they are, to diminish or obscure our calling as stewards of the creation.

—*Adopted*

- 6. That in response to the current debate concerning the report, synod call the attention of the churches to the distinction between general revelation and science; since the fall our understanding of general revelation through science or otherwise is imperfect and incomplete, so that to read distinctly what God reveals in creation requires the "spectacles" of special revelation. In that sense there is a primacy of special revelation.

—*Adopted*

- 7. That synod declare the committee's mandate fulfilled and therefore discharge the committee with thanks.

—*Adopted*

The president of synod thanks the members of the committee for the work they have done, and synod responds with a standing ovation.

8. That synod declare this to be its answer to overtures 42-54, 88, 91, 93, 94, 95, 98, 102, 103, and Communication 1.

—Adopted

(The report of Advisory Committee 9 is continued in Article 117.)

ARTICLE 99

Advisory Committee 5, *Synodical Services*, Rev. L. Bryce Mensink reporting, presents the following:

I. Denominational restructuring

A. Materials

1. Report 17, Section VI, pp. 215-16
2. Report 17-A, Section V, pp. 605-06
3. *Strategic Plan for Organizational Restructuring of the Agencies of the Christian Reformed Church in North America* (Report 17-A, Appendix D, pp. 619-33)
4. Communication 7 (6-5-91 memo from World Ministries)

B. Observations

The latest development in denominational restructuring is the May 1991 report of SIC called the *Strategic Plan for Organizational Restructuring of the Agencies of the CRCNA*. The advisory committee, for the most part in agreement with this document, offers several revisions. Copies are presented of only those pages on which changes were made. Proposed changes are italicized; the original wording appears in parentheses.

Pages 625-26:

d. Accountability - The SIC shall

- (1) Present a full report of its actions to each synod;
- (2) Make periodic evaluations of its own programs and goals and shall submit appropriate recommendations to synod;
- (3) Report according to standards and forms adopted for use by all agencies; and
- (4) Through its members, present regular reports to the constituent classes of the regions they represent.

3. Management of synodical ministries. The SIC shall

- a. Be responsible for developing and (maintaining) *implementing* a strategic denominational ministries and agencies plan with a one-, three-, five-year planning window, 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. In developing and (maintaining) *implementing* a strategic denominational ministries and agencies plan, (seek) *secure* the participation of presidents or designated representatives of synodical agency boards affected by particular deliberations. Such designated representatives shall be members, preferably officers, of the boards which designate

- them. On such occasions, the presidents or designated officers shall have the privilege of the floor but not the right to vote;
- c. Carry out its management responsibilities through the position of the executive director of ministries;
 - d. Serve synod with analyses and reviews of programs and resources of the denomination. In its discharge of this responsibility, it shall receive reports of all agency/ministry boards;
 - e. Periodically instruct all agencies to review their board size and composition for the purpose of combining/merging activities with other agencies to achieve greater effectiveness and efficiency;
 - f. Receive any and all appeals from its decisions placed before it by the ministry/agency boards. Such appeals shall be processed in accordance with synodical regulations; and
 - g. Periodically review joint-ministry agreements existing among agencies to ensure uniform content and style.

Page 629-30:

- 4. Chair the meetings of the Ministries (Advisory) *Coordinating Council*; and
 - 5. Be present at all public meetings of synod and have the privilege of the floor in all matters relating to denominational ministries and agencies and to the exercise of this office.
- C. *Supervision* - The executive director of ministries shall work under the supervision of the SIC and shall be ultimately responsible to synod.
- D. *Appointment* - The executive director of ministries shall
- 1. Be appointed by synod from a single nomination submitted by the SIC. Inasmuch as extensive evaluation is involved in making a nomination, any nominations from outside the SIC shall be evaluated by this committee; and
 - 2. Receive a term of appointment for four years, after which the EDM shall be eligible for reappointment to additional four-year terms.
- E. *Duties and responsibilities* - The executive director of ministries shall
- 1. Be invested by the SIC with executive responsibility and authority for the management of all synodically approved denominational ministries. This management role shall enhance the unified ministry of the denomination through joint strategic planning and coordination of goals while recognizing the particular responsibilities and roles of each ministry/agency;
 - 2. Develop and (maintain) *implement* a strategic denominational ministries and agencies plan which will be used as the basis for *management of the planning, coordinating, and integrating of the work of all ministries and agencies in keeping with synodical guidelines*;
 - 3. Receive reports of all agencies and provide the SIC with analyses and reviews of programs and resources of the denomination;
 - 4. Manage the implementation of synodical policy decisions as these relate to all denominational ministries;

5. Call meetings of the Ministries (Advisory) *Coordinating Council* on a functional basis in various combinations of directors or official representatives of denominational agencies. The director shall ensure that all ministries/agencies affected by any discussions and/or decisions are adequately represented, while serving as the conflict-resolving agent;
6. Present an appropriately planned annual budget, incorporating individual budgets from each agency into the strategic plan for all ministries;
7. Submit an annual report to SIC on work being done with the agencies, based on individual goals and the strategic plan for the denomination;
8. Ordinarily attend meetings of agencies as requested or at the director's own initiative;

Pages 631-32:

VIII. The Ministries (Advisory) Coordinating Council (MAC) MCC

A. Introduction

Synod 1990 instructed the SIC to "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." Presumably, such a team will replace the present Interagency Advisory Council but will not be constituted until the executive director of ministries is appointed.

The present proposal, however, does not include a detailed constitution. In preceding materials, the existence of such a council is presupposed and referred to, but it is felt that a detailed constitution should be developed and presented by the EDM and the (MAC) MCC once the positions are in place.

The precise title being proposed differs slightly from the instruction of Synod 1990 in order to make it very clear that this will be a team of members who manage their various agencies, not a team which manages all the ministries, and such should be more appropriately called a (advisory) *coordinating* council. What is done together involves facilitation of coordination, planning, cooperation, etc., for the purpose of enabling each ministry and/or agency to work collaboratively in the carrying out of the mission of the denomination.

B. Membership

The (MAC) MCC will be made up initially of all of the directors of the present agencies, with the understanding that a process will be used to deal with restructuring, e.g., the phasing out of the Interagency Advisory Council, the drafting of a constitution, etc., as defined by the (MAC) MCC under the leadership of the EDM and approved by the SIC.

C. Meetings

The (MAC) MCC will meet on a regular basis for planning and coordination and will be led by the EDM, who will be responsible to manage the team in developing a comprehensive and coordinated strategic plan for ministry consistent with the design and expectations of the SIC and synod. As well as scheduling regular meetings attended by all, the EDM will use a

"functional" approach to bring various combinations of directors together for specific planning and coordination.

Page 632:

X. Board of World Ministries

- A. An important matter not specifically addressed by the Synod 1990 requires the immediate attention of Synod 1991.
- B. It is the judgment of the Synodical Interim Committee that the synodically approved and constitutionally expressed mandate given to the Board of World Ministries will, under the proposed structure, be carried out under SIC, the executive director of ministries and the (MAC) MCC. This, it will be recalled, was recommended by the Structure Review Committee, reporting to Synod 1990.
- C. The only question is how the BWM can transfer its responsibility to the SIC, EDM, and (MAC) MCC and in what time frame it should place itself for this transition to occur in an orderly and helpful fashion. The SIC will ensure that all previous gains made by the BWM will not be lost in the transition, which the SIC judges should be completed by September 1, 1992.

Note: Parenthetical material above will be deleted.

C. Recommendations

1. That synod give the privilege of the floor to the heads of all affected agencies when matters related to denominational restructuring are discussed. The privilege of the floor is also requested for Dr. Kenneth Bootsma, member of the SIC.
—Granted
2. That synod approve the *Strategic Plan for Organizational Restructuring of the Agencies of the Christian Reformed Church in North America* as presented by the Synodical Interim Committee and revised by the synodical advisory committee.
—Adopted

Note: The changes recommended by the advisory committee and adopted by synod are incorporated in the text of the *Strategic Plan* (pp. 619-33).

3. That synod approve the recommendation of the SIC that the development of the Denominational Ministries and Agencies Plan be deferred to the Ministries Coordinating Council when the executive director of ministries is appointed.
—Adopted
4. That synod direct SIC to assume the responsibilities of the Board of World Ministries as soon as feasible.
—Adopted
5. That synod instruct the SIC to set the following process in motion, to be completed by June 1, 1993:
 - a. Revise the SIC constitution to reflect the new responsibilities of SIC;

- b. Instruct the EDM to develop in consultation with all agencies, definitive mission and vision statements which will guide the ministries of the denomination;
- c. Direct all agencies, at both staff and board levels, to review their vision statements and submit any changes required to bring them in line with the overall statement of the denomination through the MCC;
- d. Direct all agencies to review their strategic plans in light of a process led by SIC and the EDM, through the MCC, to ensure that the issues of "overlap, gaps, and priorities" are addressed, with all agency strategic plans requiring the approval of SIC; and
- e. Instruct all agencies to review the following in consultation with SIC and the EDM:
 - 1) Board size and composition (regional representation with preservation of the principle of classical representation; cf. p. 606);
 - 2) Combining/merging activities with other agencies; and
 - 3) Issues of effectiveness and efficiency, especially in the area of support services.

—Adopted

- 6. That the joint-ministry agreements continue to be operative at the current agency levels (see Report 17-A, Section V, pp. 605-06).

—Adopted

- 7. That synod approve the presentation of a nomination for executive director of ministries to Synod 1992 with the understanding that information be submitted to the churches via the *Agenda for Synod 1992* (see Report 17-A, Section V, pp 605-06.).

—Adopted

The general secretary expresses gratitude to Dr. Henry De Moor, Dr. Craig Van Gelder, and Dr. Kenneth Bootsma for their work in assisting to develop this plan.

(The report of Advisory Committee 5 is continued in Article 101.)

ARTICLE 100

(The report of Advisory Committee 1 is continued from Article 77.)

Advisory Committee 1, *Missions*, Elder Milton Kuyers reporting, presents the following:

A motion is made that the present at-large membership of the Board of World Ministries remain intact until such time as the functions of the Board of World Ministries are assumed by the Synodical Interim Committee.

—Adopted

ARTICLE 101

(The report of Advisory Committee 5 is continued from Article 99.)

Advisory Committee 5, *Synodical Services*, Rev. L. Bryce Mensink reporting, presents the following:

I. Historical Committee

- A. *Material*: Report 11, pp. 159-60

B. *Recommendations*

1. That synod express its thanks to Dr. Lubbertus Oostendorp for his many years of faithful service to this committee.

—*Adopted*

2. That synod acknowledge the work of this committee.

—*Adopted*

II. Synodical Interim Committee

A. *Materials*

1. Report 4-A, Section I, p. 589
2. Report 17, pp. 211-25
3. Report 17-A (including the *Strategic Plan for Organizational Restructuring of the Agencies of the Christian Reformed Church in North America*), pp. 619-33
4. Communication 6 (Attachment 2)
5. Communication 7 (6-5-91 memo from World Ministries)

B. *Recommendations*

1. That synod honor the request of the SIC (Joint-Ministries Management Committee) that Rev. Allan Jongsma, president; Rev. Leonard J. Hofman, general secretary; and Mr. Harry J. Vander Meer, denominational financial coordinator, represent the committee before synod and its advisory committees when matters pertaining to its report are discussed and that Finance Committee members also represent the committee when matters of finance are discussed.

—*Adopted*

2. That synod approve the SIC interim appointments to various boards and committees (see Report 17, III; Report 17-A, I).

—*Adopted*

3. That synod approve the extension of one year to the Committee to Study Youth and Young-Adult Ministries to allow the committee to complete its mandate re young-adult ministries (see Report 17, IV, C).

—*Adopted*

4. That synod take note of SIC's concurrence with Christian Reformed Home Missions in the appointment of Mr. Jack Heinen as director of finance for Home Missions (see Report 17, IV, E).

—*Adopted*

5. That synod take note, with appreciation, of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council (see Report 17, V, A) and encourage the council to revise its vision statement, placing more emphasis on "the glory of God."

—*Adopted*

6. Multiethnic Conference

Note: The following proposal is a revision of the proposal presented by SIC (*Agenda for Synod 1991*, pp. 216-17).

- a. That synod sponsor a Multiethnic Conference to be scheduled for June 1992.

Grounds:

- 1) The previous two Multiethnic Conferences have proved very effective in demonstrating the denomination's interest in and ownership of the churches' growing multiethnicity.
 - 2) Previous conferences have gathered highly motivated members from a variety of ethnic backgrounds and have provided conferees with excellent orientation to the Christian Reformed Church in North America.
 - 3) Synod 1986 decided that the Multiethnic Conference would be held on a biennial basis.
- b. That synod approve a conference budget in the amount of \$60,000 for the 1992 Multiethnic Conference (see Report 17, Section VIII)

—*Adopted*

7. That synod designate Shawnee Park CRC, Grand Rapids, Michigan, as convening church for Synod 1992 (see Report 17, Section IX).

—*Adopted*

8. That synod take note of the action of SIC relative to articles of incorporation and bylaws (see Section X).

—*Adopted*

Note: A sample set of bylaws has been developed by legal counsel for the CRCNA churches in the U.S. These are now available to the churches through the office of the general secretary.

9. That synod ratify the action of SIC in requesting councils and pastors to lead their congregations in special prayer (see Report 17, XII).

—*Adopted*

10. That synod ratify the decision of SIC to schedule Synod 1991 to begin on Wednesday, June 12, 1991 (see Report 17, XIII).

—*Adopted*

11. That synod take note of the publications and services of SIC and commend their use by the councils of our denomination (see Report 17, XIV).

—*Adopted*

12. That synod pay tribute to Mrs. Charlene Ezinga and Mrs. Judy Flier for their part in producing *Yearbook 1991* and to Mrs. Marlene Oosterhouse and Mrs. Jan Walhout for their part in producing *Acts of Synod 1990* and *Agenda for Synod 1991*.

—*Adopted*

13. That synod acknowledge the thorough and excellent work of general secretary Leonard J. Hofman, whereby he serves synod and the churches with accurate information and helpful advice, all in a pastoral way.

—*Adopted*

14. That synod note, with thankfulness, the outstanding work of Mr. Harry Vander Meer, denominational financial coordinator, and the services mentioned in Report 17, Section XVI.

—Adopted

15. That synod approve the process for receiving nominations for SIC (see Report 17-A, II, C, with an amendment):

In July the general secretary will send letters to all church councils and classes in regions where SIC nominations are needed, requesting that names of prospective nominees be submitted to their respective classes for approval. These names (including a short biographical sketch and an indication that the nominee is willing to serve) are to be reported to the general secretary by December 15. Nominees will be selected at the January meeting of SIC for presentation to synod. The letter sent to councils will contain a short description of the work of SIC with emphasis on its importance to the denomination and the need for qualified persons to serve.

—Adopted

A motion carries that synod direct SIC to increase the involvement of the classes in electing SIC directors and members of other agencies and boards on the model of the Calvin Seminary/College boards (Calvin Board of Trustees 1991 Governance Report, p. 541).

16. That synod approve the extension of terms of members of the Judicial Code Committee as outlined in Report 17-A, Section III, 1-3.

—Adopted

17. That synod accept the clarification of the mandate given the Committee to Study Denominational-Ministry Funding, described in Report 17-A, Section XI, as follows (change/addition is italicized):

to engage in a comprehensive examination of denominational-ministry funding with particular attention to quota funding, *including a study of the financial and other policies which guide the budget preparation of each denominational agency.* . . .

Grounds:

1. The quota system is one part of the gift revenue of some agencies and all of the gift revenue of other agencies.
2. The agencies of the church are dependent on the quota system in different ways.
3. Some agencies of the church are better able to cope with quota shortfall than others.

—Adopted

(The report of Advisory Committee 5 is continued in Article 104.)

ARTICLE 102

(The report of Advisory Committee 2 is continued from Article 45.)

Advisory Committee 2, *Publications and Interdenominational Matters*, Rev. Gordon H. Pols reporting, presents the following:

I. CRC Publications (continued) (recommitted Recommendation 11 re Overture 78: Clarify Requirement for Public Profession of Faith by Covenant Children)

A. Material: Report 2-A

B. Recommendations (continued)

- 11, a. That synod appoint a study committee to clarify the requirement of public profession of faith for admission to the Lord's Supper on the part of younger covenant children.

Grounds:

1. The implementation of the 1988 decision (covenant children partaking of the Lord's Supper) has confronted our churches with numerous practical difficulties. For example,
 - The traditional public profession of faith made at the age of discernment is no longer required. When does a full member commit him-/herself to the confessions of the church, to sharing faithfully in the life of the church, to the authority of the church?
 - It leads to three classes of members: baptized members, confessing members without full rights, confessing members with full rights.
 - Peer pressure leads some younger members to profess their faith with little reflection.
 - Appearing before council or the congregation is frightening to many younger members.
 - What should be expected as "evidence of faith" from a five-year-old, a seven-year-old, a ten-year-old?
 - Does the statement "I love Jesus, and I believe that he died for me" give evidence of "discerning the body"? Does I Corinthians 11 require a more theological explanation of who Jesus is?
 - Is a covenant child ever too young to take part in the Lord's Supper?
 - Where do we record for membership a ten-year-old admitted to the table? Under baptized or confessing members?
 - Public profession of faith was required for coming to the table *before* the 1988 decision and *after*. There is confusion in the churches. Has anything changed?
2. The clarification of the requirement for public profession of faith by younger members raises significant theological issues concerning the basis of participation in the Lord's Supper (the covenant or personal confession, for instance), which neither this committee nor synod is able to address properly at this time.

—*Adopted*

- 11, b. That Recommendation 11, a be synod's answer to Overture 78.

—*Adopted*

II. Gender language and imagery referring to God (cf. Report 3-A)

What editorial guidelines should govern the language and imagery used for God in church-school materials? This question was discussed at some length at both the December 1990 executive-committee meeting and the February 1991 board meeting of the CRC Publications. The board set no offi-

cial policy regarding this matter but did advise staff (which normally handles matters of editorial style) with regard to guidelines that apply. In recent months, however, this board action has received considerable attention in the CRC community. Accordingly, we believe synod deserves an explanation about this matter (even though the board usually does not report on editorial-policy matters).

When this question came to the board, it was discussed at considerable length. The board members were aware of the potential sensitivity of a set policy. They recognized that some people might see any consideration of this matter as a further crumbling of our historical faith and as a "selling out to the feminists." But the board also recognized the staff's need for guidance in developing some editorial policy regarding this matter.

The following guidelines were adopted by the CRC Publications Board:

- A. Make no changes in Scripture or in the scriptural language and imagery for God. When Scripture is being used that contains masculine pronouns or imagery, continue these in the discussion about that Scripture.
- B. In other places and contexts, show sensitivity to unnecessary gender descriptions or designations of God.
- C. In line with Scripture, broaden the imagery by which we conceive of God.

The staff will follow these guidelines in the new LiFE (Living in Faith Everyday) curriculum and other materials.

CRC Publications is commended for the important work of formulating guidelines to help writers and editors produce materials that keep up with the ever-changing nature of language. It is vital to the extension of the kingdom that the gospel be communicated in the language of our day.

However, considering the current climate in the churches and the volatility of this issue, the advisory committee expresses the following concerns about these guidelines:

1. We appreciate the clear language in A that Scripture will not be changed.
2. The use of *unnecessary* in B could be taken as license to depart from scriptural imagery of God in lesson material. Lessons should build on or illumine Scripture's own images.
3. Guideline C sounds unclear, as if *we* "broaden the imagery by which *we* [emphasis added] conceive of God." That contradicts the opening phrase "in line with Scripture." We prefer "Reflect the rich range of the imagery Scripture uses to speak of God."
4. In general, there is a danger, while being sensitive to gender concerns, of "over-correcting" past masculine imagery and thus compromising essential biblical teaching of God the Father and God the Son.

Recommendation:

That synod instruct CRC Publications to clarify and amplify (where necessary) its recently adopted guidelines for gender language and imagery referring to God and that synod ask CRC Publications to report its guidelines to Synod 1992.

Ground: This is a sensitive issue in the CRC and in the Christian church generally; CRC Publications should move cautiously in this area, with full support of the CRC.

—Adopted

ARTICLE 103

(The report of Advisory Committee 1 is continued from Article 100.)

Advisory Committee 1, *Missions*, Elder Milton Kuyers reporting, presents the following:

I. Response to Overture 66

A. Materials

1. Overture 66, pp. 508-09
2. Report 5-A, pp. 591-95

B. Background

1. Introduction

Synod 1978 endorsed a report on world hunger that raised the denomination's sensitivity to human suffering. The impact of that report is still being felt today. The need to address the causes of hunger is even more acute in 1991 than it was in 1978. The resources of the church to address the need are, however, better organized today, and they are staged for making an even greater contribution to the alleviation of suffering in the future than has been made since 1978.

2. The original mandate

A task force was mandated to draw on the various resources of the larger Christian Reformed community and to articulate biblical answers to the many issues involved in the problem of world hunger. It was charged to emphasize the Reformed perspective of man as total being and to pay special attention to such crucial factors as life-style in the face of increasing disparities between rich and poor nations, the need for prophetic preaching about world hunger, a fresh understanding of stewardship, and the distinction between humanitarian and soundly Christian endeavors. They were to bring back to Synod a report that would delineate concrete applications and implementations for the church's congregational and denominational life.

(And He Had Compassion on Them, preface, p. v.)

3. Original recommendations

The original conclusions of the Task Force on World Hunger (1978) included the following:

a. A declaration on world hunger that concluded with these words:

the synod of the Christian Reformed Church
acknowledges

that the alleviation of hunger at home and abroad
is an integral part of our Christian responsibility,
and asks

that all members of the Christian Reformed Church devote themselves to
gratitude, compassion, repentance, and justice as they respond to world
hunger with a ministry of word and deed.

