

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

AGENDA FOR SYNOD



1992

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

AGENDA FOR SYNOD

June 9 to 19, 1992

Fine Arts Center Auditorium
Calvin College
Grand Rapids, Michigan

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PREFACE

The service of prayer for Synod 1992 will be held Monday evening, June 8, 1992, at 8:00 p.m. in Shawnee Park Christian Reformed Church, 2255 Tecumseh Dr. SE, Grand Rapids, Michigan. Rev. Roger A. Kok, pastor of Shawnee Park CRC, will be in charge of the prayer service.

Synod begins its sessions Tuesday morning, June 9, at 9:00 a.m. in the Fine Arts Center of Calvin College in Grand Rapids, Michigan. Rev. Roger A. Kok will serve as president pro tem until Synod 1992 is duly constituted and its four officers have been elected.

The congregations of the Christian Reformed Church in North America are requested to remember the synodical assembly in intercessory prayers on Sunday, June 7. Let us pray that God may bless our church and Synod 1992 as we serve our Lord Jesus Christ and that the Holy Spirit may equip us to work in love, wisdom, and unity.

Leonard J. Hofman
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. Plane travel is the most economical for delegates traveling long distances to synod because it eliminates lodging and meal expenses en route.
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 1992* 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 1992 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., in no way inhibiting or disturbing 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).

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DELEGATES TO SYNOD 1992

Classis	Delegates	Alternates
Alberta North		
Ministers . . .	Gordon H. Pols Jack Westerhof	Ministers . . . Henry Vander Beek Edward Jager
Elders	Lambert Tuininga John Berkenbosch	Elders Lieuwe H. Bruinsma William D. Nieuwenhuis
Alberta South		
Ministers . . .	Peter Nicolai Michael Reitsma	Ministers . . . Jake Corvers Richard A. Wynia
Elders	Hessel Kielstra Albert Kolk	Elders Frits de Leeuw F. Hank Verhoeff
Arizona		
Ministers . . .	Alfred Lindemulder Gerald L. Rutgers	Ministers . . . Harry A. Van Dam Frederick J. Walhof
Elders	Kenneth W. Vanderlei Kenneth J. Zylstra	Elders Maas Vander Bilt
Atlantic Northeast		
Ministers . . .	Douglas Vander Wall J. George Aupperlee	Ministers . . . David W. Stevenson Robert D. Steen
Elders	John Fylstra Sidney Roorda	Elders John H. Baker William Stap
B.C. North-West		
Ministers . . .	Fred Koning Duane R. Smith	Ministers . . . Kenneth A. Baker Peter Brouwer
Elders	Geerlof Bomhof Peter Byl	Elders Jan Lok Harry A. de Vries
B.C. South-East		
Ministers . . .	Alvin Beukema William L. Vander Beek	Ministers . . . Robert De Moor James R. Berry
Elders	Gerrit Vaandrager Johannes Kraan Len Vander Kwaak Ken Roffel
Cadillac		
Ministers . . .	James E. Versluys Jon O. De Bruyn	Ministers . . . Gerald L. Essenburg Carl H. Bruxvoort
Elders	Martin Rubingh William J. De Kryger	Elders Roger G. Hoeksema Dale Fredin
California South		
Ministers . . .	Timothy B. Toeset Douglas L. Aldrink	Ministers . . . Richard J. Blauw Andrew A. Cammenga
Elders	Conrad Douma H. David Schuringa	Elders W. Robert Godfrey John Verhoeven