(*Acts of Synod 1978*, pp. 80-81)

b. A call for individuals to action that

- 1) Modifies their life-style,
- 2) Increases their giving,
- 3) Includes direct program involvement,
- 4) Educates them on related issues, and
- 5) Impacts systems for more justice.

c. A call for congregational action that

- 1) Sets apart the first Sunday of November for hunger emphasis,
- 2) Gets members involved in advocating for justice issues, and
- 3) Highlights deacons' role in meeting international needs.

d. A call for denominational action that

- 1) Authorizes CRWRC to prepare materials to help ministers be prophetic witnesses,
- 2) Authorizes CRWRC with a diaconal network to sponsor conferences and workshops,
- 3) Establishes a hunger fund for a special hunger-alleviation program and an educational core of "hunger coordinators," and
- 4) Calls for involvement of all appropriate agencies of the church, especially Christian Reformed World Missions, the Back to God Hour, the seminary, the colleges, and Christian Reformed Home Missions.

e. Integration of a hunger emphasis into existing programs:

The *educational action* program will work to bring about justice, both within the marketplace and within governments, using the denominational resources which were developed in 1980. World hunger concerns will be incorporated as ongoing programs of existing agencies.

The *hunger alleviation* program will respond to the information being fed back to it and will make corrective changes. On-site assessments will continue, and new locations will be adopted. Programs will be institutionalized into existing organizations.

(*And He Had Compassion on Them*, p. 100)

4. Results

- a. The declaration on world hunger put the plight of the world's needy on the conscience of the denomination. Throughout the 1980s, churches regularly reminded their members of the blessings we experience in North America and the call to compassion that comes with that blessing.

Although the number of churches participating in an annual hunger-awareness week has declined since the early years of hunger consciousness, it remains a major emphasis in many churches. Deacons have been able to build on this awareness to equip the churches for ministry to their local communities as well. Their efforts have been furthered by

CRWRC's strong push to establish diaconal networks throughout North America, networks that address poverty/hunger issues locally but also internationally in conjunction with CRWRC.

- b. Since no baseline indicators were developed for the five areas in which individuals were called to act, an overall evaluation of the results is, of necessity, mostly subjective. One objective indicator of commitment to the cause of world hunger is the following comparison of dollars given to CRWRC by churches, church members, and church-related organizations in 1979-1980 and in 1989-1990.

CRWRC Income from Churches/Church Members

	U.S.	Canada	Total
1979-80	\$2,570,399	\$ 985,231	\$3,555,630
1989-90	3,824,364	1,551,261	5,375,625
Annual rate of change (compounded rate)	4.1%	4.6%	4.2%

This comparison suggests that giving to CRC-related hunger-alleviation programs has stayed about even with inflation—hardly sacrificial.

In the eleven years between 1979-1980 and 1989-1990 CRWRC put additional resources into developing diaconal networks for the purpose of involving church members in the lives of people in poverty in the church community. Although the networks have been developing steadily, it has been difficult to track actual ministry results, for several reasons:

- 1) There is hesitancy on the part of diaconates to report results to CRWRC.
- 2) Individuals are encouraged to participate quietly in ministry, not drawing attention to themselves.
- 3) There is so much that draws us away from ministry and tithing of time, talent, and resources.

However, we do know that the number of families helped has increased to over 15,000 per year, a substantial number. Conferences and diaconates are encouraged to report the number of families helped, the number of families on a development plan, and the number of volunteers involved.

The network of deacons and diaconal conferences is also being used as the system to make the church more aware of hunger and justice issues. A few diaconal conferences have people in place to coordinate hunger education. Materials on hunger and justice are available from CRC Publications, CRWRC, Bread for the World, Association for Public Justice, and a host of other church and parachurch organizations. Originally, a staff person at CRWRC coordinated these resources and supported the coordinators. Over the years, however, this function has been integrated into the regional and home-office positions of CRWRC.

Influencing systems for the sake of more justice has been a formidable task during the 1980s, a decade focused on self-indulgence. CRC Publications and CRWRC tried unsuccessfully to market a publication

called *At Issue*. Despite good reviews on the material and several attempts to promote the publication, it was withdrawn because of lack of demand.

Despite an increasing awareness of how our world is linked economically, environmentally, and developmentally, church members remain apathetic about being advocates for even such benign legislation as the Horn of Africa Recovery and Food Security Act. We need more prophetic voices from our pulpits and in our diaconates.

- c. As has already been pointed out, congregational support for fighting world hunger appears to be waning, for a number of possible reasons:
 - 1) A proliferation of local, national, and international causes, all crying for support.
 - 2) A lower level of denominational loyalty.
 - 3) A decade of focus on self in the secular culture.
 - 4) An isolationist foreign policy by the U.S. government and tightening of budgets in Canada and the U.S. for economic-development work in the two-thirds world.
 - 5) Theological debate in the churches, which polarizes a community that could otherwise focus on outreach and justice.

Despite these concerns, there is a firm base for building support for justice and international outreach in the 1990s:

- 1) The CRC is still one of the highest per capita giving denominations.
- 2) CRWRC is recognized as a leader in developing effective models of holistic ministry to those in need.
- 3) Deacons are being recognized as leaders in their own right, with a distinctive calling. There is increased dedication to the beautiful statement of ordination that deacons pledge themselves to.
- 4) In 1990-1991 there is a strong diaconal structure in place committing itself to fulfilling all the aspects of the diaconal call, including prophetic criticism of waste, injustice, and selfishness.
- d. Annually the CRWRC continues to prepare materials to emphasize the reality of world hunger. On a regular basis throughout the year CRWRC prepares materials that give local churches ideas for furthering diaconal hunger ministry. It also links the churches to resources for educating and motivating church members.

CRWRC works from the assumption that both its international and domestic programs focus on hunger and justice. For instance, the goal of diaconal ministries is

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.

(Agenda for Synod 1990, p. 145)

Toward accomplishing these goals, CRWRC has established good working relationships with other agencies and institutions, especially

with World Missions, Home Missions, Calvin Theological Seminary, Calvin College, the Back to God Hour, and the Committee on Disability Concerns.

- e. Integration of the hunger-education program into the other agencies has been accomplished to varying degrees. It is difficult to track how much world-hunger education has been incorporated into ongoing programs of existing agencies. Despite good working relationships among the agencies, perhaps more forums need to be developed where progress by respective groups is shared.
- f. The Sierra Leone program, CRWRC's special world-hunger program, has been integrated into the ongoing outreach of CRWRC and Christian Reformed World Missions. It remains a unique model which allows both agencies to learn how best to integrate church planting and diaconal work in areas that are remote and where no pre-existing Christian networks are available for use.

5. Recent actions

CRWRC is in the process of establishing a task force made up of some of the original members of the first Task Force on World Hunger (1978) as well as members of some of the current networks being utilized. The new group will be asked to advise CRWRC on how to enhance involvement of church members in hunger and justice issues over the next five years.

C. Recommendations

1. That synod recognize this background as an outline of the current activity of the world-hunger program in the CRC and that synod support the current CRWRC task force in addressing world hunger.

Grounds:

- a. The task force is making use of expertise and experience in the area of world hunger in the CRC.
- b. A part of the mandate of the task force is the evaluation of present and past activities of the church's world-hunger programs.
- c. It is appropriate that the denominational agency officially in charge of hunger and justice concerns address the issue for the church.

—Adopted

2. That synod instruct BWM/CRWRC to include in the mandate of the task force, which already includes advising CRWRC on how to enhance church-member involvement in hunger and justice issues over the next five years, the following items:
 - a. Evaluation of the integration of word and deed ministry as it relates specifically to the issue of world hunger.
 - b. Feedback to be solicited from local councils, churches, and diaconal conferences, on
 - 1) Their perception of the Educational and Hunger Alleviation Action Program, which was initiated by Synod 1978, as to what has been done and what needs to be done.

- 2) Response regarding personal life-style changes encouraged by Synod 1978.
- c. Education about the systemic causes of world hunger.

Grounds:

- a. In the thirteen years since Synod 1978 accepted the report *And He Had Compassion on Them—The Christian and World Hunger*, submitted by the Task Force on World Hunger, no thorough review of the hunger program recommended by that report and accepted by synod has taken place by any synodical committee.
- b. Global hunger problems are currently greater than ever before. It ought to be investigated whether or not the recommendations of the above-mentioned report, accepted by Synod 1978, are still a relevant response of the CRC to this large global problem.
- c. The CRC seems to have largely ignored or forgotten the commands of our Lord and the decisions of synod.
 - 1) "But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (I John 3:17-18).
 - 2) "That synod call upon the people of the Christian Reformed Church to respond to the hunger faced by so many persons in this world."

....

"—by means of meaningful modification of life-style, such as
—avoiding waste, and excessive consumption,
—wisely using our natural resources,
—and fasting;
—contributing the money thus saved to hunger alleviation programs;
—and joining in congregational programs designed to alleviate hunger."
(Acts of Synod 1978, p. 81)

—*Adopted*

3. That synod instruct the BWM/CRWRC to include the complete Task Force report with its own report to Synod 1993:

Grounds:

- a. This gives the BWM/CRWRC a clear deadline.
- b. This is a denominational concern and effort and therefore requires denominational involvement.
- c. Any call for member response will be more effective coming from synod rather than from one agency of the CRC.

—*Adopted*

4. That these recommendations be synod's response to Overture 66.

—*Adopted*

ARTICLE 104

(The report of Advisory Committee 5 is continued from Article 101.)

Advisory Committee 5, *Synodical Services*, Rev. L. Bryce Mensink reporting, presents the following:

I. Response to Overtures 67 and 68: study of regional synods

A. Materials: Overture 67 and Overture 68, p. 509

B. Recommendation

That synod forward the materials listed or referred to in Overtures 67 and 68 to the Committee to Study Regional Synods.

Grounds:

1. These materials are germane to the mandate of the committee.
2. Forwarding these materials without prejudice allows the committee to freely evaluate the material.

—Adopted

II. Response to Overture 77: Attach Instructions to Ministers' Ecclesiastical Credentials

A. Material: Overture 77, p. 516

B. Summary

In order to prevent confusion regarding the processing of ministerial credentials, the overture suggests three instructions.

C. Recommendation

That synod adopt Overture 77.

Ground: It will serve a useful function.

—Adopted

III. Response to Overture 71: Develop a Form Letter for Use with Absentee Members

A. Material: Overture 71, pp. 511-12

B. Recommendations

1. That synod not adopt Overture 71.

Grounds:

- a. The concern of the overture is already addressed in Church Order Article 41 on the classical credentials.
- b. It is doubtful that the publication of a form letter will significantly improve the current need for better communication between councils.
- c. No single, simple form will apply to the variety of situations related to the temporary relocation of our members.

—Adopted

2. That synod remind the councils of their responsibility to inform other CRC councils when a member of their church is even temporarily residing in the vicinity of another church.

—Adopted

IV. Ministerial retirements

A. Information

Synod has received notice of the following ministerial retirements:

Minister	Classis	Effective Date
Harry G. Arnold	Kalamazoo	January 1, 1991
Marvin Beelen	Holland	April 15, 1991
Henry J. Boekhoven	Chatham	October 14, 1990
Henry Bruinooge	Chicago South	January 1, 1991
William D. Buursma	Kalamazoo	January 1, 1991
William J. Dykstra	Lake Erie	June 1, 1990
George B. Ebbers	Central California	August 31, 1991
Richard M. Hartwell, Sr.	Chicago South	March 1, 1991
Gerrit J. Heersink	Alberta North	January 31, 1991
William A. Huyser	Illiana	May 31, 1991
James Joosse	Eastern Canada	January 1, 1991
Menno S. Jorritsma	Alberta South	July 1, 1991
Louis E. Kok	Pacific Northwest	February 18, 1991
Jacob Kuntz	Huron	July 15, 1991
Herman Leestma	Pacific Northwest	July 1, 1991
John W. Maas	Iakota	June 3, 1991
Farquhar J. MacLeod	Florida	July 1, 1991
John C. Medendorp	Thornapple Valley	August 31, 1991
Herman Minnema	Kalamazoo	January 13, 1991
Theodore Minnema	Thornapple Valley	August 14, 1991
John Morren	Cadillac	July 1, 1991
Bernard J. Niemeyer	Zeeland	July 31, 1991
John C. Rickers	Hackensack	September 30, 1991
Kermit Rietema	Central California	April 17, 1991
George R. Spee	Holland	December 31, 1991
Gordon J. Spykman	Grand Rapids East	May 31, 1991
John H. Stek	Grand Rapids East	January 1, 1991
Willard Van Antwerpen	Northern Illinois	March 31, 1991
Edward A. Van Baak	Grand Rapids East	August 31, 1991
John Vander Lught	Minnesota North	May 1, 1991
Lloyd J. Wolters	Holland	October 29, 1991

B. Recommendations

1. That synod express its appreciation for the faithful labor of these ministers.
—*Adopted*
2. That the vice president of synod offer a prayer of thanksgiving for the many years of dedicated service of these ministers.
—*Adopted*

Vice president Rev. Jack Vos leads the assembly in prayer, thanking God for the dedication and the many years of service of these ministers.

IV. Work of synodical deputies

A. Classical examination of candidates

Synodical deputies report their concurrence with the decisions of classes to admit the following to the office of minister of the Word:

<i>Candidate</i>	<i>Classis</i>	<i>Synodical Deputies and Classis</i>
Zachary G. Anderson	Grand Rapids South	H. B. Vanden Heuvel, Zeeland H. J. Baas, Grand Rapids North J. C. Medendorp, Thornapple Valley
Roy M. A. Berkenbosch	Alberta North	J. Boonstra, B.C. North-West H. Numan, B.C. South-East G. W. Sheeres, Pacific Northwest
James R. Berry	B.C. South-East	H. Leestma, Pacific Northwest H. J. Bierman, Alberta South P. Brouwer, B.C. North-West
Jeffrey A. Boersma	Muskegon	A. J. Bultman, Grandville C. Steenstra, Grand Rapids North
John W. Dykhuis	Red Mesa	J. H. Scholten, Holland J. Howerzyl, California South R. D. De Young, Greater Los Angeles
Gerard L. Dykstra	Thornapple Valley	H. J. Baas, Grand Rapids North W. Swets, Grand Rapids South T. E. Hofman, Grand Rapids East
Eric J. Groot-Nibbelink	Niagara	R. Koops, Huron R. J. Sikkema, Hamilton G. Ringnalda, Toronto
Evan P. Heerema	Columbia	H. Leestma, Pacific Northwest H. Numan, B.C. South-East P. Brouwer, B.C. North-West
Scott E. Hoezee	Muskegon	A. J. Bultman, Grandville C. Steenstra, Grand Rapids North J. H. Scholten, Holland
Kyusik H. Hong	Northern Illinois	J. M. Ouwinga, Chicago South L. G. Zoerhof, Illiana J. Bylsma, Wisconsin
Peter A. Hoytema	Hamilton	R. Koops, Huron H. Vander Plaat, Niagara G. Ringnalda, Toronto
Nathan Tuan Kieu	Central California	R. D. De Young, Greater Los Angeles R. Bultman, California South W. D. Zeilstra, Columbia
Kook Sung Kim	Florida	V. Geurkink, Hackensack L. G. Zoerhof, Illiana D. L. Recker, Hudson
Samuel J. Kim	Greater Los Angeles	C. Vander Plate, Central California J. Howerzyl, California South F. J. Walhof, Arizona
Ronald G. Kool	Grand Rapids South	H. B. Vanden Heuvel, Zeeland H. J. Baas, Grand Rapids North J. C. Medendorp, Thornapple Valley
William T. Koopmans	Huron	H. Vander Plaat, Niagara P. Meyer, Toronto R. J. Sikkema, Hamilton
David L. Kotzebue	Pacific Northwest	H. Lamsma, Columbia H. Numan, B.C. South-East P. Brouwer, B.C. North-West

*Rev. M. Bierma (Rocky Mountain) was not present due to a severe ice storm which grounded all planes.

<i>Candidate</i>	<i>Classis</i>	<i>Synodical Deputies and Classis</i>
Larry K. W. Lau	Toronto	H. Vander Plaat, Niagara R. Koops, Huron R. J. Sikkema, Hamilton J. Howerzyl, California South F. J. Walhof, Arizona C. Vander Plate, Central California
Seung-Rim (Paul) Lee	Greater Los Angeles	
John W. Luth	Toronto	R. Koops, Huron R. J. Sikkema, Hamilton H. Vander Plaat, Niagara
Kirk M. MacNeil	Quinte	G. Bieze, Eastern Canada P. Meyer, Toronto
Paul T. Murphy	Thornapple Valley	R. J. Sikkema, Hamilton H. J. Baas, Grand Rapids North W. Swets, Grand Rapids South
G. Duane Nieuwsma	Kalamazoo	T. E. Hofman, Grand Rapids East W. Swets, Grand Rapids, South J. C. Medendorp, Thornapple Valley H. B. Vanden Heuvel, Zeeland
Alan J. Nikkel	Kalamazoo	W. Swets, Grand Rapids South M. Beelen, Holland L. G. Zoerhof, Illiana
Luis A. Pellecer	Grand Rapids South	H. B. Vanden Heuvel, Zeeland H. J. Baas, Grand Rapids North
Gregory A. Smith	Greater Los Angeles	J. C. Medendorp, Thornapple Valley C. Vander Plate, Central California J. Howerzyl, California South F. J. Walhof, Arizona
James J. Stastny	Zeeland	A. J. Bultman, Grandville M. R. Doornbos, Georgetown M. Beelen, Holland
Sid Sybenga	Chatham	R. Koops, Huron R. J. Sikkema, Hamilton
Harold Vander Sluis	Alberta North	J. B. Vos, Niagara H. Numana, B.C. South-East Peter Brouwer, B.C. North-West **
Jack E. Vander Veer	Huron	J. B. Vos, Niagara R. J. Sikkema, Hamilton G. Ringnalda, Toronto
Richard T. Vanderwal	Cadillac	E. R. Tigchelaar, Gr. Rapids South H. J. Baas, Grand Rapids North
Ronald D. Vanderwell	Kalamazoo	J. C. Medendorp, Thornapple Valley T. E. Hofman, Grand Rapids East M. Beelen, Holland
Mark A. Van Haitsma	Kalamazoo	H. B. Vanden Heuvel, Zeeland T. E. Hofman, Grand Rapids East M. Beelen, Holland
Harold E. Veldman	Grand Rapids South	H. B. Vanden Heuvel, Zeeland H. J. Baas, Grand Rapids North J. C. Medendorp, Thornapple Valley

**The third synodical deputy, Rev. J. Tuininga, Alberta South, was absent due to inclement weather.

<i>Candidate</i>	<i>Classis</i>	<i>Synodical Deputies and Classis</i>
John A. Vermeer	Rocky Mountain	T. Medema, Arizona C. Vander Plate, Central California A. Begay, Red Mesa
John G. Zevalking	Lake Erie	A. J. Bultman, Grandville E. R. Tigchelaar, Gr. Rapids South J. C. Medendorp, Thornapple Valley

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

B. Classical examinations via Church Order Article 7

1. Synodical deputies R. B. Vermeer (Northcentral Iowa), J. Vander Lugt (Minnesota North), and J. W. Postman (Iakota) do not concur with the motion of Classis Minnesota South in session September 13, 1990, to ordain Mr. Sun Kim under Article 7 of the Church Order of the Christian Reformed Church.
Ground: The decision of Synod 1987 does not permit us to do so.
2. 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 September 20, 1990, to declare Mr. Sysay Vilaylack eligible for call to the office of the ministry of the Word in the Christian Reformed Church via Article 7 of the Church Order.
3. Synodical deputies J. Howerzyl (California South), C. Vander Plate (Central California), and F. J. Walhof (Arizona), having heard the examination of candidate Mr. Sysay Vilaylack, concur with the decision of Classis Greater Los Angeles in session May 7, 1991, to admit him to the ministry of the Word in the Christian Reformed Church via Article 7 of the Church Order.
4. Synodical deputies C. Vander Plate (Central California), A. Begay (Red Mesa), and M. H. Bierma (Rocky Mountain), judging that need has been established, concur with the decision of Classis Yellowstone in session September 29, 1990, to admit Dr. David Crump to the ministry of the Word in the Christian Reformed Church under Church Order Article 7. (A letter was sent on December 27, 1990, to the classical stated clerk that synodical deputies had previously established a need.)
5. 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 February 1, 1991, to examine for and give licensure to Mr. Nasser Mansour Yassa to exhort in the churches of the classis with a view to eventual examination for candidacy in the Christian Reformed Church, the need for which has been established and is provided with the deputies' report.
6. Synodical deputies J. Howerzyl (California South), C. Vander Plate (Central California), and F. J. Walhof (Arizona), having heard the preparatory examination under Article 7 of the Church Order of Mr.

Nasser M. Yassa at the May 7, 1991, session of Classis Greater Los Angeles, concur with the decision of classis to declare Mr. Yassa a candidate eligible for a call in the Christian Reformed Church in North America.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

C. Ministers from other denominations, Church Order Article 8

1. Synodical deputies G. W. Sheeres (Pacific Northwest), J. Boonstra (B.C. North-West), and H. Numan (B.C. South-East) do not concur with the decision of Classis Alberta North in session July 27, 1990, that need has been established by Glad Tidings CRC, Edmonton, AB, to call Rev. Thomas Corey from the Presbyterian Church in America.

The report reads, "At this time we cannot concur with the motion which Classis Alberta North has adopted. We recommend that prior to proceeding further, classis request Glad Tidings CRC to exhaust more fully availability within our own denomination, including candidates."

Grounds:

1. The rules of synod stipulate that the non-CRC minister to be called "has such extraordinary qualifications that the church recognizes that it would be important for the denomination to acquire his service. The "extraordinary qualifications" of Mr. Corey have not been demonstrated sufficiently to our satisfaction (cf. *Church Order and Rules for Synodical Procedure 1989*, Supplement, Art. 8, p. 32, D, 5-a).
2. No written specification of an urgent need (cf. *Church Order and Rules for Synodical Procedure 1989*, Supplement, Art. 8, p. 32, D, 4 and 5-b) has been provided to classis or the synodical deputies.
3. No "evaluated psychological report" (cf. *Church Order and Rules for Synodical Procedure 1989*, Supplement, Art. 8, p. 32, D, 4) has been made available either to classis or the synodical deputies.

Note: In the event Glad Tidings CRC wishes to resubmit its request to call a non-CRC minister, we urge the council to provide all the required documents and a written demonstration of need to classis and synodical deputies.

2. Synodical deputies J. Tuininga (Alberta South), J. Boonstra (B.C. North-West), and H. Numan (B.C. South-East) concur with Classis Alberta North in session September 28-29, 1990, in the following:
 - a. Following the adoption of the motion by Classis Alberta North in its session July 27, 1990, that a need has been established to admit Rev. Thomas Corey, a minister in the Presbyterian Church in America, as minister of the Word in the Christian Reformed Church in North America and the decision of the synodical deputies not to concur with the motion of Classis Alberta North,
 - b. And subsequently having received the determination of need from Classis Alberta North, the psychological evaluation of Rev. Thomas Corey, and other documents, the synodical deputies—J. Tuininga (Alberta South), J. Boonstra (B.C. North-West), and H. Numan (B.C. South-

- East)—concur with the decision of Classis Alberta North that a need has been established to admit Rev. Thomas Corey for ministry in the Christian Reformed Church (by telephone on September 5, 1990).
- c. And having heard the *colloquium doctum* of Rev. Thomas Corey at the meeting of Classis Alberta North, in session September 28-29, 1990,
 - d. The synodical deputies—J. Tuininga (Alberta South), J. Boonstra (B.C. North-West), and H. Numan (B.C. South-East)—concur with the decision of Classis Alberta North in session September 28-29, 1990, to declare Rev. Thomas Corey eligible for call in the Christian Reformed Church in North America.
3. Synodical deputies R. Koops (Huron), J. B. Vos (Niagara), and R. J. Sikkema (Hamilton), having heard the *colloquium doctum* of Rev. Robert Haven, former minister in the Canadian Presbyterian Church, concur with the decision of Classis Chatham in session September 11, 1990, to admit Rev. Haven to the ministry of the Word in the Christian Reformed Church according to Article 8 of the Church Order.
4. Synodical deputies H. Lamsma (Columbia), P. Brouwer (B.C. North-West), and H. Numan (B.C. South-East), having heard the *colloquium doctum* of Rev. In Sung Kim, concur with the decision of Classis Pacific Northwest in session September 19, 1990, to declare Rev. Kim eligible for call into the ministry of the Word in the Christian Reformed Church according to Article 8 of the Church Order.
5. Synodical deputies R. D. De Young (Greater Los Angeles), J. Howerzyl (California South), and M. H. Bierma (Rocky Mountain), having examined the documentation regarding the request of the Hayward Christian Reformed Church to extend a call to Rev. Paul Hansen, an ordained minister in the Reformed Church in America, do concur with Classis Central California in session September 18, 1990, that the need for calling Rev. Hansen has been established, since the Hayward CRC "put forth a sustained and realistic effort to obtain a minister from within the Christian Reformed Church" and after a year and a half has been unsuccessful in doing so.

Note: Synodical deputies were not present at the meeting of classis.

- 6. Synodical deputies J. Hofman, Jr. (Columbia), R. D. De Young (Greater Los Angeles), and J. Howerzyl (California South), having heard the *colloquium doctum* of Rev. Paul Hansen of the Reformed Church in America, concur with the decision of Classis Central California in session January 15, 1991, to admit Rev. Hansen to the ministry of the Word in the Christian Reformed Church and to declare him eligible for a call.
- 7. Synodical deputies H. Leestma (Pacific Northwest), H. J. Bierman (Alberta South), and H. Numan (B.C. South-East), judging that the need has been established (see letter of Pastor John Ooms to deputies, May 2), concur with the decision of Classis B.C. North-West, via its classical interim committee, and the subsequent *colloquium doctum* of Rev. James Yang at its meeting of September 18, 1990, to declare him eligible for call as a minister of the Word in the Christian Reformed Church in North America.

8. Synodical deputies H. J. Bierman (Alberta South), H. Leestma (Pacific Northwest), and H. Numan (B.C. South-East), pursuant to the memorandum dated September 18, 1990, and the request for an additional statement regarding action taken, submit the following:
- On account of urgent duties at the neighboring classis (B.C. South-East), the undersigned synodical deputies were prevented from attending the *colloquium doctum* for Rev. James C. Yang, pastor-elect of Richmond Immanuel CRC; however, we have agreed to bind ourselves to the decision taken by Classis B.C. North-West in session September 18, 1990, to declare Rev. James C. Yang to be a minister of the Word in the Christian Reformed Church in North America.
9. Synodical deputies W. Swets (Grand Rapids South), H. J. Baas (Grand Rapids North), and T. E. Hofman (Grand Rapids East), having heard the examination by *colloquium doctum* of Dr. Craig Van Gelder, an ordained minister in the Presbyterian Church U.S.A., called by Brookside CRC to teach at Calvin Theological Seminary, concur in the motion of Classis Thornapple Valley to admit Dr. Van Gelder to 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), judging that the need has been established, concur with the decision of Classis Greater Los Angeles in session September 20, 1990, to nominate Rev. Myung Hwan Bay for ministry of the Word in the Christian Reformed Church in North America.
11. Synodical deputies J. Howerzyl (California South), F. J. Walhof (Arizona), and C. Vander Plate (Central California), having heard the *colloquium doctum* of Rev. Myung Hwan Bay of the Korean Presbyterian Church in America, concur with the decision of Classis Greater Los Angeles to admit Rev. Myung Hwan Bay to the ministry of the Word in the Christian Reformed Church and declare him eligible for a call to the Rok Won Presbyterian CRC of Norwalk, California.
12. Synodical deputies C. Vander Plate (Central California), J. Howerzyl (California South), and F. J. Walhof (Arizona), having heard the *colloquium doctum* of Rev. Young Dae Kim, concur with the decision of Classis Greater Los Angeles in session September 20, 1990, to declare the brother eligible for call to the ministry of the Word in the Christian Reformed Church.
13. Synodical deputies F. J. Walhof (Arizona), C. Vander Plate (Central California), and R. D. De Young (Greater Los Angeles), judging that the need has been established, concur with the decision of Classis California South in session February 1, 1991, to nominate Rev. Young Dae Kim for ministry in the Christian Reformed Church in North America.
14. 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 September 20, 1990, to nominate Rev. Roy Brooks for ministry of the Word in the Christian Reformed Church in North America.
15. Synodical deputies J. Howerzyl (California South), C. Vander Plate (Central California), and F. J. Walhof (Arizona), having heard the *collo-*

quium doctrum of Rev. Roy Brooks of the First Assembly of God in Nicaragua, concur with the decision of Classis Greater Los Angeles to admit Rev. Roy Brooks to the ministry of the Word in the Christian Reformed Church and declare him eligible for a call.

16. Synodical deputies G. J. Hogeterp (Eastern Canada), W. Timmer (Atlantic Northeast), and V. Geurkirk (Hackensack) concur with the decision of Classis Hudson in session January 16, 1991, that a need exists for calling a minister of another denomination to serve the needs of the Monsey, NY, CRC. (Written specification of the need is attached to the synodical deputies' report.)
17. Synodical deputies M. D. Geleynse (Huron), J. Zantingh (Quinte), and G. Ringnalda (Toronto), having heard the *colloquium doctrum* of Rev. Peter M. Macaskill, formerly an 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 Christian Reformed Church of Montreal to call Rev. Peter M. Macaskill according to Article 8 of the Church Order for the specific task of chaplaincy work at Concordia University in Montreal.
18. Synodical deputies C. Vander Plate (Central California) R. D. De Young (Greater Los Angeles), and F. J. Walhof (Arizona), judging that a need has been established, concur with the decision of Classis California South in session February 1, 1991, to nominate Luis Pacheco Alvarado for ministry (stage one) in the Christian Reformed Church in North America.
19. Synodical deputies J. Howerzyl (California South), F. J. Walhof (Arizona), and C. Vander Plate (Central California), judging that the need has been established, concur with Classis Greater Los Angeles in session January 31, 1991, in the nomination of Rev. Guillermo Ortiz for ministry in the Christian Reformed Church via Article 8 of the Church Order.
20. Synodical deputies J. Howerzyl (California South), C. Vander Plate (Central California), and F. J. Walhof (Arizona), having heard the *colloquium doctrum* of Rev. Guillermo Ortiz of the Cumberland Presbyterian Church, concur with the decision of Classis Greater Los Angeles in session May 7, 1991, to admit Rev. G. Ortiz to the ministry of the Word in the Christian Reformed Church in N.A. and declare him eligible for a call.
21. Synodical deputies W. Timmer (Atlantic Northeast), G. P. Veenstra (Lake Erie), and D. L. Recker (Hudson) concur with the judgment of Classis Hackensack in session March 4, 1991, that a real and present need exists to call Rev. Randy Baker and Rev. Esteban Lugo to the ministry of the Word in the Christian Reformed Church as pastors to the Spirit and Truth Fellowship, Philadelphia, Pennsylvania.
22. Synodical deputies W. Timmer (Atlantic Northeast), G. P. Veenstra (Lake Erie), and D. L. Recker (Hudson), having heard the *colloquium doctrum* of Rev. Randy Baker in accord with Article 8-b of the Church Order, concur with the decision of Classis Hackensack in session March 5, 1991, to admit him to the ministry in the Christian Reformed Church. (Rev. Baker was ordained by the Spirit and Truth Fellowship of Chicago in 1978, when it was yet an independent congregation, prior to its being received into the CRC in 1983.)

23. Synodical deputies W. Timmer (Atlantic Northeast), G. P. Veenstra (Lake Erie), and D. L. Recker (Hudson), having heard the *colloquium doctum* of Rev. Esteban Lugo in accord with Article 8-b of the Church Order, concur with the decision of Classis Hackensack in session March 5, 1991, to admit him to the ministry of the Christian Reformed Church. (Rev. Lugo was ordained by the Spirit and Truth Fellowship of Chicago in 1978, when it was yet an independent congregation, prior to its being received into the CRC in 1983.)
24. Synodical deputies L. G. Zoerhof (Illiana), W. Van Antwerpen (Northern Illinois), and J. Bylsma (Wisconsin) concur with the decision of Classis Chicago South in session January 16, 1991, that the requirements for the need of calling a minister of another denomination for the Back to God Hour Chinese ministry have been duly met (ability to speak Chinese, understand the Chinese culture, and communicate the Reformed faith), that Rev. Jimmy Lin has successfully sustained the *colloquium doctum* conducted on January 16, 1991, and that approval be given to the Orland Park CRC to call Rev. Jimmy Lin to the ministry of broadcasting the gospel in the Chinese language at the Back to God Hour.
25. Synodical deputies J. Howerzyl (California South), C. Vander Plate (Central California), and F. J. Walhof (Arizona) concur with the decision of Classis Greater Los Angeles in session May 7, 1991, that the need has been established for calling a minister of another denomination for the position of Race Relations Director for the southern California CRC churches and SCORR. Rev. Norberto Wolf of the Argentine Reformed Church, a native of Argentina, speaks both Spanish and English fluently and is a graduate of Calvin College and Seminary.
26. Having heard the *colloquium doctum* with Rev. Gordon Miller of the Orthodox Presbyterian Church, synodical deputies W. Timmer (Classis Atlantic Northeast), S. J. Vander Klay (Hackensack), and G. J. Hogeterp (Eastern Canada) concur with the decision of Classis Hudson in session May 8, 1991, to admit Rev. Gordon Miller to the ministry in the Christian Reformed Church according to Article 8 of the Church Order.
27. Synodical deputies C. Vander Plate (Central California) R. D. De Young (Greater Los Angeles), and F. J. Walhof (Arizona), judging that the need has been established, concur with the decision of Classis California South in session May 8, 1991, to nominate Rev. John Un Lee for ministry in the Christian Reformed Church in North America under Article 8 of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

D. Ministers in specialized services, Church Order Article 12-c

Minister	Work	Classis and Date	Synodical deputies
R. K. Geelhoed	Chaplain, Counseling Center at Christ Church, Oak Brook	Wisconsin (9-19-90)	J. M. Ouwinga, Chicago South L. G. Zoerhof, Illiana J. Bylsma, Wisconsin
J. Lin	Chinese-language ministry, Back to God Hour	Chicago South (1-16-91)	L. G. Zoerhof, Illiana W. Van Antwerpen, Northern Illinois J. Bylsma, Wisconsin

<i>Minister</i>	<i>Work</i>	<i>Classis and Date</i>	<i>Synodical deputies</i>
R. W. De Young	Chaplain, Hospice Care Chicagoland	Chicago South (1-16-91)	L. G. Zoerhof, Illiana W. Van Antwerpen, Northern Illinois J. Bylsma, Wisconsin
R. Vander Laan	Bible teacher, Holland Christian High School	Holland (1-17-91)	H. B. Vanden Heuvel, Zeeland M. R. Doornbos, Georgetown
W. D. Dyk	Pastor director/chaplain, Christian Oriented Treatment Program at Bethesda	Rocky Mountain (2-26-91)	T. E. Hofman, Grand Rapids East A. Begay, Red Mesa J. W. Postman, Lakota J. Gunnink, Yellowstone (Done by phone—2-6-91)
R. Koornneef	Coordinator and counselor, bereavement program at Hospice of Greater Grand Rapids	Thornapple Valley (1-29-91)	W. Swets, Grand Rapids South T. C. Vanden Heuvel, Grandville H. B. Vanden Heuvel, Zeeland
G. J. Van Arragon	Assoc. Chaplain, Oshawa General Hosp., Oshawa, ON	Quinte (1-22-91)	R. J. Sikkema, Hamilton J. B. Vos, Niagara
N. Wolf	Race relations director for southern Calif. and SCORR	Greater Los Angeles (5-7-91)	G. Ringnalda, Toronto J. Howerzyl, California South C. Vander Plate, Central California F. J. Walhof, Arizona
<i>Positions:</i>			
	Executive director, Paraklesis Ministries, Grand Rapids, MI	Grand Rapids South (9-20-90)	H. B. Vanden Heuvel, Zeeland H. J. Baas, Grand Rapids North J. C. Medendorp, Thornapple Valley
	Chaplain, United States Air Force	Grand Rapids East (1-17-91)	J. C. Medendorp, Thornapple Valley H. J. Baas, Grand Rapids North M. R. Doornbos, Georgetown

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

Synodical deputies P. Meyer (Toronto), J. B. Vos (Niagara), and R. J. Sikkelkamp (Hamilton), having heard the request of Drayton, ON, CRC to call Candidate Jack E. Vander Veer for missionary service in Pakistan on loan to the Associate Reformed Presbyterian Church, concur with the decision of Classis Huron, in session September 12, 1990, to permit Drayton CRC to call Mr. Vander Veer in accordance with Article 13 of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

F. Ministerial release via Church Order Article 14

1. Synodical deputies H. Leestma (Pacific Northwest), J. Hofman, Jr. (Columbia), and H. Numan (B.C. South-East) concur with the following resolution made by the classical interim committee, Classis B.C. North-West, December 6, 1990:

Whereas Wayne Leigh has declared his withdrawal from the Christian Reformed denomination and his resignation as minister of the Word in the Christian Reformed Church and whereas the Classical Interim Committee of Classis B.C. North-West has acquiesced in his decision, be it resolved that as of November 26, 1990, Wayne Leigh is dismissed from the ministry of the Word in the Christian Reformed Church.

2. Synodical deputies M. R. Doornbos (Georgetown), C. Steenstra (Grand Rapids North), and A. J. Bultman (Grandville) concur in the decision of Classis Grand Rapids East in session September 20, 1990, to release Terry Hager from his ordination as a minister in the Christian Reformed Church according to the rules set forth in Article 14-b of the Church Order.
3. Synodical deputies F. J. Walhof (Arizona), C. Vander Plate (Central California), and R. D. De Young (Greater Los Angeles) concur with the decision of Classis California South in session February 1, 1991, to acquiesce in the honorable release of Rev. Eui Nam Pyun from ministry in the Christian Reformed Church, effective December 31, 1990, to affiliate with another denomination.
4. Synodical deputies G. Ringnalda (Toronto), J. B. Vos (Niagara), and M. D. Geleyne (Huron) concur with the decision of Classis Hamilton in session May 15, 1991, to acquiesce in the resignation of Rev. Jerome M. Julien from the office of minister of the Word in the Christian Reformed Church and to dismiss him from this office as of May 15, 1991.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

G. Declaration of eligibility for call, Church Order Article 14-d

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 September 20, 1990, to declare Mr. J. Bernard Ibershoff eligible for a call into the ministry of the Word in the Christian Reformed Church in North America according to Article 14-d of the Church Order.

H. Extension of eligibility for a call under Article 16-c

Synodical deputies E. R. Tigchelaar (Grand Rapids South), H. J. Baas (Grand Rapids North), and J. C. Medendorp (Thornapple Valley) concur with the motion of Classis Lake Erie in session March 12, 1991, that the request of the council of Covenant CRC, Lansing, Michigan, be granted "to extend Rev. J. Van Donk's eligibility for call for a year."

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

I. Ministerial release via Church Order Article 17

Synodical deputies H. J. Bierman (Alberta South), P. Brouwer (B.C. North-West), and H. Leestma (Pacific Northwest) concur with the approval of Classis B.C. South-East in session September 18, 1990, that the consistory of

Kelowna CRC, Kelowna, British Columbia, release Rev. Kuldip Gangar from active ministerial service according to Article 17 of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

J. Extension of eligibility for call, Article 17-c

Synodical deputies H. B. Vanden Heuvel (Zeeland), H. J. Baas (Grand Rapids North), and J. C. Medendorp (Thornapple Valley), having heard the discussion of the request of Dr. Harry J. Kwanten that his ministerial credentials be extended for one year, as provided by Article 17-c of the Church Order, concur with Classis Grand Rapids South in session September 20, 1990, to grant his request.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

A motion is made that synod, subject to receipt of the necessary documents by the general secretary, approve the work of the synodical deputies who concurred with Classis Grand Rapids North in honoring the request of Mayfair CRC, Grand Rapids, Michigan, to extend for one year the eligibility for call of Rev. Stephen J. Sietsema.

—*Adopted*

(The report of Advisory Committee 5 is continued in Article 109.)

ARTICLE 105

The afternoon session is adjourned, and Rev. Roger G. Timmerman leads in closing prayer.

THURSDAY EVENING, JUNE 20, 1991

Eighteenth Session

ARTICLE 106

Rev. Michael Meekhof announces *Psalter Hymnal* 544, "Lead Me, Guide Me." He asks the assembly to read responsively Psalm 33 and leads in opening prayer, especially remembering Rev. Clifford and Mrs. Linda Hoekstra and their eight-year-old son Chad in their adjustment following Chad's tragic accident, which has resulted in his becoming a quadriplegic.

ARTICLE 107

I. Matters not legally before Synod 1991

The general secretary reports the matters not legally before synod. The officers of synod concur in the judgment of the general secretary and in that of the Synodical Interim Committee.

1. Overture of Christ Community Church of Naperville, Illinois—not received by Classis Northern Illinois in time to consider it.

2. Overture of First CRC, Fulton, Illinois—not received by Classis Northern Illinois in time to consider it.
3. Personal appeal of N. Veldhuisen, H. Krikke, and J. Wielinga re 1990 decision re women in all ecclesiastical offices—not processed via the assemblies and requesting “rescinding,” in conflict with rules of procedure.
4. Letter of the Young People’s Society of the Agassiz, British Columbia, CRC—not processed via the assemblies.
5. Letter re report on creation and science, Rev. George S. Christian (OPC), Pompton Plains, New Jersey—correspondence intended for synodical delegates but not processed via the assemblies (April 2, 1991).
6. Personal appeal of Mr. John Tolsma, Nisku, Alberta—judged to be an issue not of an ecclesiastical nature.
7. Overture of First CRC, Prinsburg, Minnesota—received April 1, 1991, after having been ruled out of order by classis.
8. Overture of Maranatha CRC, Bowmanville, Ontario—not processed via classis. Received March 22, 1991, and addressed to Synod 1992.
9. Overture of John Calvin CRC, Truro, Nova Scotia—received March 25, 1991, and not addressed to material in the printed *Agenda for Synod*.
10. Communication of Council of Campus Chapel, Ann Arbor, Michigan—not processed via the assemblies.
11. Overture of Classis Niagara re First CRC, Toronto, Ontario—not addressed to a matter in the printed *Agenda for Synod*. Received following the May 1991 session of Classis Niagara.
12. Overture of First CRC, Wyoming, Ontario—received on May 30, 1991, and not addressed to a matter in the printed *Agenda for Synod*.
13. Overture of Raymond, Minnesota, CRC—not addressed to a matter in the printed *Agenda for Synod* and received May 30, 1991.
14. Overture of Classis Thornapple Valley—not addressed to a matter in the printed *Agenda for Synod* and received on June 5, 1991.
15. Overture of Cornerstone CRC, Hudsonville, Michigan—not addressed to a matter in the printed *Agenda for Synod* and received on June 6, 1991.
16. Overture of Dutton, Michigan, CRC—not addressed to a matter in the *Agenda for Synod* and received on June 7, 1991.
17. Overture from Trinity CRC, St. Catharines, Ontario—not processed via classis.
18. Overture from Maranatha CRC, Cambridge, Ontario—not processed via classis; not submitted in time to be included in the *Agenda for Synod*.
19. Overture from South Olive CRC, Holland, Michigan—does not address printed *Agenda for Synod* material and received June 10, 1991.