Classis	Delegates	Alternates
Central California		
Ministers . . .	Case Admiraal James R. Kok	Ministers . . . Barry B. Blankers Winston C. Boelkins
Elders	Bruce Nikkel Glenn Vander Sluis	Elders Edward Brower Andrew Hekman
Chatham		
Ministers	B. Bernard Bakker Jelle Nutma	Ministers Kenneth R. Ritsema Wieger De Jong
Elders	Kees Vreugdenhil Ralph Bos	Elders Ben Vander Lugt Arie De Haan
Chicago South		
Ministers	Calvin R. Hoogendoorn William R. Lenters	Ministers Richard E. Williams John M. Ouwinga
Elders	Louis J. Stalman Timothy Van Laar	Elders Donald W. Sinnema Leonard M. Kamp, Sr.
Columbia		
Ministers	John Hofman, Jr. Thomas J. Kok	Ministers Mark D. Timmer Stanley A. Drenth
Elders	Steven Ahrenholz Douglas Vande Griend	Elders John Lautenbach Al Smeenk
Eastern Canada		
Ministers	Henry P. Kranenburg Henry G. Gunnink	Ministers Johan D. Tangelder John Kerssies
Elders	Jake Hultink James Kooistra	Elders Leonard Diepeveen Peter Hofing
Florida		
Ministers	Christopher J. De Vos Thomas J. Walcott	Ministers James A. Vander Slik Jonathan L. Huizenaga
Elders	Allyn Ter Haar Edward Heerema	Elders Rand Carroll Juan Sanchez
Georgetown		
Ministers	Howard D. Vanderwell Eugene W. Los	Ministers Neal R. Rylaarsdam Stephen M. Arrick
Elders	Kenneth Jipping Victor K. De Jonge	Elders Peter Verkaik Kenneth Plaisier
Grand Rapids East		
Ministers	Duane K. Kelderman Jack Roeda	Ministers Roger E. Van Harn Rolf T. Bouma
Elders	Thomas B. Hoeksema Luther Ward	Elders Henry N. Smit Louis A. Vos
Grand Rapids North		
Ministers	Charles Steenstra Joseph Vanden Akker	Ministers Andrew A. Gorter Arlan W. Koppendrayner
Elders	Daniel J. Day Jack M. De Korne	Elders Henry Perez David Kruihoff
Grand Rapids South		
Ministers	Allen Petroelje Ecko De Vries	Ministers E. Robert Tigchelaar David A. Struyk
Elders	Norman De Graaf John Admiraal	Elders Martin Boersma Jameson L. Bosma

Classis	Delegates	Alternates
Grandville		
Ministers	Gerald D. Postema Ronald D. Goudzwaard	Ministers Kenneth L. Havert Douglas A. Kamstra
Elders	Edward Pylman Melvin Wierenga	Elders Harvey R. Heerspink Gerald Van Den Berg
Greater Los Angeles		
Ministers	Ronald D. De Young Thomas P. Doorn	Ministers Roger D. Kramer Douglas A. Warners
Elders	Donald Dykstra Arthur E. De Jong	Elders Arthur Tanis Maurice Slegers
Hackensack		
Ministers	Timothy C. Limburg Paul R. De Vries	Ministers Robert W. De Vries Philip A. Apol
Elders	Jesse Cooper Alfred W. Klaassen	Elders Thomas J. Henion Jose R. Argueta
Hamilton		
Ministers	Marvin Van Donselaar Raymond J. Sikkema	Ministers Riemer Praamsma John Roke
Elders	Conrad Guichelaar John Klyn-Hesselink	Elders Albert Jagt Jake Eliens
Holland		
Ministers	Edward J. Blankespoor Michael De Vries	Ministers Arthur J. Schoonveld Jacob P. Heerema
Elders	Warren Schipper Harvey Nyhof	Elders David Altena Reginald J. Hanegraaff
Hudson		
Ministers	Donald P. Wisse Daniel B. Mouw	Ministers Thomas R. Dykstra LeRoy G. Christoffels
Elders	Jacob D. Klaassen Donald D. Holwerda	Elders Paul Szto Peter Dykstra
Huron		
Ministers	William T. Koopmans Cecil Van Niejenhuis	Ministers Dirk Miedema Harry A. Vander Windt
Elders	Vic Vandermolen Andrew Thalen	Elders Arie Peters John K. Oosterhof
Iakota		
Ministers	Robert J. Holwerda Jelmer P. Groenewold	Ministers Stanley Scripps William J. Moxey
Elders	Dick Dykstra Cornie Harthoorn	Elders Mike Vanden Bosch Enno Haan
Illiana		
Ministers	Norman Shepherd Joel H. Nederhood	Ministers William H. Kooienga Ronald J. Meyer
Elders	Vernon Boerman Sylvan (Bud) Hubers	Elders Raymond F. Ooms Ronald Ellens
Kalamazoo		
Ministers	Mark R. Van't Hof Paul R. Hoekstra	Ministers Ronald L. Scheuers Jay De Vries
Elders	Lambert Vander Kooi Dean Boot	Elders Kenneth R. Slager Craig H. Lubben