ARTICLE 108

The president of synod announces the members appointed to the Committee to Study Clarification of Public Profession of Faith for Covenant Children:

Theologian

Rev. Robert C. De Vries, reporter

Ministers

Rev. Henry Lunshof, chairman
Rev. Dean Deppe
Rev. William D. Buursma

Laypersons

One member from the CRC Worship Committee

George Hettinger

Eldean Kamp

ARTICLE 109

(The report of Advisory Committee 5 is continued from Article 104.)

Advisory Committee 5, *Synodical Services*, Rev. L. Bryce Mensink reporting, presents the following:

I. Appeals of nondenominational agencies seeking financial support

A. Material: Report 17-A, IX, C, 3, 4, pp. 610-11

B. Background

The Synodical Interim Finance Committee has recommended that several nondenominational agencies be denied accreditation for financial support for 1992. The request was "for financial support but not necessarily for one or more offerings. Any amount or offering should be determined by each church." Representatives from each of the following agencies were interviewed by the advisory committee.

C. Recommendations

1. That Metanoia Ministries be recommended for support for the year 1992 only.

Grounds:

- a. The ministry reaches beyond its immediate region in its care for persons and churches who are struggling with the issue of homosexuality.
- b. Irregular accounting procedures need correction before synod ought to grant further endorsement.

—Adopted

2. That Rehoboth Christian School be recommended for support.

Grounds:

- a. The CRC's historic connection with the Indian mission field makes such support appropriate.
- b. The program and financial standing of the school meet the criteria established for denominational accreditation.

—Adopted

3. That the Reformed Ecumenical Council's Assistance to Needy Churches be recommended for support for 1992.

Ground: The goals and financial standing of this REC program meet the criteria established for denominational accreditation.

—Adopted

II. New request for accreditation

- A. *Material:* Report 17-A, IX, C, 4, p. 611

B. Recommendation

That Worldwide Christian Schools be recommended for financial support.

Ground: The program and financial standing of WWCS meet the criteria established for denominational accreditation.

—*Adopted*

III. Nondenominational agencies recommended for financial support but not necessarily for one or more offerings

- A. *Material:* Report 17-A, IX, C, 1-3, pp. 610-11

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 & Adoption Services of Ontario, Inc.
Bethany Christian Services
Bethesda PsycHealth System
Calvary Rehabilitation Center
Christian Health Care Center
Elim Christian School
International Aid Inc.
Luke Society, Inc.
Pine Rest Hospital

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 College
Reformed Bible College
Roseland Christian School
The King's College
Trinity Christian College
Westminster Theological Seminary Ministries
(Philadelphia, PA, and Escondido, CA)

3. Miscellaneous agencies

American Bible Society
Canadian Bible Society
Christian Labour Association of Canada

Evangelical Fellowship of Canada
Faith, Prayer and Tract League
Friendship Foundation—USA
Friendship Groups—Canada
Gideons International—USA (Bible distribution only)
Gideons International in Canada (Bible distribution only)
International Bible Society
Inter-Varsity Christian Fellowship—USA
InterVarsity Christian Fellowship of Canada
Lord's Day Alliance
People for Sunday Association of Canada
Seminary Consortium for Urban Pastoral Education
The Bible League (formerly WHBL)
The Evangelical Literature League (TELL)
World Home Bible League of Canada
Wycliffe Bible Translators of Canada Inc.
Wycliffe Bible Translators—USA

—Adopted

IV. Revision of procedure for "substantial alterations"

A. Materials

1. Overture 80, p. 519
2. Overture 81, p. 519
3. Overture 82, p. 520

B. Observations

Synod 1991 is hearing a message that synods as recent as 1985 have received. Members, congregations, and classes, desiring greater unity in the denomination, are proposing practical strategies to that end. They envision a changing church, but one that demonstrates a potentially higher level of unity and harmony at synod and, thus in the denomination, before it undergoes major changes. At present, two synods can make substantial alterations when both make the same decision by the vote of a simple majority. Too few officebearers can adopt too radical a change, some believe.

This year, synod has received three proposals for changing its procedures. All three agree that "substantial alterations" must be approved by a larger than simple majority. One overtur specifically mentions the ratification of the proposed change in Church Order Article 3 which will come before Synod 1992; the other two address major changes in general. All speak of changes in the Church Order; one includes the confessional standards. Any of the proposals would revise the decision of 1979 which provides that whenever "substantial changes in the Church Order are made by synod, the churches should be given adequate opportunity to consider the advisability of the changes before they are ratified by a following synod" (*Acts of Synod 1979*, p. 90).

C. Recommendations

1. That synod amend its rules to read as follows:

Whenever "substantial alterations" (see Church Order Article 47) are made by synod, the churches should be given adequate opportunity to consider the advisability of the proposed changes, after which they must be ratified by a three-fifths (60 percent) majority of a following synod.

Grounds:

- a. This will provide for a greater consensus as synod ratifies major changes.
- b. This procedure encourages the church to pray, study, and discuss toward a greater consensus and unity than what is presently necessary.
- c. When the church is considering a change from a long-held position or practice, this requirement places the burden of proof more heavily on the necessity for change.
- d. Many other organizations, including ecclesiastical and governmental, require a larger percentage than a simple majority to make substantive changes in structure or practice.
- e. Because the decisions of synod are considered "settled and binding" (see Church Order Article 29), the requirement of a larger than simple majority vote is warranted.

—Defeated

2. That synod declare this to be its answer to overtures 80, 81, and 82.

—Adopted

ARTICLE 110

(The report of Advisory Committee 3 is continued from Article 76.)

Advisory Committee 3, *Educational Matters*, Rev. Martin J. Contant reporting, presents the following:

I. Dordt College

A. *Material:* Report 19, pp. 243-44

B. *Recommendation*

That synod recognize with gratitude the gracious hospitality and excellent manner in which Dordt College hosted Synod 1991.

We rejoice with the college in the dedication of its Center for Science and Technology.

—Adopted

II. Institute for Christian Studies

A. *Material:* Report 20, pp. 245-46

B. *Recommendation*

That synod note with gratitude the ongoing work of the institute and the international scope of the scholarship which takes place there.

—Adopted

III. Redeemer College

A. Material: Report 21, p. 247

B. Recommendation

That synod note with gratitude the expanding work of Redeemer in course offerings and program development and the faithful support of its constituency in the capital campaign called "Leadership Investment for Tomorrow."

—*Adopted*

IV. Reformed Bible College

A. Material: Report 22, pp. 249-50

B. Recommendation

That synod congratulate Reformed Bible College in the acquisition and development of a new campus, which will enable the college in its task of ministry to serve the Christian community.

—*Adopted*

V. The King's College

A. Material: Report 23, pp. 251-52

B. Recommendation

That synod note with gratitude the ongoing growth of the college and its projected campus development. Synod gives thanks to God that The King's College has come through a difficult time in regard to a staffing problem and has maintained its integrity as a Christian college.

—*Adopted*

VI. Trinity Christian College

A. Material: Report 24, pp. 253-54

B. Recommendation

That synod note with gratitude the continuing expansion of Trinity College's physical facilities and note that a new dormitory and library will serve the college in its ongoing service to students.

—*Adopted*

VII. United Calvinist Youth

A. Material: Report 25, pp. 255-61

B. Recommendation

That synod commend the United Calvinist Youth for raising the awareness of youth ministry in the denomination through its full range of youth services and its various publications and materials. Synod also notes with gratitude the extensive leadership-training programs offered by UCY.

—*Adopted*

VIII. Committee for Educational Assistance to Churches Abroad (CEACA)

A. *Material:* Report 8, pp. 143-45 (except Section VI, D)

B. *Recommendation*

That synod approve the work of the committee.

—Adopted

IX. Candidates

A. *Material:* Report 2-A, p. 537

B. *Recommendation*

That synod encourage the churches, classes, and synodical deputies to consider more seriously the approved candidates awaiting calls.

Grounds:

1. The qualified and approved candidates, who have at considerable time and cost, both to themselves and to the denomination, followed the denominational prescribed avenue of ministerial training, deserve that serious consideration.
2. Calling such approved candidates promotes denominational loyalty, unity, and morale.
3. Consideration of such approved and available candidates in priority to ordaining persons on the basis of "unusual giftedness" and "need" (cf. Church Order Supplement, Article 7 and Article 8, particularly E, 2, c and d) will promote denominational loyalty among students for the ministry.

—Adopted

ARTICLE 111

Mr. Jack De Korne, president of the Calvin College and Seminary Board of Trustees, briefly speaks to synod. He acknowledges with thanksgiving God's great faithfulness to the Board of Trustees of Calvin College and Seminary during the one hundred years of its existence, and he requests the prayers of the churches for the two boards of Calvin College and Calvin Theological Seminary.

ARTICLE 112

(The report of Advisory Committee 7 is continued from Article 61.)

Advisory Committee 7, *Church Order I:* Rev. Joel R. Boot reporting, presents the following:

I. **Overture 40: Remind Churches Neither to Circulate Charges Nor to Act on Rumor; Instruct Classes to Discipline Councils That Disregard Church Order**

A. *Material:* Overture 40, pp. 480-82

B. Recommendations

1. In the light of present-day rumors, false charges, and innuendo against individuals, churches, synods, agencies, and educational institutions, the committee recommends that synod once again declare.
 - a. strong disapproval of the circulation of charges against persons, institutions, and ecclesiastical gatherings in the church by persons or groups, contrary to good order in the church and the requirements of Scripture. . .
 - b. [that] consistories and individuals . . . refrain from acting on rumor or circulated reports in an official way without first inquiring whether the persons circulating such reports have themselves directly presented their grievances to the allegedly offending persons or institutions and sought redress through proper ecclesiastical channels.
 - c. that consistories have the duty to admonish and deal with members who persist in functioning individually or through extra-ecclesiastical organizations in attacking the church, in fomenting divisiveness in the body of our Lord, and in slandering fellow members.

(*Acts of Synod* 1971, p. 108; cf. also *Acts of Synod* 1974, p. 95)

—Adopted

ARTICLE 113

The evening session is adjourned, and the assembly unites to sing *Psalter Hymnal* 315, "Blest Be the Tie That Binds."

FRIDAY MORNING, JUNE 21, 1991

Nineteenth Session

ARTICLE 114

Rev. Ronald Klimp reads Psalm 121 and leads in opening prayer. He announces *Psalter Hymnal* 46, "God Is Our Refuge and Our Strength."

The roll call reveals the following absent: Alberta North (four), B.C. North-West (one), California South (one), Central California (Rev. Bruce Persenaire), Chatham (one), Hudson (one), Iakota (one), Illiana (three), Kalamazoo (two), Lake Erie (one), Quinte (three), Thornapple Valley (two).

The minutes of the sessions of June 20, 1991, are read and approved.

ARTICLE 115

(The report of Advisory Committee 7 is continued from Article 112.)

Advisory Committee 7, *Church Order I*, Rev. Joel R. Boot reporting, presents the following:

I. Overture 40: Remind Churches Neither to Circulate Charges Nor to Act on Rumor; Instruct Classes to Discipline Councils That Disregard Church Order

A. Material: Overture 40, pp. 480-82

B. *Recommendations* (continued from Art. 112)

2. That synod remind the churches to honor the provisions of Reformed church polity, specifically Articles 29-31 of the Church Order.

—*Adopted*

3. That synod instruct classes to admonish pastorally councils which disregard the provisions of the Church Order.

—*Adopted*

4. That synod instruct the general secretary to include the above in his correspondence with the churches following the adjournment of synod.

—*Adopted*

5. That synod declare this to be its response to Overture 40.

—*Adopted*

ARTICLE 116

(The report of Advisory Committee 8 is continued from Article 90.)

Advisory Committee 8, *Church Order II*, Rev. George F. Vander Weit reporting, presents the following:

I. Response to Overture 72: Amend Church Order Article 21

A. Material: Overture 72, p. 512

B. Observations

Increasingly, our churches are being served by unordained staff persons. This overture asks that the church encourage such people even as it currently encourages others who seek ordination. It also asks that financial aid, if necessary, be a part of this encouragement.

C. Recommendation

That synod not accede to Overture 72.

Grounds:

1. Classes are already free to use their student funds to support people for unordained ministry if they so desire.
2. The wording of Article 21 requires the support of students seeking to become ministers of the Word but does not preclude additional support.
3. The Church Order does not regulate unordained staff ministries and should not mandate financial support for such ministries.
4. Mandating financial support for students preparing for unordained staff positions could exceed the resources of some of the classes.

—*Adopted*

II. Response to Overture 76: Revise Church Order Article 41

A. Material: Overture 76, p. 515

B. Recommendation

That synod not accede to Overture 76.

Grounds:

1. Though limited in scope, the present questions provide opportunities for serious reflection on a number of crucial areas of ministry.
2. There are ways in which classes can deal with these questions in a less perfunctory manner.

—Adopted

ARTICLE 117

(The report of Advisory Committee 9 is continued from Article 98.)

Advisory Committee 9, *Creation and Science*, Rev. Vernon Geurkink reporting, presents the following:

I. Overtures requesting specific statement regarding the views of Professor Howard Van Till

A. Materials

1. Report 2 (II, C, pp. 29-31)
2. Overtures 55 and 56, pp. 494-96

B. Recommendation

That synod not accede to the request of Overtures 55 and 56.

Ground: The synod through its Board of Trustees of Calvin College and Seminary has already declared to the churches that Dr. Howard Van Till is committed to our confessions and the Word of God and that he avows "the historicity of the Adam and Eve of Scripture" (*Agenda for Synod 1991*, p. 30), which was communicated to all the churches by letter of February 14, 1991.

—Adopted

The following register their negative votes: Kenneth Eiten (Rocky Mountain), Melvin Mulder (Central California), Joe Veldhuizen (Niagara).

Rev. Richard Kuiken registers his negative vote with the following statement: "I wish to register my negative vote for the simple reason that the questions raised in Overtures 55 and 56 are not answered by the ground that 'Dr. Howard Van Till . . . avows the historicity of the Adam and Eve of Scripture.' For example, in *The Fourth Day*, Dr. Van Till states, 'I see no reason whatsoever to deny that the creation might have an evolutionary history or that morally responsible creatures might have been formed through the process of evolutionary development' (p. 258). Especially in light of synod's adoption of 'Recommendation F' of the creation and science advisory committee's majority report 9-A, I sincerely believe that by this action synod is dealing with less than full integrity with this issue and these overtures."

II. Stewardship of creation

A. Materials

1. Report 28, Postscript, p. 407
2. Report 28, Note 2, p. 413
3. Overtures 63 and 64, pp. 502-07

B. Recommendations

1. That synod, recognizing the importance and urgency of the concerns raised in Overtures 63 and 64, request the Synodical Interim Committee to
 - a. Investigate the availability of existing studies and materials that address these concerns;
 - b. Assess the need for further study to guide the churches' faith and practice in the care and keeping of God's creation; and
 - c. Make recommendations to Synod 1992.

—Adopted

2. That synod declare this to be its answer to Overtures 63 and 64.

—Adopted

ARTICLE 118

(The report of Advisory Committee 10 is continued from Article 70.)

Advisory Committee 10, *Youth Ministry*, Rev. Carl Geleyse, chairman, reporting, presents the following:

I. Recommendation 8 (recommitted)

That synod approve the following emendation of the Church Order articles (Articles 63 and 64 and the heading of this section).

Recommendation

That synod instruct the Committee to Study Youth and Young-Adult Ministry to consider the changes proposed regarding Church Order Articles 63 and 64 proposed to synod (Advisory Committee Report 10-A, Recommendation 8) in light of synod's decisions to enunciate statements of principle in the Church Order and to place implementation regulations in the supplements, and to recommend to Synod 1992 formulations consistent with those actions.

Grounds:

1. The Committee to Study Youth and Young-Adult Ministry will be returning next year with the completion of its mandate. It may find that the Church Order or its supplements should include something regarding young-adult ministry. The delay for one year would make sure that we have no other changes in this section in the near future.
2. The time which the study committee has is much greater than the time the advisory committee has at this point in synod; this should assure a better formulation.

—Adopted

II. Youth ministry

The president of synod announces the members appointed to the Youth-Ministry Committee as follows:

Western Canada: Ms. Mary Kooy

Eastern Canada: Mr. Rick Nanninga

Far West U.S.: Mr. Peter Duyst

Mid-West U.S.: Rev. Nick A. Negrete

Central U.S.: Rev. Raynard Vander Laan

Eastern U.S.: Mr. Joel Zuidema

Expert: Dr. Mary Vander Goot

Ethnic: Mr. Elmer Yazzie

UCY Representatives:

Cadets: Rev. Ronald J. Noorman

Calvinettes: Mrs. Joanna Meyer

Young Calvinist Federation: Mr. Andrew Buist.

In addition, two persons shall be named as liaisons:

1. Home Missions Established-Church Development Department (1)
2. CRC Publications (1)

ARTICLE 119

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 elections

A. Officers

1. General secretary: Rev. Leonard J. Hofman (1994)
2. Financial coordinator: Mr. Harry J. Vander Meer (1992)

B. Functionaries

1. Arrangements and report for synod: Mr. Richard De Vries
2. Convening church of Synod 1992: Shawnee Park CRC, Grand Rapids, MI

II. Synodical deputies

Classis	Deputies	Alternates	Term Expires
Alberta North	Rev. P. Breedveld	Rev. C. Vriend	1993
Alberta South	Rev. J. Tuininga	Rev. H. J. Bierman	1993
Arizona	Rev. F. J. Walhof	Rev. G. J. Kamps	1994
Atlantic Northeast	Rev. W. Timmer	Rev. D. Vander Wall	1994
B.C. North-West	Rev. P. Brouwer	Rev. J. Boonstra	1992
B.C. South-East	Rev. M. J. Contant	Rev. B. Slopstra	1994
Cadillac	Rev. J. W. Van Der Heide		1994
California South	Rev. J. Howerzyl	Rev. R. Bultman	1992
Central California	Rev. C. Vander Plate	Rev. J. Fondse	1992
Chatham	Rev. C. A. Persenaire	Rev. A. De Jager	1993
Chicago South	Rev. J. M. Ouwinga	Rev. A. Van Zanten	1993
Columbia	Rev. J. Hofman, Jr.	Rev. W. D. Zeilstra	1994
Eastern Canada	Rev. G. Bieze	Rev. G. J. Hogterop	1994
Florida	Rev. W. Tolsma	Rev. J. Van Hemert	1993
Georgetown	Dr. M. R. Doombos	Rev. D. Tinklenberg	1994
Grand Rapids East	Rev. T. E. Hofman	Rev. R. A. Kok	1994
Grand Rapids North	Rev. H. J. Baas	Rev. C. Steenstra	1994
Grand Rapids South	Rev. W. Swets	Rev. E. R. Tigchelaar	1994
Grandville	Rev. H. J. Wigboldy	Rev. T. C. Vanden Heuvel	1994
Greater Los Angeles	Rev. D. A. Warners	Rev. J. Van Schepen	1994
Hackensack	Rev. V. Geurkink	Rev. S. J. Vander Klay	1992

<i>Classis</i>	<i>Deputies</i>	<i>Alternates</i>	<i>Term Expires</i>
Hamilton	Rev. R. J. Sikkema	Rev. S. A. Van Houten	1992
Holland	Rev. J. H. Scholten	Rev. M. De Vries	1993
Hudson	Rev. D. L. Recker	Rev. P. C. Szto	1992
Huron	Rev. R. Koops	Rev. M. D. Geleynse	1992
Iakota	Rev. J. W. Postman		1993
Illiana	Rev. L. G. Zoerhof	Rev. C. J. Afman	1994
Kalamazoo	Dr. H. Minnema	Rev. J. H. Looman	1993
Lake Erie	Rev. G. P. Veenstra		1993
Minnesota North	Rev. J. Joldersma		1994
Minnesota South	Rev. N. B. Haan	Rev. K. H. Bratt	1994
Muskegon	Rev. J. Terpstra	Rev. L. P. Troast	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. R. Vander Roest	Rev. P. De Jong	1994
Orange City	Rev. A. L. Kuiper	Rev. A. J. Van Schouwen	1994
Pacific Northwest	Rev. E. Bossenbroek	Rev. R. Vander Ley	1994
Pella	Rev. S. Kramer	Rev. J. P. Boonstra	1993
Quinte	Rev. C. T. Fennema	Rev. E. Gritter	1993
Red Mesa	Rev. P. H. Redhouse	Rev. A. Begay	1994
Rocky Mountain	Rev. M. H. Bierma	Rev. J. L. Alferink	1993
Thornapple Valley	Rev. J. C. Medendorp	Rev. G. Bouma	1992
Toronto	Rev. G. Ringnalda	Rev. P. Meyer	1994
Wisconsin	Rev. J. Bylsma	Rev. T. L. Brouwer	1993
Yellowstone	Dr. J. Gunnink	Rev. W. D. Vis	1992
Zeeland	Rev. H. B. Vanden Heuvel	Rev. K. E. Van Wyk	1994

III. Boards and committees

A. Back to God Hour

<i>Member</i>	<i>Area</i>	<i>Term Expires</i>
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
Rev. Berton Van Antwerpen	Central California	1993
Mr. Duane Bonnema	Northern Midwest	1993
Mr. Meindert Bosch	Rocky Mountain/Red Mesa	1994
Rev. John Bylsma	Wisconsin	1994
Dr. John Last	Eastern United States	1994
Mr. Martin Ozinga, III	Chicago	1994
Dr. James Schaap	Iowa	1994
Rev. Jack L. Vander Laan	South East U.S.	1994
Dr. Jack T. Veltkamp	Washington	1994