Classis	Delegates	Alternates
Lake Erie		
Ministers . . .	Richard J. Hamstra David R. Koll	Ministers . . . George F. Vander Weit Gerrit Veenstra
Elders	George B. Hettinger John Van Andel	Elders David Vander Haagen
Minnesota North		
Ministers . . .	James G. Busscher Randall Brouwer	Ministers . . . Willem D. Dirksen Kenneth D. Van De Griend
Elders	Nicholas Musselman Alvin Hoogeveen	Elders John J.B. Jeninga Theodore R. Oegema, Jr.
Minnesota South		
Ministers . . .	Peter W. Brouwer Paul E. Bakker	Ministers . . . Daniel W. De Groot William Vanden Bos
Elders	Evert J. Krosschell Marvin J. Leese	Elders Peter A. Walhof Alvin D. Kooiman
Muskegon		
Ministers . . .	Leonard P. Troast Alvin L. Hoksbergen	Ministers . . . John Terpstra John D. Hellinga
Elders	Peter De Vries Ronald Zoet	Elders Elmer Walcott Albert Van Dyke
Niagara		
Ministers . . .	Henry Eshuis Jack B. Vos	Ministers . . . Adrian A. Van Geest Peter Slofstra
Elders	Fred Slotman Louie Vander Berg	Elders Rick Jongejan Lowell Witvoet
Northcentral Iowa		
Ministers . . .	H. Charles Kooger Thomas J. Vos	Ministers . . . Robert B. Vermeer Robert M. Brenton
Elders	Robert Eekhoff Kenneth Muyskens	Elders Henry De Waard Donald Verbrugge
Northern Illinois		
Ministers . . .	Bert De Jong Bruce Leiter	Ministers . . . Timothy H. Douma Lee A. Koning
Elders	John H. Zeilstra Darryl G. Hart	Elders Everett Van Reken Henry Bilthouse
Orange City		
Ministers . . .	Jay A. Wesseling Carl E. Zylstra	Ministers . . . Cornelis P. Venema Robert Ruis
Elders	Bradley D. Kuiper Edwin J. Kreykes	Elders Ken Veenstra Harlyn Jacobsma
Pacific Northwest		
Ministers . . .	Harvey A. Brink Kenneth R. Rip	Ministers . . . Donald W. Lagerwey Sam Keyzer
Elders	Dennis Roosendaal Francis J. Dekker	Elders Gerrit W. Kusters Gerard Jongejan
Pella		
Ministers . . .	John P. Gorter Gordon D. Mouw	Ministers . . . Daniel J. Roeda J. Mark Beach
Elders	William W. Dieleman Dennis Wiggers	Elders Robert E. Zylstra Arie J. Boot

Classis	Delegates	Alternates
Quinte		
Ministers . . .	Evert Gritter John Visser	Ministers . . . Ed W. Visser Willis Van Groningen
Elders	Ben Van Huizen Martin Van Harmelen	Elders Ralph Pypker Roland Hoogendoorn
Red Mesa		
Ministers . . .	Anthony Begay Paul H. Redhouse	Ministers . . . Gary Klumpenhower John W. Dykhuis
Elders	Jerome Sandoval Herbert R. Thomas, Jr.	Elders Donald Klompeen Douglas McKown
Rocky Mountain		
Ministers . . .	William Verhoef Thomas D. Draayer	Ministers . . . Dennis A. Kamper Larry D. Baar
Elders	Gary D. Vander Ark Joseph H. Van Andel	Elders David Van Gelder E. Gail Koops
Thornapple Valley		
Ministers . . .	Bernard W. Mulder Gerrit W. Sheeres	Ministers . . . Gerard L. Dykstra Douglas R. Fauble
Elders	Theodore Minnema Peter Paap	Elders Cornelius Jen Donald Lautenbach
Toronto		
Ministers . . .	Derk Pierik William C. Veenstra	Ministers . . . John W. Van Stempvoort Gregg V. Martin
Elders	Robert E. Vander Vennen John Eisses	Elders Henk Vroom A. Dirk Evans
Wisconsin		
Ministers . . .	John Bylsma Clifford E. Bajema	Ministers . . . Adrian Dieleman Leslie J. Kuiper
Elders	Kim W. Robinson Calvin P. Verhulst	Elders Armond H. Start Robert M. Brenton
Yellowstone		
Ministers . . .	Gary G. Hofland Jacob Weeda	Ministers . . . Douglas J. Hunderman A. William Heersink
Elders	Sidney Kamps George (Satch) Freswick	Elders James S. Veltkamp Lloyd Flikkema
Zeeland		
Ministers . . .	Bernard F. Tol Kenneth E. Van Wyk	Ministers . . . James J. Stastny James Cooper
Elders	John Van Timmeren Chester Top	Elders Lester Langeland

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BACK TO GOD HOUR

I. Introduction

Our God reigns! This is the ultimate fact. The Back to God Hour has experienced his leading and has observed events which show how utterly true this is. The year of our Lord 1991 saw the fall of a powerful worldview and political system that had brought death and slavery to millions of people. Today the Communist Party is officially banned in the former Soviet Union.

This, however, is the great untold news story: the faith of the people of God empowers them to say to a mountain, "Go throw yourself into the sea," and it will be done. When I heard the vice chairman of the Russian KGB speak about repentance and respond to words of salvation with moist eyes in his headquarters above the horrible Lubyanka prison, a mountain moved—the foundations of the earth were shaken. A few days later the red and gold hammer and sickle flag, representing a cruel empire which had persecuted Christians and sent millions to their deaths, was lowered for the last time at the Kremlin. The Galilean has conquered once again. He always does.

In this report to our beloved denomination, we wish to declare that we have experienced the mighty lifting power of Christ during 1991. Our broadcast and literature ministries, now in nine languages, continue to experience the sustaining presence of our Lord as he moves through history in eastern Europe, Africa, Latin America, and Asia. And through the thousands of letters and phone calls received each year, we personally experience the more focused wonder of individuals who come to faith through this ministry or are helped to a higher level of spiritual awareness and kingdom service because of what has been proclaimed.

In the pages which follow, we will brief you regarding what has happened in our organization during the last several months so that you can rejoice with us, so that you can evaluate our efforts, and so that you can determine how our outreach fits into the strategy of the CRC as together we obey Christ's final command, "Go into all the world and preach the gospel."

II. Ministries

A. *English-language ministry*

1. English-language programming

An analysis of response to our broadcasts, reports from the field, and the general acceptability of our programs in the media support the conclusion that we are receiving a good return on our investment in North America. What we lack in sheer budget size is compensated for by a regular, long-term, trust-building presence among our listeners and with the stations that carry our programs. We also believe that strengthening our follow-up capabilities further increases the effectiveness of our work.

Our current English program offerings are "The Back to God Hour," "Insight," and "Faith 20." Our current literature offerings include *Today*, *The Radio Pulpit*, *The Compendium*, "Faith 20" and "Insight" transcripts, and other support literature for "Faith 20."

Our half-hour "Back to God Hour" program continues to serve well and to enjoy steady listenership. It expresses in the purest form the original intent of this organization: the public preaching of the Word of the cross over the radio. It is, in fact, the very program with which we began in 1939. Over the next year we expect to evaluate the format of this program, giving special attention to the opening segments. During 1991, Rev. David Feddes was featured regularly on the program, and during 1992 he will be the main speaker.

"The Back to God Hour" is also the mainstay of our foreign English ministry. Versions of this program, edited for overseas use, are sent to several major overseas outlets. Our overseas mail response continues to be surprisingly high in spite of the loss of ELWA in Liberia, which had been reaching West Africa. Each year response arrives from English-speaking listeners in more than fifty different countries.

The four-and-a-half-minute daily "Insight," heard on 120 stations, comments on current events from a Christian perspective and is well received. "Insight's" brevity makes it attractive to stations; although we do not pay for air time, we make a considerable investment in program production.

"Faith 20," a daily ministry which requires a great deal of our television production time and budget, continues to do well. In 1991, a new set was built in our studio, providing a more modern ambience. Program flow, program segments, and production quality continue to be refined. We remain in touch with the Canadian Council of our churches and plan to cooperate with it in the production of materials especially geared for Canada.

The Voice of Life radio station on the eastern Caribbean island of Dominica is also part of our English-language ministry. Recent engineering changes have increased the effectiveness of this station by extending its range northward and south to Trinidad and northern Venezuela. The station, currently on the air eighteen hours a day, carries all our English programs, including the radio version of "Faith 20." Voice of Life Radio also carries our French programming and some Creole programs.