B. Board of Trustees - Calvin College

Region	Delegates	Alternates	Term Expires
Far West U.S.			
Subgroup I	Mr. W. Rozema Mr. D. Van Kooten	Mr. E. Boschma Mr. D. Van Andel	1992 1993
Subgroup II	Mr. R. Polinder Mr. J. Van Hofwegen	Mr. B. Boxum Dr. J. Padmos	1992 1992
Great Plains U.S.	Mrs. C. Ackerman Mrs. H. Crandall Rev. T. J. Niehof	Mrs. B. Negrete Rev. D. H. Bratt Rev. J. Joldersma	1992 1993 1992
Central U.S.			
Subgroup I	Dr. J. De Roos Dr. W. De Rose Dr. P. Van Alten	Rev. T. L. Brouwer Rev. C. L. Geschiere Rev. J. E. Wolff	1992 1993 1992
Subgroup II	Dr. C. Rottman	Mrs. M. Schaafsma	1992
Subgroup III	Mr. D. Vander Ark	Rev. A. J. Schoonveld	1992
Subgroup IV	Rev. J. L. Witvliet Rev. M. N. Greidanus Mr. R. Vander Laan	Rev. P. V. De Jonge Dr. L. Biemra Mr. H. Vander Bee	1992 1992 1993
Eastern U.S.	Mrs. C. Kuiken Mr. R. Vanden Berg	Mr. P. Kiemel Mrs. J. Stoep	1993 1992
Western Canada	Mr. F. de Walle Mr. W. Wildeboer	Dr. N. Terpstra Rev. J. Dekker	1993 1992
Eastern Canada			
Subgroup I	Mr. H. Rumph	Rev. J. J. Hoytema	1992
Subgroup II	Mr. N. Van Duyvendyk Dr. W. Van Groningen	Rev. G. Bieze Mr. H. Knoop	1992 1992
Members-at-large	Mrs. P. Nederveld Mr. L. Veldhuizen	Mr. E. Stuursma Mr. P. Pettenga	1992 1992

C. Board of Trustees - Calvin Theological Seminary

Region	Delegates	Alternates	Term Expires
Far West U.S.			
Subgroup I	Dr. D. P. Bergsma Rev. D. J. Brink	Rev. R. Bultman Rev. G. Van Enk	1992 1992
Subgroup II	Mrs. J. R. Rodi	Dr. J. Veltkamp	1992
Great Plains U.S.	Rev. T. Genzink Dr. J. Koldenhoven	Rev. D. W. De Groot Dr. G. Blankepoor	1992 1992
Central U.S.			
Subgroup I	Mr. E. Walcott	Mr. C. Arkema	1993
Subgroup II	Rev. H. B. Vanden Heuvel	Rev. R. B. Lanning	1992
Subgroup III	Rev. C. Compagner	Rev. A. Besteman	1993
Subgroup IV	Rev. A. Petrolje	Mr. W. D. Luikaart	1992
Eastern U.S.	Rev. C. D. Freswick	Mr. P. Steensma	1993
Western Canada	Rev. K. A. Baker Mr. G. J. Dykstra	Rev. J. Kits Mrs. D. Poortenga	1993 1992
Eastern Canada	Mr. H. Hultink	Mr. J. Zondag	1993

D. CRC Publications

<i>Classis</i>	<i>Delegates</i>	<i>Alternates</i>	<i>Term Expires</i>
Alberta North	Rev. G. H. Pols	Mrs. S. Van Veen	1993
Alberta South	Ms. Eunice Barthel	Rev. R. W. Sparks	1992
Arizona	Rev. H. D. Clark	Mrs. J. Kamps	1994
Atlantic Northeast	Mr. B. Foster	Dr. T. Dykstra	1992
B.C. North-West	Mr. A. Harskamp	Mr. F. Herfst	1993
B.C. South-East	Rev. R. DeMoor	Rev. W. L. Vander Beek	1994
Cadillac		Mr. E. Meyering	1994
California South	Mrs. W. Klop	Rev. H. D. Schuringa	1992
Central California	Mrs. C. Geertsema	Mr. P. Duyst	1992
Chatham	Rev. W. Brouwer	Rev. J. W. Jongsma	1993
Chicago South	Mr. R. Eizenga	Rev. J. Reiffer	1993
Columbia	Mrs. S. Imig	Mrs. Corinne Bosch	1994
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	Mrs. L. Male	Mrs. C. Blauwkamp	1994
Grand Rapids North	Mrs. B. De Korne	Mr. C. Mulder	1992
Grand Rapids South	Rev. J. D. Eppinga	Rev. E. R. Tigchelaar	1993
Grandville	Dr. D. A. Kamstra	Rev. G. D. Postema	1994
Greater Los Angeles	Mrs. N. Winters		1994
Hackensack	Mrs. M. Laagerwey		1994
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	Ms. S. Jost	1992
Huron	Mrs. D. Damsma	Mr. F. De Vries	1993
Iakota	Miss L. Van Gilst	Mr. V. Bakker	1992
Illiana	Rev. J. A. Hofwerda	Rev. P. D. Sikkema	1994
Kalamazoo	Dr. D. Hendriksen	Rev. L. J. Vander Zee	1994
Lake Erie	Rev. S. J. Kelley	Mrs. M. Johnson	1993
Minnesota North	Mr. J. Lipscomb	Mrs. C. Rudie	1994
Minnesota South	Mr. S. Sprik	Mr. M. De Boer	1992
Muskegon	Rev. L. Roosien	Rev. K. A. Mannes	1994
Niagara	Rev. P. W. De Bruyne	Mr. C. Van Soelen	1994
Northcentral Iowa	Rev. H. F. Harnden	Rev. B. Wassink	1993
Northern Illinois	Mrs. M. Frens	Rev. R. Vander Roest	1993
Orange City	Mr. C. De Boer		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	Ms. S. Ten Clay	Mr. M. Newton	1993
Thomapple Valley	Mr. R. Zoodsma	Mrs. S. Poel	1993
Toronto	Rev. W. C. Veenstra	Rev. L. T. Schalkwyk	1992
Wisconsin	Rev. A. Dieleman		1994
Yellowstone	Mrs. M. Swier-Bolhuis	Mrs. L. Arkema	1992
Zeeland	Rev. H. G. Vanden Einde	Rev. J. Admiraal	1994

Members-at-Large (to serve as members with expertise in finance and law)

Mr. Charles Walker

Mr. Michael Snapper

Mr. James Meyer

Fraternal Delegates

Rev. Roger Schmurr (NAPARC)

Rev. Kenneth Bradsell (RCA)

E. Christian Reformed Board of Home Missions

<i>Classis</i>	<i>Delegates</i>	<i>Alternates</i>	<i>Term Expires</i>
Alberta North	Rev. P. J. Boodt	Ms. R. Kranenborg	1993
Alberta South	Mrs. B. Walpot	Rev. M. Reitsma	1992
Arizona	Rev. H. A. Van Dam	Mrs. A. Breuker	1994
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. J. Poortenga	Mrs. J. Dykshoorn	1994
Cadillac	Rev. L. M. Korf	Rev. K. J. Nydam	1993
California South	Rev. B. T. Ballast	Mr. J. De Young	1993
Central California	Mr. J. Van Hofwegen	Rev. J. Huttinga	1992
Chatham	Mr. J. Geschiere	Rev. J. E. Top	1994
Chicago South	Rev. G. P. Hutt	Rev. W. R. Lenters	1993
Columbia	Mr. T. Davis	Rev. C. Leep	1992
Eastern Canada	Ms. M. Buteyn	Mr. R. Datema	1994
Florida	Rev. H. A. Ouwinga	Mr. D. Cooke	1992
Georgetown	Rev. J. Stulp	Rev. J. R. Pruijn	1992
Grand Rapids East	Mrs. H. Hofman	Rev. D. Venegas	1994
Grand Rapids North	Rev. A. Gelder	Rev. R. A. Hertel	1992
Grand Rapids South	Rev. R. J. Buining	Rev. D. M. MacLeod	1992
Grandville	Rev. D. L. Slings	Rev. A. L. Van Wyhe	1994
Greater Los Angeles	Rev. H. J. Schutt	Mr. D. De Ridder	1992
Hackensack	Rev. T. J. Lapinsky	Rev. W. D. Ribbens	1991
Hamilton	Mr. J. Klyn-Hesselink	Mr. P. Zwart	1994
Holland	Rev. K. M. Doornbos	Mr. M. Gritter	1992
Hudson	Rev. D. P. Wisse	Rev. D. L. Recker	1994
Huron	Rev. S. Couperus	Mr. W. De Ruiter	1994
Iakota	Rev. C. Van Essen	Rev. R. W. Bronkema	1993
Illiana	Mr. E. Rudenga	Rev. P. D. Sikkema	1993
Kalamazoo	Mr. R. Scheffers	Rev. R. Walter	1994
Lake Erie	Mrs. G. Smith	Mrs. W. White	1994
Minnesota North	Rev. P. C. Kelder	Mr. K. J. Adams	1993
Minnesota South	Rev. K. H. Bratt	Rev. H. J. Westra	1994
Muskegon	Rev. K. W. Tanis	Rev. J. G. Van Ryn	1992
Niagara	Rev. P. Slofstra	Rev. E. Groot-Nibbelink	1994
Northcentral Iowa	Rev. T. L. Koster	Mr. J. Handorf	1994
Northern Illinois	Mr. J. Zeilstra	Rev. R. Vander Roest	1992
Orange City	Mr. J. Buteyn	Rev. R. Ruis	1994
Pacific Northwest	Mr. W. Werkhoven	Rev. J. P. Vosteen	1992
Pella	Dr. J. Drost	Mr. I. Mulder	1993
Quinte	Mrs. D. Glasbergen	Mr. C. Reitsma	1993
Red Mesa	Mr. T. Charles	Ms. L. Hunt	1994
Rocky Mountain	Rev. J. A. Holleman	Rev. M. H. Bierma	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. A. A. Arkema	Mr. J. A. Boggio	1993
Zeeland	Rev. D. W. Royall	Rev. B. F. Tol	1994

<i>Members-at-Large</i>			
Architectural	Mr. J. Volkers	Mr. R. Wassenaar	1992
Real Estate	Mr. C. Compagner	Mr. J. De Puyt	1993
Resource Development	Mr. John Overzet	Mr. G. Jonkheer	1994
Finance	Mr. J. Morren	Mr. E. Berends, Jr.	1994

F. Board of World Ministries

<i>Area</i>	<i>Members</i>	<i>Alternates</i>	<i>Term Expires</i>
U.S. Far West	Dr. M. J. Mulder	Mr. E. Brower	1991
U.S. West & Mid-West	Mr. S. Ver Meer	Mr. K. Van Giist	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. 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

Mr. S. Ellens	Classis Holland
Mrs. R. Krabbe	Classis Alberta South
Rev. J. A. Quartel	Classis Hamilton
Dr. E. Van Reken	Classis Northern Illinois
Rev. K. E. Van Wyk	Classis Zeeland
Alternates: Rev. R. G. Fisher	Classis Quinte
Rev. L. W. Van Essen	Classis Chicago South

World Relief Committee Representatives

Mr. L. Haverman	Classis Lake Erie
Mr. R. Kuiken	Classis Hudson
Mr. M. Sterk	Classis Greater Los Angeles
Mr. C. Tuin	Classis B.C. South-East
Mr. C. Zondag	Classis Huron
Alternates: Mr. W. Bylsma	Classis Quinte
Rev. H. J. Baas	Member-at-large

Note: Synod 1991 waived the expiration of terms for World Ministries board members-at-large, allowing them to serve until SIC assumes the responsibilities of the Board of World Ministries.

G. World Missions Committee

<i>Classis</i>	<i>Delegates</i>	<i>Alternates</i>	<i>Term Expires</i>
Alberta North	Rev. D. J. Heinen	Mrs. G. De Hoog	1993
Alberta South	Mrs. R. Krabbe	Rev. J. R. Huizinga	1992
Arizona	Mr. P. Kuczynski	Rev. L. Stockmeier	1994
Atlantic Northeast	Mrs. K. Schemper		1994
B.C. North-West	Rev. P. Sluys	Rev. A. Vanden Berg	1994
B.C. South-East	Rev. R. W. Hogendoorn	Rev. A. C. Leegwater	1994
Cadillac	Mr. W. Van Haitsma	Rev. G. L. Essenburg	1994
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	Rev. H. P. Bruinsma	1994
Chicago South	Rev. L. Van Essen	Rev. A. Van Zanten	1994

<i>Classis</i>	<i>Delegates</i>	<i>Alternates</i>	<i>Term Expires</i>
Columbia	Mrs. L. Koetje	Rev. S. A. Drenth	1992
Eastern Canada	Rev. A. C. Geleynse	Mr. B. Biesheuvel	1994
Florida	Rev. J. Van Hemert	Rev. M. H. Van Hofwegen	1992
Georgetown	Rev. C. Bolt	Rev. D. J. Van Loo	1994
Grand Rapids East	Mrs. S. Vander Ark	Miss C. Scheurwater	1992
Grand Rapids North	Ms. M. Worst	Ms. N. Chapel	1994
Grand Rapids South	Rev. J. J. Steigenga	Mr. L. K. Toering	1994
Grandville	Rev. T. C. Vanden Heuvel	Rev. L. Van Drunen	1992
Greater Los Angeles	Rev. L. W. Wagenveld	Rev. R. D. Kramer	1993
Hackensack	Mrs. C. Ribbens	Dr. W. Scott	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	Rev. P. Weaver	1994
Iakota	Rev. F. E. Pott	Rev. C. Hoekstra	1994
Illiana	Rev. W. H. Kooienga	Rev. H. De Groot	1994
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. G. Kuik	Rev. B. Den Herder	1994
Muskegon	Rev. B. Dokter	Rev. L. P. Troast	1993
Niagara	Rev. J. De Jong	Rev. R. Stienstra	1994
Northcentral Iowa	Rev. T. J. Vos	Mr. P. Eekhoff	1994
Northern Illinois	Dr. E. Van Reken	Rev. D. J. Timmermans	1992
Orange City	Mr. H. Haarsma	Rev. E. C. Visser	1994
Pacific Northwest	Rev. D. W. Lagerwey	Dr. R. Vander Pol	1994
Pella	Rev. R. L. Bouwkamp	Rev. D. S. Sarkipato	1994
Quinte	Rev. R. G. Fisher	Rev. K. Mac Neil	1994
Red Mesa	Mr. J. Den Bleyker	Mr. M. Redhouse	1994
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	Rev. H. D. Praamsma	1993
Wisconsin	Rev. L. L. Meyer	Rev. M. J. Jonkman	1994
Yellowstone	Rev. A. W. Heersink	Mr. H. Faber	1992
Zeeland	Rev. K. E. Van Wyk	Rev. G. G. Heyboer	1992

H. World Relief Committee

<i>Classis</i>	<i>Delegates</i>	<i>Alternates</i>	<i>Term Expires</i>
Alberta North	Mr. D. Prokuda	Mr. R. Prins	1992
Alberta South	Mr. R. Winkelhaar	Mr. J. Lisztwan	1994
Arizona	Mr. R. Harwell	Mr. J. Ten Elshof	1994
Atlantic Northeast	Mr. A. Jackson	Mr. T. Woodnorth	1992
B.C. North-West	Mr. G. Apperloo	Mr. B. Potma	1994
B.C. South-East	Mr. C. Tuin	Mr. D. Gunther	1992
Cadillac	Mr. R. Naerebout	Mr. A. Diemer	1993
California South	Mr. H. Docter	Mr. C. Zwart	1993
Central California	Mr. G. Medlin	Mr. M. Fernandez	1994
Chatham	Mr. K. Poppe	Mr. M. De Vries	1994
Chicago South	Mr. C. Van Groningen	Mrs. T. Hoogland	1993
Columbia	Mrs. R. Korver	Mr. H. Apol	1994
Eastern Canada	Mr. D. Walker	Mr. H. Schaly	1993

<i>Classis</i>	<i>Delegates</i>	<i>Alternates</i>	<i>Term Expires</i>
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. J. Brondsema	Mr. B. Haven	1994
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	Ms. A. Sutton	1993
Hamilton	Mr. A. Vanden Akker	Mr. Fred Bennink	1992
Holland	Mr. C. Edewaard	Mr. C. Prins	1994
Hudson	Mr. R. Kuiken	Mr. D. Landau	1992
Huron	Mr. C. Zondag	Mr. R. De Ruyter	1993
Iakota	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	Mrs. T. Leunk	1994
Minnesota North	Mr. R. Kroll	Mr. A. Van Someren	1992
Minnesota South	Mr. H. Klumper	Mr. A. Vis	1993
Muskegon	Mr. D. Forbes	Mr. D. Van Dyken	1992
Niagara	Mr. G. Dekker		1994
Northcentral Iowa	Mr. P. Christians	Mr. A. Cannegieter	1994
Northern Illinois	Mr. A. Biltshire	Mr. J. Dykstra	1993
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	1994
Quinte	Mr. W. Bylsma		1993
Red Mesa	Mr. B. Boyd	Mr. B. Belone	1992
Rocky Mountain	Mr. J. Kok, Jr.	Mr. H. Dykhouse	1994
Thornapple Valley	Mr. D. Smies	Ms. J. Gabrielse	1992
Toronto	Mr. J. Oosterveld	Mr. G. Vandezande	1994
Wisconsin	Mr. S. Konings	Mr. D. Vander Puy	1992
Yellowstone	Mr. A. Leep	Mr. M. Feddes	1992
Zeeland	Mr. B. Feenstra	Mr. B. Geerlings	1994
<i>Members-at-large</i>			
Minister (U.S.)	Rev. H. Baas	Rev. D. R. Fauble	1992
Minister (Canada)	Rev. J. Kerkhof		1993
Financial Adviser (U.S.)	Ms. S. Roels	Mr. T. Bonthuis	1992
Attorney (U.S.)	Ms. S. J. Vander Ploeg	Mr. K. Hofman	1993
Adviser (Canada)	Ms. E. Vandenberg		1993

I. Synodical Interim Committee

<i>District</i>	<i>Member</i>	<i>Alternate</i>	<i>Term Expires</i>
Far West U.S.	Rev. J. Van Schepen	Rev. R. E. Van Hofwegen	1993
	Mr. E. Vander Wall	Mr. R. J. Groen	1993
Mississippi River to Rocky Mountain	Rev. J. Joldersma	Dr. J. R. Sittema	1992
Central U.S.	Mr. H. G. Vermeer	Mr. H. Van Maanen	1993
	Rev. W. R. Witte	Rev. B. De Jong	1993
	Dr. K. R. Bootsma	Mr. M. H. Kuyers	1992
	Dr. H. Eldersveld	Dr. R. De Bruin	1992
	Rev. A. H. Jongsma	Dr. C. L. Bremer	1994

<i>District</i>	<i>Member</i>	<i>Alternate</i>	<i>Term Expires</i>
Eastern Coast U.S.	Mr. N. Gritter	Mr. J. Van Drunen	1994
	Mr. W. Weidenaar	Mr. H. Kamp	1994
	Rev. V. Geurkink	Rev. B. A. Averill	1993
Western Canada	Rev. B. Nederlof	Rev. A. Beukema	1994
Eastern Canada	Rev. J. B. Vos	Rev. W. Dykstra	1993
	Mr. K. Terpstra	Mr. B. Dykstra	1992
	Mr. D. S. Wiersma	Mr. J. H. Vander Stoep	1992

Ex officio members: general secretary and financial coordinator

IV. Standing committees

A. Chaplain Committee

Rev. H. Guikema (1992), Rev. H. J. Wigboldy (1992), Mrs. H. Brent (1993), Mrs. A. Wassink (1993), Mrs. N. de Boer (1994), Dr. D. De Witt (1994), Mrs. S. Los (1994), Mr. H. Postma (1994), Mrs. M. Zwaanstra (1994). Canadian representation: Rev. P. Hogeterp (1994); Rev. E. Gritter, alternate.

B. Christian Reformed Church Loan Fund

Mr. D. Molewyk (1992), Mr. M. J. Prins (1992), Rev. H. Hoekstra (1993), Mr. H. Washington (1993), Mr. H. De Wit (1994), Mr. G. Geenen (1994). Ex officio members: Mr. G. Borst, Mr. H. J. Vander Meer.

C. Committee for Educational Assistance to Churches Abroad

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), Mrs. T. Boonstra (1994).

D. Committee on Disability Concerns

Mr. B. Zwiers (1992), Mrs. B. Heerspink (1993), Mrs. J. Manten (1993), Rev. R. Timmerman (1993), Mrs. C. Van Drunen (1993), Dr. G. De Jong (1994), Mr. B. Jansen (1994), Mr. J. Kuiken (1994), Mrs. Elvinah Zwier (1994). Ex officio member: Mrs. C. Mereness.

E. Fund for Smaller Churches

Mr. G. Bos (1992), Dr. C. L. Bremer (1992), Rev. G. P. Hutt (1993), Mr. R. Knol (1993), Mr. J. A. Evenhouse (1994).

F. Historical Committee

Mr. H. Bratt (1992), Dr. J. H. Primus (1993), Dr. J. H. Kromminga (1994), Dr. L. Bierma (1994).

G. Interchurch Relations Committee

Dr. C. G. Kromminga (1992), Mrs. W. Meyer (1992), Dr. G. Vandervelde (1992), Dr. H. J. Brinks (1993), Dr. J. B. Hulst (1993), Rev. A. S. Luke (1993), Dr. F. H. Klooster (1994), Rev. N. Shepherd (1994), Mrs. E. Vanderlaan (1994).

Ex officio member: Rev. L. J. Hofman; adm. secy, Rev. C. Boomsma.

H. Judicial Code Committee

Mrs. S. Cook (1992), Rev. A. L. Hoksbergen (1992), Mr. W. B. Weidenaar (1992), Rev. D. J. Griffioen (1993), Mr. R. J. Jonker (1993), Mr. H. Van Drunen

(1993), Dr. H. Bratt (1994), Mr. D. F. Oosterhouse (1994), Mrs. J. Vogelzang (1994).

I. Ministers' Pension Fund

Ministers' Pension Trustees (Canada)

Mr. N. Van Duyvendyk (1991), Mr. S. Kouwenhoven (1992), Mr. D. De Jong (1993), Mr. D. E. Nelson (1993), Rev. J. J. Hoytema (1994).

Ministers' Pension Fund Committee (United States)

Mr. J. Mellema (1992), Rev. L. J. Dykstra (1993), Dr. J. Vanden Berg (1993), Mr. S. Geelhood (1994), Mr. T. Verhage (1994).

J. Pastor-Church Relations Committee

Mrs. A. Schoonveld (1992), Rev. R. E. Williams (1992), Rev. E. J. Blankepoor (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), Dr. W. Brouwer (1994), Mrs. M. Ratliff (1994). Ex officio member: Rev. L. M. Tamminga (nonvoting).

K. Sermons for Reading Services

Rev. D. Miedema (1992), Rev. R. W. Ouwehand (1993), Rev. H. G. Samplonius (1993), Rev. L. H. Batterink (1994); Rev. W. C. Veenstra, alternate.

L. Synodical Committee on Race Relations

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), Mrs. B. Negrete (1994), Mrs. J. Venegas (1994), Rev. S. Wolfert (1994). Ex officio member: Mr. B. Goei. Advisory committee members: Mr. J. De Haan, Mr. G. Mulder.

M. Unordained Employees' Pension Fund Committee

Mr. G. Raterink (1992), Mr. D. Vander Ploeg (1992), Mr. G. J. Borst (1993), Dr. M. Essenburg (1994), Mr. C. Oosterhouse (1994).

N. Youth-Ministry Committee

Mr. A. Buist, Mr. P. Duyst, Ms. M. Kooy, Mrs. J. Meyer, Mr. R. Nanninga, Rev. N. A. Negrete, Rev. R. J. Noorman, Dr. M. Vander Goot, Rev. R. Vander Laan, Mr. E. Yazzie, Mr. J. Zuidema, Mr. R. Rozema (CRC Publications), one person from Established-Church Development Department of Home Missions.

V. Study committees (First named is convener)

A. Committee to Study Youth and 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.

B. Committee to Study Abuse Situations (physical, emotional, and sexual)

Rev. P. Nicolai, Dr. M. Stewart Van Leeuwen, Mr. L. Blauwkamp, Rev. N. Vander Kwaak, Mrs. M. Vander Vennen, Ms. B. Swagman, Dr. T. Zeyl.

C. Committee to Study the Problem of Gambling
Mr. W. W. Dieleman, Rev. S. Draayer, Mr. R. Klein, Dr. T. Minnema, Rev. H. G. Entingh.

D. Committee to Study Regional Synods

Dr. H. De Moor, Jr.; Rev. L. H. Batterink; Rev. J. J. Hoogland; Mr. M. Ozinga, Jr.; Rev. J. W. Postman; Rev. H. David Schuringa; Miss M. Van Til; Rev. L. Hofman (adviser).

E. Ad hoc Committee to Gather Scriptural Reference Regarding Women in Ecclesiastical Offices

Rev. C. Boomsma, Rev. M. N. Greidanus, Rev. H. D. Vanderwell.

F. Committee to Study Clarification of Public Profession of Faith for Covenant Children

Rev. H. Lunshof, Rev. R. C. De Vries, Rev. D. Deppe, Rev. W. D. Buursma, Mr. G. Hettinger, Mrs. E. Kamp, and one member from CRC Worship Committee.

Delegates to the Reformed Ecumenical Council

Voting theologian delegate:

Dr. Fred H. Klooster

Voting theological alternate delegate:

Dr. John B. Hulst

Voting minister delegate:

Rev. Jason Chen

Voting minister alternate delegate:

Rev. Jake Binnema

Voting elder delegate:

Mr. Charles Spoelhof

Voting elder alternate delegate:

Mr. George Fernhout

Voting delegate:

Rev. Bassam M. Madany

Fourth voting alternate delegate:

Rev. Clarence Boomsma

ARTICLE 120

The general secretary recognizes Mr. Lyle Gritters, chairman of the planning committee for Synod 1991 at Dordt College, and the following planning committee members: Mr. James Balkema, recording booth/PA system; Mrs. Leona Dekkenga, registration and information; Rev. Donald Draayer, transportation; Mr. Bernie De Wit, facilities; Mr. James De Young, college and community relations; Mr. Quentin Van Essen, recreation and room services; Mr. Art Attema, computerization and synod office services; Mr. James Calkhoven, food service; Mr. Nick Kroeze; Rev. John W. Postman; Mr. Willis

Alberda; Dr. Martin Dekkenga (recording studio); other Dordt College staff members; and many Dordt College student assistants.

Synod expresses its appreciation with applause.

ARTICLE 121

The president expresses the thanks of synod to the general secretary, Rev. Leonard J. Hofman; the financial coordinator, Mr. Harry J. Vander Meer; and secretaries Mrs. Marlene Oosterhouse, Mrs. Carol Smith, and Miss Kathy Vander Stel, along with those from the college who assisted.

He expresses thanks to the faculty advisers from Calvin College and Calvin Theological Seminary and gratitude to the delegates to Synod 1991. He thanks his fellow officers—Rev. Jack Vos, vice president; Rev. Morris Greidanus, first clerk; and Rev. Peter W. Brouwer, second clerk—for the fine cooperation and support they have given.

ARTICLE 122

The general secretary presents tokens of appreciation to the officers on behalf of synod. Synod rises to affirm its appreciation.

ARTICLE 123

The vice president expresses the appreciation of synod for the excellent leadership of the president, Rev. Calvin Bolt.

The president addresses the assembly, reflecting on the words from Genesis 45, when Joseph addresses his brothers: "Then Joseph said to his brothers, come close to me." He likens this to the decisions of Synod 1991—"Some delegates are agreed and some are not, but remember, we are brothers—don't run away; don't forsake one another; don't push each other away." He states that "We are all part of the Christian Reformed Church; we must listen, and we must learn from each other. We must serve each other—we need each other." He concludes with "Come close to me; we need each other."

He offers a closing prayer. Synod sings *Psalter Hymnal* 556, "Great Is Thy Faithfulness." Synod adjourns at 11:35 a.m.

Calvin H. Bolt, president
Jack B. Vos, vice president
Morris N. Greidanus, first clerk
Peter W. Brouwer, second clerk

Attested a true copy

Leonard J. Hofman, general secretary

QUOTAS AND RECOMMENDED AGENCIES FOR 1992

I. Denominational quotas

	Per family
Back to God Hour	\$ 65.40
CRC-TV	24.35
Board of Home Missions	114.00
Calvin College*	
Area 1—Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Thornapple Valley	\$104.70
Area 2—Cadillac, Georgetown, Holland, Kalamazoo, Lake Erie, Muskegon, Zeeland	76.30
Area 3—Chicago South, Florida, Illiana, Northern Illinois, Wisconsin	65.30
Area 4—Iakota, Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella	20.30
Area 5—Atlantic Northeast, Hackensack, Hudson	72.20
Area 6—Arizona, Columbia, California South, Central California, Greater Los Angeles, Pacific Northwest, Red Mesa, Rocky Mountain, Yellowstone	47.90
Area 7—Chatham, Eastern Canada, Hamilton, Huron, Niagara, Quinte, Toronto	27.10
Area 8—Alberta North, Alberta South, B.C. North-West, B.C. South-East	14.50
Calvin Seminary	37.00
Chaplain Committee	9.35
CRC Publications	2.60
World Literature Ministries	2.00
Denominational Services	27.00
Institut Farel, \$.50; Denominational Building Fund, \$4.50; building operations, synodical expenses, funds for standing, service, and study committees, \$22.00	
Committee on Disability Concerns	2.00
Committee for Educational Assistance to Churches Abroad	1.25

*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, \$10.90; Area 3, \$21.90; Area 4, \$66.90; Area 5, \$15.00; Area 6, \$39.30; Area 7, \$60.10; Area 8, \$72.70.

Fund for Smaller Churches (includes quarterly subsidies and Continuing Education Fund)	2.00
Ministers' Pension Funds	38.50
Special Assistance and Moving Fund for Retired Ministers and Widows	2.75
Pastor-Church Relations Services	2.60
Synodical Committee on Race Relations	6.85
World Missions Committee	105.00

II. Agencies recommended for financial support

A. Denominational agencies recommended for one or more offerings

	Canadian Registration
Back to God Hour—above-quota needs	0347708-39
CRC TV—above-quota needs	
Home Missions—above-quota needs	0549022-47
Calvin College—above-quota needs	(per Schedule VIII)
Calvin Theological Seminary	(per Schedule VIII)
a. above-quota needs	
b. Revolving Loan Fund	
Chaplain Committee—above-quota needs	0590018-49
Committee on Disability Concerns—above-quota needs	0590018-49
Committee for Educational Assistance to Churches Abroad—	
above-quota needs	0590018-49
Pastor Church Relations Services—above-quota needs	0590018-49
Synodical Committee on Race Relations	0590018-49
a. above-quota needs	
b. Multiracial Student Scholarship Fund	
World Literature Ministries—above-quota needs	0590018-49
World Missions Committee—above-quota needs	0435081-47
World Relief Committee	0366443-09

B. Denominationally related youth agencies recommended for one or more offerings

Calvinettes	0877563-49
Calvinist Cadet Corps	0877563-49
Young Calvinist Armed Services Ministry	0877563-49
Young Calvinist Federation	0877563-49

C. Nondenominational agencies recommended for financial support but not necessarily for one or more offerings

United States churches:

1. Benevolent agencies

Bethany Christian Services
Bethesda PsychHealth System
Calvary Rehabilitation Center
Christian Health Care Center
Elim Christian School
International Aid Inc.

**Luke Society, Inc.
Pine Rest Christian Hospital**

2. Educational agencies

Center for Public Justice (formerly Association for Public Justice
Education Fund)
Christian Schools International
Christian Schools International Foundation
Dordt College
International Theological Seminary
Rehoboth Christian School
Reformed Bible College
Roseland Christian School
Trinity Christian College
Westminster Theological Seminary Ministries
(Philadelphia, PA, and Escondido, CA)
Worldwide Christian Schools

3. Miscellaneous agencies

American Bible Society
Faith, Prayer and Tract League
Friendship Foundation—USA
Gideons International—USA (Bible distribution only)
International Bible Society
Inter-Varsity Christian Fellowship—USA
Lord's Day Alliance
Metanoia Ministries
Reformed Ecumenical Council
Seminary Consortium for Urban Pastoral Education (SCUPE)
The Evangelical Literature League (TELL)
The Bible League
Wycliffe Bible Translators, Inc. (USA)

Canadian churches:

1. Benevolent agencies

Beginnings Counseling & Adoption Services
of Ontario, Inc. 0679092-09

2. Educational agencies

Canadian Christian Education Foundation Inc.	1455097-23
Dordt College	(per Schedule VIII)
Institut Farel	0643304-20
Institute for Christian Studies	0283283-21
Redeemer College	05-06618
Reformed Bible College	(per schedule VIII)
The King's College	0577890-20
Trinity Christian College	(per Schedule VIII)

3. Miscellaneous agencies	
Canadian Bible Society	0021501-47
Christian Labour Association of Canada	(specific grants)
Evangelical Fellowship of Canada	0258715-39
Friendship Groups—Canada	0751966-47
Gideons International in Canada (Bible distribution only)	0022475-47
Inter-Varsity Christian Fellowship of Canada	0209-833-47
People for Sunday Association of Canada	0205138-49
World Home Bible League of Canada	0232751-47
Wycliffe Bible Translators of Canada Inc.	0317180-47

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 the index refer to the following:

BWM	Board of World Ministries
CANAAC	Caribbean and North American Area Council (of WARC)
CEACA	Committee for Educational Assistance to Churches Abroad
CO	Church Order
CRC	Christian Reformed Church
CRCNA	Christian Reformed Church in North America
CRWM	Christian Reformed World Missions
CRWRC	Christian Reformed World Relief Committee
IRC	Interchurch Relations Committee
ITS	International Theological Seminary
NAE	National Association of Evangelicals
NAPARC	North American Presbyterian and Reformed Council
NCCC	National Council of Churches of Christ
RCSA	Reformed Churches in South Africa (also GKSA)
REC	Reformed Ecumenical Council
SCORR	Synodical Committee on Race Relations
SIC	Synodical Interim Committee
SWIM	Summer Workshop in Ministries
TASUM	The Apprenticeship School for Urban Ministry
WARC	World Alliance of Reformed Churches
WCC	World Council of Churches

A

Absentee members, form re, requested, 11-12, **793**

Acts of Synod 1991, 219

Ad hoc Committee to Gather Scriptural References Regarding Women in Office, **729-30**, appointed, 775, **827**

Addresses to synod

Ackerman, Mr. Daniel R. Ackerman, candidate, **705**

Ahima, Rev. Caleb, general secretary, Christian Reformed Church in Nigeria, **737**

Baars, Rev. Arie, fraternal delegate, Christelijke Gereformeerde Kerken in Nederland, **775**

Bode, Rev. Harold Bode, executive director, Chaplain Committee, **705**

Boonstra, Rev. Juan, retiring Spanish-language minister, Back to God Hour, **697**

Borgdorff, Rev. Peter, executive director, World Ministries, **697**

Bull, Rev. Kent, fraternal delegate, Evangelical Presbyterian Church, in absentia, by written message, **775**

- De Jong, Rev. James A. De Jong, president, Calvin Theological Seminary, 705
De Korne, Mr. Jack, president, Calvin College and Seminary Board of Trustees, 812
Jerrell, Rev. Glenn D., fraternal delegate, Orthodox Presbyterian Church, 709
Rozeboom, Rev. John A., executive director, Home Missions, 697
Tammainga, Rev. Louis, director, Pastor-Church Relations Services, 705
Van Eek, Rev. Arie, executive secretary, Council of Christian Reformed Churches in Canada, 746
Van Groningen, Rev. Willis, home missionary, 697
Vande Steeg, Rev. Marinus (Ren), chaplain, 705
Ver Heul, Rev. Stanley, home missionary, 697
Vroom, Dr. Henk M., fraternal delegate, Gereformeerde Kerken in Nederland, 737
Weiss, Rev. Raymond, fraternal delegate, Reformed Church in America, 724
Agencies recommended for financial support, 609-11, 755-56, 807-09, 830-32
Agency cooperation
 CDC and various agencies, 149-50
 CRWRC and Calvin College, 118
 Home Missions and UCY (SWIM), 255
 SCORR and UCY, 255
 Sermons for Reading Services Committee and Calvin Seminary professor of homiletics, 199-200
 World Literature and Home Missions, 64-65
Agenda for Synod 1991, 219
Agenda for Synod 1991—Financial and Business Supplement, 222-23
AIDS, committee on requested, 507-08, 701
All Nations Heritage Week (Sept. 28-Oct. 4, 1992), 206, 208, 699
Animal ancestry. *See* Forebears, evolutionary
Announcements re exclusion/readmission
 Confidentiality in, 283-85, 769
 Recording of, 84-85, 723
Apartheid. *See* Race relations; RCSA; SCORR; Interchurch Relations Committee—Churches in ecclesiastical fellowship
Appeal process. *See* Study committees—Committee to Study the Appeal Process
Appeals. *See* Protests and appeals
Archives, 159
Art, liturgical, 62
Articles of incorporation and bylaws, personal liability and, 217, 783

B

- Back to God Hour, The, 683-84
 Administration, 25-26
 Board members, nominations for, 27, 818
 Financial matters, 25-26
 financial report, 647

- quota request, 28
- Ministries
 - Arabic, 18-19
 - Chinese, 21-22
 - English, 18
 - French, 20-21
 - Indonesian, 23-24
 - Japanese, 22-23
 - Portuguese, 21
 - Russian, 24-25
 - Spanish, 19-20
- Banner, The*, 42-44
 - Anniversary: 125 years of service to the denomination, 582, 703
 - Circulation statistics, 43
 - Editor, reappointment of, recommended, 56, 703
 - Korean periodical and, 43-44, 706
- Baptism, shorter form for, requested, 512, 707
- Basic-English materials, 47-48
- Bible versions
 - New Revised Standard Version, 50
 - Survey re, 59
- BIBLE WAY**, Reformed Churches in New Zealand re, 169

C

- Cadets. *See* Calvinist Cadet Corps
- Calvin College; *see also* Calvin College and Seminary
 - Committee on Governance report, 31-32 (excerpt), 541-78, 733-36
 - Attachment A: Outline of Lease between Calvin College and Seminary, 548-52, 736
 - Attachment B: Articles of Incorporation of Calvin College, 553-56, 734
 - Attachment D: Bylaws of Calvin College, 561-69, 735
 - Board of Trustees structure, 543-44, 736, 819
 - qualifications for members-at-large, to be presented to Synod 1992 by, 736
 - Faculty and staff matters
 - appointments/promotions/reappointments, 34, 35-37, 539-40, 690-93
 - Calvin Research Fellowships, 34
 - leaves of absence, 34
 - new programs/courses, 34
 - retirements/twenty-five-year anniversaries, 538-39, 693-94
 - Financial matters
 - budget, 536
 - financial report, 648
 - recommended-cause status, requested, 540
 - tuition/room and board, 34
 - Calvin College and Seminary; *see also* Calvin College; Calvin Seminary
 - Board of Trustees, 29, 535, 819
 - authority re approving ministerial candidates, 226-40
 - executive committee, 29

- Committee on Governance report, 31-32 (excerpt), 541-78, 733-36
Attachment A: Outline of Lease between Calvin College and Seminary, 548-52, 736
Attachment B: Articles of Incorporation of Calvin College, 553-56, 734
Attachment C: Articles of Incorporation of Calvin Theological Seminary, 557-60, 734
Attachment D: Bylaws of Calvin College, 561-69, 735
Attachment E: Bylaws of Calvin Theological Seminary, 570-78, 735-36
Board of Trustees structure, 543-44, 736
Special Committee report/recommendations, 29-30
- Financial matters
budgets, 536
college tuition/room and board, 34
executive-level compensation, 35
financial reports
college, 648
seminary, 649
quota requests for 1992, 37, 615
recommended-cause status, requested, 540
seminary tuition, 34
Ph.D. program tuition, fees, aid, 34-35
- Reports, 29-38, 535-78
- Calvin Seminary; *see also* Calvin College and Seminary; Candidates
Academic matters, 33-34
candidacy requirement of final year at Calvin Seminary, personal appeal re, 694-95
Church Education students: requirement of at least one course in youth ministry, proposed by study committee, 331, 744
doctoral-studies program
Association of Theological Schools' approval for, 34
Heritage Chair for Doctoral Studies, appointment to, 32-33, 687, 708
ethnic-minority education
ITS, Rev. Ananda Perera appointed as adviser of, 34
TASUM, Rev. Pedro Windsor appointed as adviser of, 34
M.Div. program, women exhorting in, 33-34, 35, 745-46
overtures re, 518-19, 637, 746
youth-ministry specialists, overture to encourage, 642-43, 744
- Board of Trustees, 819
- Committee on Governance report, 31-32 (excerpt), 541-78, 733-36
Attachment A: Outline of Lease between Calvin College and Seminary, 548-52, 736
Attachment C: Articles of Incorporation of Calvin Theological Seminary, 557-60, 734
Attachment E: Bylaws of Calvin Theological Seminary, 570-78
Board of Trustees structure, 543-44, 735-36
- Cooperation with other agencies
CEACA, 144
Committee on Disability Concerns, 149

- Faculty and staff matters, 687-89
 appointments/reappointments, 32-33, 688
 Dean of Students: Dr. Roger Greenway, 33, 688
 Heritage Chair for Doctoral Studies, Systematic and Philosophical
 Theology, Associate Professor of: Dr. Ronald J. Feenstra, 32-33,
 687-88, 708
 P. J. Zondervan Chair for Doctoral Studies, Historical Theology,
 Professor of: Dr. Richard Muller, 536, 688, 708
opening declared in the Department of New Testament, 33
retirement: Dr. Theodore Minnema, 536, 689
seminary president, revised job description for, 537, 732-33
Financial matters, 536, 732
 affirmation of funding by quota and tuition only, 538
 budget, 536, 732
 development and advancement personnel for revenues above operating budget, 538, 732
 financial report, 649
 Ph.D. program tuition, fees, aid, 34-35
 tuition, 34, 535
- Calvinettes
 Leadership training, 258-59
 Program revision, 259
 Publications, 259
 Report, 258-59
- Calvinist Cadet Corps
 Goals, 256-57
 International Camporee, 257
 Leadership training, 257-58
 Program levels, 257
 Publications, 258
 Report, 256-58
- Candidacy
 extension of, late application, 746
 final year at Calvin Seminary appealed, 694-95
- Candidates, 537, 689-90, 812
 Canadian candidates/immigration laws/acceptance of U.S. calls, 217
Causes recommended for financial support, 609-11, 755-56, 807-09, 830-32
- Chaplain Committee, 698
 Financial matters, 137
 financial report, 655
 Members of, 135, 136-37, 825
 appointment to board by SIC, 213
- Personnel
 Canadian committee, 131
 Canadian consultant, 130
 chaplains, 132-34
 executive staff, 128-30, 135
 retreat, 136
Promotion and publicity, 130
Report, 127-37

- Canadian, 130-32
- Children's matters; *see also* Calvinettes; Calvinist Cadet Corps
Lord's Supper, questionnaire re children and, from Worship Committee,
49-50, 702
- Profession of faith by children
clarification of, requested, 516-18, 785
committee appointed, 806-07
forms for, 57-58
- Worship and, 48, 60-61
- Christian Church in Sumba (Gereja Kristen Sumba) (Indonesia), 169
- Christian Companions*, 148
- Christian Reformed Church and You, The*, 221
- Christian Reformed Church in North America—Michigan Corporation, 211
- Christian Reformed Church in North America—Ontario Corporation, 211
- Christian Reformed Church Loan Fund, Inc., U.S., 749
Articles of incorporation, amended (volunteer liability protection), 140
Board, nominations for, 140-41, 825
Bylaws revised (volunteer liability protection), 140
Financial report, 656
Funding sources, 139
Progress toward implementation, 139
Report, 139-41
- Christian Reformed Church of Nigeria (CRCN), 105
- Christian Reformed Church Synod Trustees, 211
- Christian Reformed Churches in the Netherlands (CGKN), 169-70
- Christian Reformed World Relief (CRWRC). *See* World Relief
- Church and state, political activities and tax-exempt organizations, 217
- Church Order
Adult education in, change re, requested, 46-47
- Article 3
committee to gather biblical evidence for change in, 729-30
appointed, 775
overtures re change passed by Synod 1990, 724-30
personal appeal against grounds for changes by Synod 1990; justice
grounds requested, 772-73
three-fifths majority to ratify change in, requested, 520, 809-10
- Article 13, proposed emendation, 279-80, 720
- Article 21, proposed emendation to include encouragement and funding
for unordained full-time church staff, 512, 814
- Article 30, proposed changes in, re appeal process, 226-40, 695-96, 713-15
- Article 41, revision requested re "questions of mutual supervision," 515,
814-15
- Article 63, changes proposed re faith nurture for youth, 331, 743, 816
- Article 64, changes proposed re faith nurture for youth, 331, 743-44, 816
- Article 65, proposed emendation, 280-81, 720
- Article 82, guidelines re, recommendation to postpone decision, 511, 723
- Article 83, guidelines re, recommendation to postpone decision, 511, 723
- Changes in, two-thirds majority requested for, 519, 809-10
- Section IV of
overture not to change, 510

proposed changes in, 277-79, 715-20
Women as ministers and elders and, 435-80
Church Order and Rules for Synodical Procedure 1990, 219
Church Order Supplements
 Article 28, proposed changes re matters legally before synod, 228, 695-96,
 713-15
 Article 30, proposed changes re appeal process, 228-38, 695-96, 713-15
CITE (Cooperative International Theological Education), 104
Classes/classical matters
 Church Order Art. 41, revision requested re questions to classical
 delegates, 515, 814-15
Discipline, role of classis in, 278
Hackensack, progress report re Washington, DC, CRC, 774
Lake Erie and Washington (PA) CRC, 525-27, 530-33, 682, 683, 685-86,
 709-10, 770-72
LandBank, classical, 83-86, 712
Reminder to discipline councils that disregard CO, requested, 480-82,
 812-14
Youth ministry, classical, recommended by study committee, 329, 739
Committee for Educational Assistance to Churches Abroad (CEACA), 812
 Cooperation with other agencies, 144
Financial matters
 financial report, 657
 quota, 759
 recommended-cause status, requested, 145
 special concern, 144-45
Goals, 143
Members, 144, 825
 nominations, 144-45
Report, 143-45
Students being sponsored, 143-44
Committee on Disability Concerns, 699-700
Activities, 147-51
 cooperation with other agencies, 149
 diaconal conferences, 149
 support groups, 148
Financial matters, 153-54
 quota request, 153, 154, 759
 recommended-cause status, requested, 154
Members, 151-53, 825
 nominations, 152-53, 154
 request for additional member (clergy), 152, 154, 700
 retirement, 700
Personnel, 151
 new staff position, 151
Report, 147-54
Yearbook 1991, inclusion of church accommodations for persons with dis-
 abilities, 147-50
Committee on Governance (ad hoc) (Calvin College and Seminary), 31-32,
 541-78

- Confessions; *see also individual names*
Changes in, two-thirds majority requested for, 519, 769, 809-10
Discipline in, 267-69
Survey re, 58-59
- Confidentiality
Discipline and, 264, 281-85, 723
Executive sessions of synod and, (4), 678
Readmission and, 264, 281-83, 285, 723
- Congregational matters
Congregational pastoral-relations committees, 196
Congregational youth ministry, recommendations re, 330
Washington (PA) CRC
 appeal from decisions of Classis Lake Erie, 530-31, 682, 531-33, 683, 685-86, 709-10, 770-72
 request for revision of Synod 1990's decision re Hodgkiss appeal, 525-27, 682, 770
- Consolidated Group Insurance, 222
- Cooperation among/between agencies. *See Agency cooperation*
- Coordinated Air Transportation Services, 222
- CRC Publications, 701-04, 706-07, 710, 785-87; *see also Banner, The*
 Board, organization and membership of, 40, 820-21
 executive committee, 40
 nominations, 40-41
 response to Unordained Employees' Pension Fund Committee's
 Recommendation D, 582-83
 standing committees, suggestion to synod re role of, 41
- Committee to Evaluate the Merger of the World Literature Committee and
 CRC Publications, report of, 584-88, 703-04
- Education Department; *see also Friendship Series; Psalter Hymnal; Reformed Worship; World Literature Ministries/Committee; Worship Committee*
 basic-English materials, 47-48
 braille materials, 47
 Church Order change re adult education, requested, 46-47
 curricula overview, 44-48
 new curriculum: LiFE, 45
 finances for World Literature Ministries, 52-53
 gender language and imagery for God, editorial policy re, 579-82, 785-87
 music and liturgy, 48-51
 New Revised Standard Version, committee to evaluate, 50
 training and consultancies, 48
 TRAVARCA, 52-53
- Environmental concern: recycling, 41-42
- Financial matters, 54-55
 financial report, 650
 Korean periodical allocation, requested, 56
 quota request, 55
 salaries, 55-56
- Marketing Department

- Banner*, results of nonsubscriber survey, 54
non-CRC customers, 54
promotion projects, 54
Mission of, 39
Personnel, 55
Banner, editor of, reappointment recommended, 56, 703
Staff Council, 55
Reports, 39-65, 579-88
Revenue Canada and, 42
Services Department, 53
recycling, 53
Creation
Biblical confessional statement re, requested, 502-06, 815-16
Stewardship of, ethical framework for, requested, 506-07, 815-16
Creation/science, 362-433, 482-96, 636, 637, 638-40, 641, 643-44, 762-68,
773-74, 775-77
- D**
- Dates and deadlines, 239-40
Committee to gather biblical evidence for changes in CO Art. 3, 730
Completion of restructuring process, 780
Synod 1992, 783
Worship Committee's questionnaire re children and the Lord's Supper, 702
Declaration F. *See* Forebears, evolutionary; Study committees—Committee to Study Creation and Science
Delegates to Synod 1991, 11-15
Denominational Ministries and Agencies Plan, 632
Denominational restructuring, 605-06, 777-81
Plan for, 619-33
Disability concerns; *see also* CDC
Disaster relief by persons with disabilities, 149
United Calvinist Youth and, 255
Visual impairments, materials for persons with, 47
Yearbook information re church accommodations for persons with disabilities, 147-50
Discipline, 263-85, 715-23
Confessional data, 267-69
Confidentiality and, 284-85, 723
Current situation in the CRC, 271-74
General principles of CO, 270-71
Historical precedence, 269-70
Liturgical references to, 269-70
Recommendations of study committee re, 276-85
announcements in excommunication and readmission forms, 281-83,
723
CO Art. 13, 279-80, 720
CO Art. 65, 280-81, 720
Section IV of CO, 277-79, 715-23

- Scriptural data re, 265-67
mutual (communal), 266-67
official, 267
personal, 265-66
- Dordt College, 810
Report, 243-44
- Dutch Reformed Church (DRC) (in South Africa) (white) (Nederduitsche Gereformeerde Kerk)
Revised "Church and Society" and IRC, 175
- Dutch Reformed Church in Africa (DRCA/NGKA) (black), 172
- Dutch Reformed Mission Church (DRMC/NGSK) (colored), 172

E

- Educational matters
Adult education, changes in CO requested re, 46-47
AIDS education committee, requested, 507-08, 701
Braille materials, 47
Continuing education for ministers, 196
Ethnic-minority education
ITS, new administrator for, 34
TASUM, new coordinator, 34
- Environmental matters
CRC Publications and, 41-42
Stewardship of creation, ethical framework re, requested, 506-07, 815-16
- Ethnic concerns; *see also* Multicultural matters
Discipline and various ethnic groups, 263-85
- Evangelical Reformed Church (in France), 101
- Evangelist, certificate of ordination for, 220
- Evolution, 392-401, 414-33, 482-96; *see also* Creation/science
- Evolutionary forebears. *See* Forebears, evolutionary
- Exclusion (excommunication)
Announcements re
recording of, 284-85, 723
revisions of, 281-83, 720-23
confidentiality and, 264, 281-83, 285, 723, 769
- Executive director of ministries, job description of, 628-30, 778-79

F

- Faith Presbyterian Church (Korean, on Guam), 102
- Faith-nurture model for youth ministry, 319-26, 331
- Financial coordinator, denominational, 222, 631
- Financial matters, denominational
Agencies and causes recommended for financial support, 609-11, 755-56, 807-09
Financial reports, 647-66, 755
Quota (1992), 829-30
advisory committee's recommendations re, 760
confessing-member basis, recommended, 521-22

"quota experience," elimination from agency budgets, requested, 522-24

SIC information and recommendations re, 609, 614-18

Salary ranges recommended for 1992, 611-12

Forebears, evolutionary, 482-92, 492-96, 637, 638-39, 641-42, 643-44, 762-68, 773-74, 775-77

Forms

Absentee members, letter re, requested, 511-12, 793

Baptismal

shorter form for, requested, 512-13

survey re, 57

Evangelist, certificate of ordination for, 220

Excommunication/readmission announcements, 769

confidentiality re, 264, 281-85, 723, 769

revisions, proposed, 281-83, 720-23

Lord's Supper

shorter form for, requested, 512-13, 707

survey re, 58, 702

Ministerial credentials, directions for transfer printed on, requested, 516, 793

Profession of faith, survey re, 57, 702

Fraternal delegates

Christelijke Gereformeerde Kerken in Nederland, Rev. Arie Baars, 735

Christian Reformed Church of Nigeria, Rev. Ezekiel Nungala, Mr. Caleb Ahima, 679

Evangelical Presbyterian Church, Rev. Kent Bull, 727

Gereformeerde Kerken in Nederland, Dr. Henk Vroom, 718

Netherlands Reformed Churches, Dr. Egbert Schuurman, 705

Orthodox Presbyterian Church, Rev. Glenn D. Jerrell, Rev. Gerald I. Williamson, 679

Presbyterian Church in America, Mr. Robert Steadman, 704

Reformed Church in America, Rev. Raymond Weiss, 715

Friendship Series, 47

Recommended-cause status, requested, 55

Fund for Smaller Churches Committee, 750-51

Financial matters

financial report, 658

ministers

allowances

automobile, 155

child, 155

Christian education, 156

continuing education, 156

cost-of-living differential, Canada, 156

insurance assistance, 156

Social Security offset, 156

salaries

minimum, 155

per-family contribution, 156

service increment, 155

stated supply, 156
Members, 155, 825
 nominations, 157
Report, 155-57
Statistics for 1991, 155

G

Gender language for God, editorial policy re, 579-82, 785-87
General revelation/special revelation, 371-79, 637, 640, 641-42, 643, 762-68,
 773-74, 775-77
General secretary (formerly, denominational stated clerk)
 Alternate (1990-91), 211
 Job description, 221, 626-28
Governance Report (Calvin College and Seminary), 541-78, 733-36
 Attachment A: Outline of Lease between Calvin College and Seminary,
 548-52, 736
 Attachment B: Articles of Incorporation of Calvin College, 553-56, 734
 Attachment C: Articles of Incorporation of Calvin Theological Seminary,
 557-60, 734
 Attachment D: Bylaws of Calvin College, 561-69, 735
 Attachment E: Bylaws of Calvin Theological Seminary, 570-78, 735-36

H

Handbook of the Christian Reformed Church: Your Church in Action, 219-20
Headship, 635
Heidelberg Catechism
 Answer 86, proof text and better translation, requested, 513-14, 707
Heritage Hall, 159
Hermeneutical matters
 Genesis 1-11, 384-92, 637-38, 644
 Women as ministers and elders, 435-80
Historical Committee, 782
 Heritage Hall staff, 159
 Members, 160, 825
 nominations, 160
 Report, 159-60
Home Missions, 684, 697, 712, 747-49; *see also* Multicultural matters—
 Multiethnic Conference
Board, 69, 821-22
 executive committee, restructured, 70
 nominations, 70, 86
 officers, 69
Development and communications, 79-80
Evangelism, 77-78
 Coffee Break, 77
Congregational MasterPlanning, 77
Men's Life workshop video, 78
SWIM, 77

- "Gathering God's Growing Family" (twelve-year plan)
 - goals, 67-69
 - progress report, 67-69, 86, 697
- Financial matters, 80-83
 - budget, proposed, 81-82
 - financial report, 652
 - LandBank, 83, 86, 87, 589, 712
 - quota request for, 87, 712
 - quota request, 87
 - recommended-cause status requested, 87
 - salaries, 82-83
- Ministries
 - campus ministry, 76
 - established-church development, 74, 75, 76
 - new-church development, 74, 75, 76
 - new sites/new starts, 81, 83
 - three hundred by 2000, 77
 - specialized ministries, 74-75
- Mission Order, revision of, for Synod 1992, 86
- Personnel, 70, 71-72, 88-91
 - conferences for, 78
 - director of finance, appointed, 70-71
 - executive staff, restructuring of, 72-73, 747-49
 - presentation of home-missionary delegates, 697
 - programs for training new-church developers, 78-79
- Reports, 67-91, 589
- Rural churches conferences, 78
- Vital Signs of a Healthy Church (diagram), 79

I

- Institute for Christian Studies, 810
- Ontario and degree-granting policy, 245
- Interagency Advisory Council, 214-15, 605, 783
 - Denominational Leadership-Development System, not adopted by SIC, 605
- Hiring of persons with disabilities, urged by, 149
- Plans, goals, results, 214-15
- Interchurch Relations Committee, 710-11; *see also NAE; name of denomination*; NAPARC; NCCC; REC; WARC; WCC
 - Churches in ecclesiastical fellowship, 161-63
 - churches in correspondence toward future ecclesiastical fellowship, 163
 - definition, 161-62
 - fraternal delegates to and observers of, 163-64
 - list of, 162
 - specific churches/specific issues
 - Christian Reformed Churches in the Netherlands (CGKN): disapprove with, disapproval of CRC, 169-70
 - Dutch Reformed Mission Church (DRMC/NGSK): merger with DRCA to become Uniting Reformed Church in South Africa, 172-74

- Dutch Reformed Church in South Africa (DRCA/NGKA): merger with DRMC to become Uniting Reformed Church in South Africa, 172
- Dutch Reformed Church (DRC/NGK) (South Africa) (white): revised "Church and Society," 175
- Midlands Reformed Churches in South Africa (black): recommendation to confirm ecclesiastical fellowship and invite representative to Synod 1992, 173, 710
- Netherlands Reformed Church (Nederlandsche Gereformeerde Kerken—NGK): women in all offices, Genesis, relations with South African churches, 170
- Orthodox Presbyterian Church (OPC): wants meeting with CRC IRC, 172
- Reformed Church in America (RCA): regular annual meeting, 172
- Reformed Churches in Australia: GKN sequel to "God met Ons," 168-69
- Reformed Churches in New Zealand: women in all offices, creation/evolution, ecumenical relations, BIBLE WAY curriculum, 169
- Reformed Churches in South Africa (GKSA/RCSA), 172-73, 597-98, 711
- Reformed Churches in South Africa (Synod Soutpansberg) (black): books for new Heidelberg Theological Seminary, 173-75
- Reformed Churches in the Netherlands (GKN)
- mission to the Jews, 170-71, 597, 599
 - relationship with the REC, 597, 600
- Ecumenical activities of, 164-68
- NAE, 167
 - NAPARC, 164, 711
 - NCCC, 168
 - REC, 165-67
 - WARC/CANAAC, 167-68
 - WCC, 168
- Members, 161, 825
- nominations, 175-76
- Reports, 161-76, 597-600
- International Management Team (IMT), World Ministries, 94

J

- Joint-Ministries Management Committee, 211
- Joint-ministry agreements
- Agencies with no Canadian registration, 223
 - Continuation at agency level, recommended by SIC, 606, 781
 - CRWM-U.S./CRWM-Canada, 109
 - World Literature and Revenue Canada, 109
- Judicial Code, proposed changes to broaden the appeals process, 233-38
- Judicial Code Committee
- Members, 825-26
 - nominations, 214, 604-05, 784

K

- King's College, The, 811
Report, 251-52
Korean periodical, quota request for, 44, 55, 706

L

- LandBank, 83-86, 712
 quota requested, 87, 712
Legal matters
 Canadian ministerial candidates/immigration laws/acceptance of U.S. calls, 217
 Forms for exclusion and readmission, 769
 Political activities and tax-exempt organizations, 217
 Trustees of the CRC, 211
Living Word, The (sermons for reading), 200
Lord's Supper
 Children and, questionnaire re, from Worship Committee, 49-50
 Shorter form for, requested, 512-13, 707
 Study committee to study profession of faith as admission to, for children, 785
 Survey re, 61

M

- Mentor program for ministers, 196
Midlands Reformed Churches in South Africa (black), 173
 Recommendation to confirm ecclesiastical fellowship, 173, 710
 Recommendation to invite representative to Synod 1992, 173
Ministerial Information Services, 196
Ministers and ministerial matters; *see also* Pastor-Church Relations Services;
 Pension matters—Ministers' Pension Funds/committees; Synodical
 deputies—Reports, 794-805
 Canadian candidates/immigration laws/acceptance of U.S. calls, 217
 Continuing education, 196
 Mentor programs, 196
 Ministerial credentials, transfer instructions, requested to be printed on
 document, 516, 793
 Ministerial Information Services, 196
 Retirements, 794
Ministers' Compensation Survey 1991, 608, 754
Ministers' Pension Funds. *See* Pension matters—Ministers' Pension
 Funds/committees
Ministries Advisory Council. *See* Ministries Coordinating Council
Ministries Coordinating Council (MCC), formerly MAC, 631-32, 779-80
Multicultural matters; *see also* Race relations; Standing committees—SCORR
 Minority groups, discipline and, 263-85; *see also* Study committees—
 Committee to Study Section IV of the Church Order
Multiethnic Conference, 216-17, 783
United Calvinist Youth and, 255

N

NAE; *see also under* IRC

Delegates and attendees, 167

Meetings (1990, 1991), 167

NAPARC

Communication to general secretary re opening of all offices to women,
533

CRC delegates to, 164

Issues

Evangelical Presbyterian Church's application, 168

request for CRC to reverse decision re women in all offices, 164

Meeting (1990), 164

National Presbyterian Church (Brazil), 103

NCCC (Commission on Faith and Order), CRC observer/participant, 168

Netherlands Reformed Churches (Nederlandsche Gereformeerde Kerken—
NGK), 170

NKST (Nongu Kristu U Ken Sudan Hen Tiv) Church (Nigeria), 105

O

Officebearers

Church Order Arts. 82 and 83 re women as, 511, 723

Deacons, role in pastoral care, 280-81

Discipline of (special discipline), 278-80, 510

Women as ministers and elders, 435-80, 606-08, 635, 637, 682, 724-31,
772-73, 729-30, 775

Orthodox Presbyterian Church, 172

Overture 1, 435-36, 728, 731

2 (1990), 264-85, 723

2, 436-37, 728

3, 437-38, 728

4, 438-41, 728

5, 441-42, 728

6, 442, 728

7, 443, 728

8, 443, 728

9, 443-44, 730, 731

10, 445-46, 728

11, 446-47, 730, 731

12, 447, 728

13, 447-48, 731

14, 448, 728, 731

15, 448, 728

16, 448-49, 728

17, 449-51, 728, 731

18, 451-52, 728

19, 452-54, 728

20, 454-55, 728

21, 455-56, 728, 731

22, 456-59, 728

23, 459, 728, 731
24, 460, 728, 731
25, 460-61, 728
26, 461, 728, 731
27, 461-62, 730, 731
28, 462-63, 730, 731
29, 463-64, 728
30, 464, 730
31, 464-66, 728
32, 467-71, 728
33, 471-72, 728
34, 472-73, 728
35, 474-75, 728
36, 475-76, 730, 731
37, 476, 730
38, 476-80, 728, 731
39, 480, 730
40, 480-82, 812-14
41, 482, 730
42, 482-83, 777
43, 483, 777
44, 483-84, 777
45, 484-85, 777
46, 486, 777
47, 486-87, 777
48, 487, 777
48, 488-89, 777
50, 489-91, 777
51, 491-92, 777
52, 492, 777
53, 492-94, 777
54, 494, 777
55, 494-95, 815
56, 495-96, 815
57, 497-99, 744
58, 500, 744
59, 500, 744
60, 501, 744
61, 501, 744
62, 501-02, 744
63, 502-06, 815-16
64, 506-07, 815-16
65, 507-08, 701
66, 508-09, 787-92
67, 509, 793
68, 509-10, 793
69, 510-11, 723
70, 511, 723
71, 511-12, 793
72, 512, 814

73, 512-13, 707
74, 513, 707
75, 513-14, 707
76, 515, 814-15
77, 516, 793
78, 516-18, 707, 785
79, 518-19, 746
80, 519, 809-10
81, 519, 769, 809-10
82, 520, 809-10
83, 521-22, 753
84, 522-24, 754
85, 524-25, 754
86, 525-27, 682, 770
87, 635, 728
88, 636, 777
89, 636, 744
90, 637, 777
91, 637-38, 777
92, 638, 744
93, 638-39, 777
94, 639-40, 777
95, 640, 777
96, 641, 744
97, 641, 744
98, 641-42, 777
99, 642, 744
100, 642-43, 744
101, 643, 744
102, 643-44, 777
103, 644, 777
104, 644-45, 744

P

Pastoral care matters

AIDS, request for committee re, 507-08, 701
Committee to address denominational concerns, requested, 482, 730
Guidance for disgruntled members, requested, 480, 730

Pastor-Church Relations Committee, 700-01

Continuing education, model policy for, 196
Members, 198, 826
 nominations, 198
Report, 193-98

Pastor-Church Relations Services; *see also* Pastor-Church Relations Committee

Financial matters
 executive compensation, 197-98
 recommended-cause status recommended, 198
Ministerial Information Service, 196
Pastoral-relations committees, 196

- Personnel need, 197
Regional pastors, 194-95
- Pension matters
- Ministers' Pension Funds/committees, **686-87, 751-52, 756-58**
 - census, 198-80
 - deaths, 179-80
 - participants in MPF, 179
 - retirements, 180
 - committee members, 190, **826**
 - nominations, 188
 - communication to SIC, 608
 - copy of plan, available, 177
 - disability change, 185-87
 - financial matters
 - contributions for shared ministers, etc., 189, **751**
 - designation of pension as housing allowance, 188, **751**
 - financial report, 659-64
 - full funding, when?, 183
 - indexing, 187-88, 190, **686-87, 756-58, 762**
 - investments, 183
 - pensions, adequacy of, 187-88, 190, **686-87, 756-58, 762**
 - standard contribution rate after 1993, requested, 189, **751**
 - name of Canadian and U.S. funds, 177
 - pension, how to calculate, 177, 181
 - plan changes, 183-87
 - disability provisions in U.S. plan, 185-87, 190, **752**
 - early retirement benefit at age 55, 185, 190, **751-52**
 - lump sum withdrawal of benefits before age 55, 185-86, 190, **752**
 - name change from *committee* to *board*, 185, 190, **752**
 - quota for ministers' pensions
 - "advance funding," 178
 - decline in real dollars in quota, 179
 - deferred compensation, 178
 - per family responsibility, 178
 - percentage of quota collected / quota decrease, 183
 - request for 1992, 189
 - Special Assistance Fund quota request, 189
 - smaller churches and pension-fund quota, 178
 - report, 177-91
 - Unordained Employees' Pension Fund/Committee, **752-53**
 - direct investment option recommended, 242, **752-53**
 - response to, CRC Publications Board, 582-83
 - members, 241, 242, **826**
 - report, 241-42
 - Personal appeal 1, John A. Bouwers from a decision of Calvin Board of Trustees, 534, **694-95**
 - 2, Gien Janssens from a decision of Classes Eastern Canada and Quinte, 534, **682**
 - 3, Florence Kuipers requests revision of grounds for Synod 1990's decision re women in all ecclesiastical offices, 534, **682, 772-73**

- 4, Siemen Speelman requests extension of candidacy, 746-47
Personal liability, in articles of incorporation and bylaws, 217
Philippine Christian Reformed Churches, 102
Presbyterian Church in Brazil, Back to God Hour and, 21
Primeval history, 379-84
Psalter Hymnal, 50-51
 Instrumental versions, 51
 Use in worship services, 59
Printed appeals; *see Protests and appeals*
Printed communication 1, NAPARC re CRC's opening all offices to women, 533, 711
Profession of faith
 Children and
 clarification requested, 516-18, 785
 committee appointed, 806-07
 forms for, 49-50, 57-58
Protests and appeals (printed)
 Appeal 1: Washington (PA) CRC appeals from a decision of Classis Lake Erie re services of minister, 530-31, 682, 770-72
 Appeal 2: Washington (PA) CRC appeals from a decision of Classis Lake Erie re suspension of council, 531-33, 683, 685-86, 709-10, 770-71
 Protest 1: Classis Lakota protests 1990 decision re women in all ecclesiastical offices, 529, 729

Q

- Quota, 753-54, 758, 759-61, 829-30 (1992)
 Advisory committee's recommended quotas, 760
 Per confessing member basis, requested, 521-22, 753
Percentage of congregation's budget as basis for, requested, 524-25, 753-54
"Quota experience," elimination from agency budgets, requested, 522-24, 754
Review of all quotas before action on them, recommended, 758
SIC reports re, 609, 614-18

R

- Race relations; *see also* Multicultural matters; Synodical Committee on Race Relations
Dutch Reformed Church (DRC) (in South Africa) and revised "Church and Society," 175
Readmission
 Confidentiality and, 264, 283-85, 723, 769
 Forms for, revised, 281-83, 723
Recording of synod, audio and video, 678
Redeemer College, 811
 Report, 247
Reformed Bible College, 811
 Relocation and dedication, 249
 Report, 249-50

- Reformed Church in America (RCA), 172
Reformed Church in Argentina, 103
Reformed Churches in Australia, critique of GKN's sequel to "God met
Ons," 168-69
Reformed Church in France, 101
Reformed Church in Japan, 102
Reformed Churches in New Zealand, question CRC on women in office,
creation/evolution, 169
Reformed Churches in South Africa, 172-73, 597-98
SCORR and, 206
Reformed Churches in South Africa (Synod Soutpansberg) (black), 173-75
Heidelberg Theological Seminary's need for books, 175
Reformed Churches in the Netherlands (GKN), 170-71, 597, 599-600
CEACA and, 144
Reformed Confessing Church in Zaire, Back to God Hour and, 20-21
Reformed Ecumenical Council
Delegates, 827
nominations for, 165-70
Issue: GKN re homosexuality/Scripture, 166-67
Meeting (1992), 165
Regional pastors, 194-95
Regional synods, 509-10, 793
Revenue Canada, SIC and joint-ministry agreements with, 223-24, 781
Rules for Synodical Procedure, revisions of Section V, "Matters Legally before
Synod," recommended, 238-40, 695-96, 713-15
Rural churches, Home Missions conferences for, 78

S

- Sacraments. *See individual names*
Salary ranges, 223, 611-12, 754-55
Science/creation, 367-433, 482-96, 636, 637, 638-40, 641, 643-44, 762-68,
773-74, 775-77
Sermons for Reading Services Committee, 711-712
Cooperation of Calvin Seminary and, 199-200
Members, 199, 826
nominations, 200
Publication/distribution of *The Living Word*, 199-200
Report, 199-200
SERVE, 307, 308
Smaller churches, pension quota and, 178
Special Committee (Calvin College), recommendations of, 29-31
Special discipline. *See Officebearers—Discipline of*
Special revelation/general revelation, 371-79, 640, 641-42, 643-44, 762-68,
773-74, 775-77
Stated clerk, denominational. *See General secretary*
Strategic Plan for Organizational Restructuring of the Agencies of the Christian
Reformed Church in North America, 605-06, 619-33, 777-81
Study committees
Committee to Study Abuse Situations, 826

- Committee to Study Clarification of Public Profession of Faith for Covenant Children, appointed, 806-07, 827**
- Committee to Study Creation and Science, 762-68, 773-74, 775-77**
- mandate, 367-73
 - members, 412-13
 - report
 - appendix, current scientific view of origins, 414-33
 - counsel and advice, 405-07
 - creation account, views of held in CRC in this century, 385-92
 - declarations, 409-10
 - evolutionary theory and Genesis 1, 392-401
 - general and special revelation in Reformed tradition, 371-79
 - Genesis 1-11 as primeval history, 379-84
 - outline, 370-71
 - pastoral advice, 410-11
 - postscript, re earth keeping, 407
 - recommendations for synodical actions
 - that synod recommend the study to the churches, 411, 764-65
 - that synod call attention to nine points of unity and tenth point on which the committee has not fully agreed, 411, 766
 - that synod adopt Declarations A-E, 411, 766-67
 - that synod consider the given arguments for and against Declaration F, 411-12, 767-68
 - that synod approve points of pastoral advice, 412, 773-74, 775-77
 - summary conclusions, 407-09
- Committee to Study Denominational-Ministry Funding**
- clarification of mandate, 612, 784
 - Overture 84, referred to, 754
 - Overture 85, referred to, 754
- Committee to Study Gambling, appointed, 213, 827**
- Committee to Study Section IV of the Church Order, 715-23, 768-69**
- advisory committee recommendations to change CO 81-d, 769
 - mandate, 263-65, 716
 - members, 285
 - overture to accept only as information, 510-11
 - recommendations
 - that synod adopt given revisions and guidelines of CO Section IV and of CO Arts. 13 and 65, 277, 717-20
 - that synod amend Art. 13 of CO as given, 279-80, 720
 - that synod amend CO Art. 65 as given, 280-81, 720
 - that synod adopt revisions of announcements and forms as given, 281-83, 720-23, 769
 - report, 263-85
- Committee to Study the Appeal Process, 695-96, 713-15**
- mandate, 226
 - members, 240
 - recommendations, 228-40
 - report, 226-40
- Committee to Study Regional Synods, appointed, 213, 827**
- Overtures 67 and 68 referred to, 793

- Committee to Study Youth and Young-Adult Ministry, **737-44**
extension granted, 214, **782**
mandate, 287
members, **332, 826**
report, 287-365
 analysis of present ministry to youth and young adults in the CRC, 305-18
 biblical foundations for youth ministry, **297-99**
 comparison of CRC experience and typical North American experience, 297
 evidences of spiritual maturity, **297-301**
 history of youth and young-adult ministry in the CRC, **292-95**
 recommendations
 that synod approve development of a denominational youth ministry, **326, 738-39**
 that the denominational youth ministry be formed on a nurturing model as described, **326-27, 739**
 that the youth ministry be structured as described, **327-28**
 that synod approve funding by quota, recommended-cause status, and payment for service or materials, **328**
 that synod appoint a youth and young-adult ministry committee from slate prepared by SIC and direct SIC to carry out several points toward youth ministry, **329**
 that synod recommend given guidelines to classes for regional youth ministry, **329-30, 739**
 that synod recommend given guidelines to congregations for local youth ministry, **330, 740**
 that synod request SIC to amend Guide to Conducting Church Visiting to encourage a nurturing youth and young-adult ministry in congregations, **330, 744**
 that classical credentials be amended to ensure that consistories keep adequate membership lists, **331**
 that synod approve given emendation of CO Arts. 63 and 64 re "Faith Nurture," **331, 743-44, 816**
 that synod mandate Calvin Seminary to require a course in youth ministry of each M.Div. and M.A. in Christian-education programs, **331-32, 744**
 that synod mandate Calvin Seminary to provide a degree program for youth pastors, **332, 744**
report, 287-365
 survey of youth and young adults in the CRC, **301-05, 333-65**
 vision for youth ministry in the CRC, **319-26**
 youth and young-adult ministry in North America, **296**
synodical directive to, re CO Arts. 63 and 64, **816**
- SWIM, **77, 255, 307, 308**
- Synodical Committee on Race Relations (SCORR), **698-99**
 Anniversary, twentieth, **699**
 Educational efforts in cross-cultural understanding, **206**
 All Nations Heritage Week, **206, 699**
 regional offices, **206-07**

- Financial matters**
executive salary, 207
financial report, 665
recommended-cause status, continuation requested, 207
quota request, 209
- Report**, 201-09
- Leadership development**, 202-05
scholarships/grants, 202-05, 208, 699
- Members**, 201, 207, 826
nominations, 208-09
retirements, 699
- Synodical deputies**, 212, 817-18
- Reports**, 794-805
- Synodical Interim Committee**, 782-84; *see also* Consolidated Group Insurance; General secretary; IAC; Legal matters; Multiethnic Conference; Synodical matters
- Agency coordination by, 214-15, 782
- IAC, 605, 782
meetings and officers, 214
plans, goals, results, 214-15
- Appointments/reappointments**, 212-13, 601-03, 604-05, 782
process for receiving nominations for SIC, 603-04, 784
- Committee to Study Denominational-Ministry Funding**, mandate clarification requested, 612
- Denominational Ministries and Agencies Plan**, referred to MAC (MCC), 606, 632, 780
- Duties toward establishment of youth ministry**, recommended by Committee to Study Youth and Young-Adult Ministry, 330
- Financial matters**, 608-12
- Agenda for Synod 1991—Financial and Business Supplement*, 222-23
financial report for CRCNA, 666
quotas/recommended causes, 609-11, 614-18, 807-09
Revenue Canada/joint-ministry agreements for agencies, 223-24, 781
salary ranges, 223
recommendations for 1992, 611-12, 754-55
Synodical Office and, 223
- Job descriptions**
executive director of ministries, 628-30
financial coordinator, denominational, 222, 631
general secretary, denominational, 222, 626-28
- Members**, alternates, corporate trustees, officers, committees, 211-12, 824-25
nominations, 212
- Ministers' Compensation Survey 1991**, 608, 754
- Ministers' Pension Funds/committees**, communication from, 608
- Publications**, 783
Acts of Synod 1990, 219
Agenda for Synod 1991, 219
certificate of ordination for an evangelist, 220
The Christian Reformed Church and You, 221

- Church Order and Rules for Synodical Procedure* 1990, 219
Handbook of the Christian Reformed Church: Your Church in Action, 219-20
Women in Office: A Report to the Churches, 220
Yearbook, 218-19
- Recommendations**
- that synod designate Shawnee Park CRC, Grand Rapids, MI, as convening church for Synod 1992, 224, 783
 - that joint-venture agreements remain at agency level, 613, 781
 - that synod expect nomination for EDM in 1992, 613
 - that synod remind churches re obligations to compensation surveys, 613, 754
 - that synod approve financial matters as submitted, 613
 - that synod approve proposed salary ranges, 613
 - that synod accept change in funding-committee mandate, 613, 784
 - that synod approve the restructuring plan, 633, 777-81
 - that synod approve deferring ministries and agencies plan until EDM is appointed, 613, 780
 - that synod approve recommendation re transfer of BWM responsibilities, 613, 780
 - that synod instruct SIC to set process of ministry coordination in motion, 613, 780-81
 - that synod instruct agencies to review givens in consultation with SIC and EDM, 613, 780-81
- Reports**, 211-40, 601-33
- Responses received from the churches re women in all offices**, 606-08
- Restructuring**, 215-16, 605-06, 777-81
- Ad hoc Work Group on Structure, 216
 - Strategic Plan for Organizational Restructuring of the Agencies of the Christian Reformed Church in North America*, 605, 619-33, 777-81
 - SIC in, 623-26, 777-78
- Synodical directives, disposition of**
- Committee to Study Gambling, appointed, 213
 - Committee to Study Matters Relating to the Candidacy Process and the Appeals Process, 213
 - Committee to Study Regional Synods, appointed, 213
 - Committee to Study Youth and Young-Adult Ministry, extension granted to, 214, 782
 - Home Missions director of finance, appointment confirmed, 215, 782
 - Judicial Code Committee, nominations, 214, 782
 - extension of terms, 784
 - Report 28-A (1990), Section II and Advisory Committee Report 6B, Section II (1990), 216
- Synodical matters; see also Addresses to synod; Fraternal delegates; Synodical deputies**
- Advisory committees, 679-81
 - Arrangements for Synod 1991, 218
 - Boards and committees, 818-27
 - Confidentiality of executive sessions, (4), 678
 - C convening church
 - 1991, First CRC, Sioux Center, Iowa, 675

1992, Shawnee Park CRC, Grand Rapids, MI, 217, 783, 817
Delegates to Synod 1991, 11-15, 675-77
Functionaries, 817
Letters of greeting to synod from churches in ecclesiastical fellowship, 768
Matters not legally before synod, 805-06
Officers, 677, 817
Overture requesting that synod remind churches to cease from spreading charges and rumor, 480-82, 812-14
Prayer service, 667-74
Taping of synodical sessions, (4), 677

T

Taping of synodical sessions, (4), 677
TRAVARCA, 52
Trinity Christian College, 811
Renewal of accreditation, 254

U

United Calvinist Youth, 811; *see also* Cadets; Calvinettes
Affirmation of status as denominationally related ministry, 741
Inclusiveness, emphasis on, 255
Overtures re, responding to Report 27 (1991), 500-02, 636, 641, 642, 643, 644-45
Persian Gulf War and, 255
Report, 255-56
Response to and recommendations re report of youth-ministry committee, 260-61
 that synod appoint a committee on youth ministries, 260
 that synod approve Recommendations H-N of study-committee report on youth ministry, 261
 that UCY recognize UCY as the CRC's youth-ministry agency, 260
 that UCY be represented on IAC, 261
SWIM (with Home Missions), 255
Youth service projects, 256
Uniting Reformed Church in South Africa, establishment of, 172
Unordained Employees' Pension Fund Committee. *See* Pension matters—
 Unordained Employees' Pension Fund Committee

V

Visual impairments, materials for persons with, 47
Volunteer director liability protection, 140

W

WARC (CANAAC)
 CRC observer of, 167-68
 Meetings, (1990) 167-68, (1991) 168
WCC, IRC response re document of, 168

- Women in office**
- As elders and ministers, 435-80, 635, 637, 682, 724-31, 772-73
 - committee to gather biblical evidence for and to compile pastoral guidelines re, 729-30, appointed, 775
 - responses received by SIC re, 606-08
- License to exhort**
- board decision re female seminarians exhorting, 33-34, 745-46
 - without distinction of gender, requested, 518-19, 746
- NAPARC's letter to general secretary in protest of 1990 decision, 533
- Protest re, 529-30
- Ratification of change in CO Art. 3, three-fifths majority for, requested, 520, 809-10
- Reformed Churches in New Zealand oppose CRC action re, 169
- Women in Office: A Report to the Christian Reformed Churches*, 220
- Work Group on Structure (ad hoc)**, 216
- World hunger, review of denominational efforts re, requested, 508-09, 787-92
- CRWRC response to, 591-95
 - recommendations, 595
- World Literature Committee.** *See World Literature Ministries*
- World Literature Ministries**
- Committee members, 51
 - Financial matters, 52
 - financial report, 651
 - quota request, 55
 - recommended-cause status, requested, 55
 - Joint-ministries agreement with Revenue Canada, 42
 - Language committees
 - Arabic, 63
 - Chinese, 63
 - Korean, 63-64
 - Coffee Break Bible studies in Korean, 63
 - Spanish, 63
 - Merger with CRC Publications, 51-52, 703-04
 - Committee to Evaluate the Merger of the World Literature Committee and CRC Publications, report of, 584-88
 - recommendation, 52, 703-04
 - World Ministries;** *see also World Missions; World Relief*, 684-85, 697
 - Board, 822
 - actions, 95-96
 - request for determination of future of BWM and possible election of officers, 96, 780
 - members, 95
 - at-large members, 781
 - nominations, 95, 684-85
 - Financial matters
 - executive compensation, 99
 - one offering per quarter, requested for CRWRC, 99
 - recommended-cause status, requested for CRWM, 99
 - World Missions quota, requested, 99
 - Personnel

- CRWRC-US director, reappointment, recommended, 98, 713
new executive director for World Ministries, 93
- Reports, 93-125, 591-96
- Responses to concerns of World Ministries Review Committee, 93-94
integrated, unified plan for CRWRC and CRWM, 94
International Management Team, 94
- regional-administration decisions, 94
- strengthening of board and position of executive director, constitutional revisions for, 94
- Transfer of responsibilities under restructuring plan, 632, 780
- World Missions; *see also* World Ministries
- Board, 822-23
- CRWM-US
- appeal from Philippines field, 109
 - appointments by (5), 109
 - nominations to BWM, 109, 684
 - officers of, 109
 - resignations accepted by (10), 109
- CRWM-Canada
- concern over legal/ecclesiastical restructuring, 110
 - funding and support, 110
 - interim director, 110
 - nominations to BWM, 110, 684
 - corrections in, 595-96
 - resignation of director, 110
- Fields, 101-07
- Africa, 105-07
 - Asia, 102-03
 - Europe, 101
 - Latin America, 103-05
- Financial matters, 100, 111
- financial report, 653
 - missionary compensation, 111-13
- Joint-ministry agreement: CRWM-US and CRWM-Canada = CRWM-International, 109
- Missionaries
- recognition of service, 108-09
 - recruitment of, 107
- Officers, 107
- Personnel
- missionaries, 107
 - addresses, 107
 - retirement plan for CRWM-Canada employees, 108
- Reports, 100-13, 595-96
- Summer Mission Program (young people), 107
- World Relief
- Administration
- nominations from CRWRC-US to BWM, 124, 685
 - U.S. Officers Committee, 124
- Board, 823-24

- Calvin College partnership program with, 118
CEACA and, 144
CRWRC-Canada
 diaconal conferences, 124
 government cutbacks, 124
 nominations to BWM, 124, 685
 refugee settlement, 124
CRWRC-U.S.
 reappointment, recommended, Mr. John De Haan as U.S. director, 98, 713
Financial matters, 123
 financial report, 654
Leadership Development Manual, 118
Overture 66 (re world hunger), response to, 591-95, 787-92
 recommendations, 595, 791-92
Persons with disabilities doing disaster relief, 149
Programs
 diaconal (domestic), 114-15
 international, 115-23
 budget reductions, 118-19
 ministry overview, 120-23
 Asia, 120-21
 East Africa, 121
 Latin America, 121-22
 West Africa, 122-23
 personnel changes, 119
 response to request for ministry with disabled persons, 119
Worship and liturgy
 Children and, 48, 60-61
 Survey worship practices, 57-62
Worship Committee
 Forms, shorter and more flexible, requested, 706
 Members, 48
 New Revised Standard Version, subcommittee to study, 50
 Psalter Hymnal, 50-51
 Reformed Worship, 50
 Responses received re 1989 report on children and the Lord's Supper, 49-50, 57-58, 701
 extension for the churches to respond, requested, 50, 702
 Worship practices survey, 48-51

Y

Yearbook, 219

- Addition of information re a church's accommodation for persons with disabilities, 147, 150
 Missionaries, names and locations of, 107
 Youth and young adults, 255-61, 497-502, 636, 638, 641, 642-43, 644-45, 737-44; *see also SERVE; SWIM*
 Church Order and, 743-44

Summer Mission Program (CRWM), 107
Youth-Ministry Committee
established, 741-42
members, 816-17, 826