Today is read by at least a million people each month, about 85 percent of them outside the Reformed community. Recent reactions to this publication indicate that we must be more sensitive to the needs of singles, children, and the childless. *The Radio Pulpit* continues to enjoy steady demand.

2. English-language follow-up

Our English follow-up department dealt with nearly 69,000 responses from listeners in 1991. Rev. David Feddes, who is responsible for this element of the English-language ministries, is assisted by Albertena Vander Weele, a recently added full-time coordinator of listener services. Together they work with scores of follow-up volunteers, who make the "Faith 20" phone centers in Canada and the United States so effective. Near the end of 1991, an Iowa center, which handles telephone response to "The Back to

God Hour" radio program, began operation. Our follow-up teams of volunteers seek to respond to listeners' immediate needs, provide requested literature, pray with them, and, whenever possible, help them find a church if they do not already have one.

The coordinator-of-listener-services position is an upgrade of the position formerly filled by a seminary intern; the coordinator networks what we do with community resources in the areas where our listeners live. A prayer network has become a major element of this follow-up program. It distributes prayer requests and ensures that our listeners will be remembered regularly before our Lord.

B. Arabic-language ministries

Our Arabic ministry typifies the way our organization conducts its foreign-language broadcasting. From its beginning in 1958, this ministry was entrusted to Rev. Bassam Madany, and we have depended on him for an assessment of what is appropriate for his mission. His messages express a Middle Eastern perspective throughout, a program sensitivity that can be maintained only through regular visits to the target areas and through unrelenting attention to broadcasts and literature from the region. As Madany puts it, "Utmost care is taken so that the good news is proclaimed in an Arabized garb and without any specifically Western cultural baggage."

The program mix is designed to meet several needs. A thirty-minute sermon program, which is also released in a fifteen-minute version, airs on Sunday. During the week there are fifteen-minute programs that deal with studies of the New Testament and with doctrinal issues; one special weekly program is aimed at university students.

This program mix is carefully adjusted and supplemented in order to achieve the threefold goal of the Arabic-language ministry: (1) the evangelization of Muslims, (2) the reformation of the Eastern churches, and (3) the strengthening of evangelical churches. These goals require that those who respond be furnished with literature which will enable them to study further and in greater depth. Providing this literature demands constant attention to the changing conditions in the totalitarian countries touched by this ministry. This has necessitated shifting from the mailing of book-length publications to booklets, which can be sent via first-class mail. However, we continue to do all we can to get books into the region if possible; a Christian organization in the Middle East is currently assisting us in accomplishing this, and we hope to strengthen this aspect of the ministry in the coming years.

Rev. Madany is often sought for conferences in our country and overseas. He and his wife, Shirley, who works closely with him, stay close to other organizations that are working in the Middle East. Rev. Madany shares with these organizations whatever information he can, enhancing both their ministries and ours. We are especially concerned about such contact in connection with follow-up possibilities.

C. Spanish-language ministries

The inception of the Spanish-language ministry provides an example of agency cooperation at its best. The Latin American committee of the Foreign Mission Board (as it was then known) and the Board of Home Missions were

brought into the discussion of our board's interest in beginning this mission. Since the Foreign Mission Board was involved in Spanish-language ministry, we needed its concurrence and support as we moved forward with our plans. When our board asked for permission to initiate this work, it did so with the express encouragement of the Foreign Mission Board. From the outset that board and ours recognized that there should be close cooperation between our broadcast work and its field work. Our Spanish-language outreach has resulted in cooperative ventures throughout Latin America and has given rise to two Board of World Missions fields—Honduras and the Dominican Republic.

To meet the demands for programs and literature, the Spanish-language department has developed several programs in radio and television. The mainstay of this ministry, "La Hora de la Reforma," has continued since this ministry began in 1966. "Reflexion," a short program (similar to the English "Insight") has also been on the air for many years and continues to be popular. Television programs, primarily specials, have been produced as joint ventures with other organizations. Audio- and videocassettes of Spanish-language sermons, along with vast quantities of literature, are routinely distributed.

Response to our Spanish ministry's recently added telephone ministry in Puerto Rico is also gratifying.

As we evaluate program offerings, we do so in circumstances of change—Rev. Juan Boonstra retired at the end of 1991. However, the directions he established will be maintained, and we are pleased with the way Rev. Guillermo Serrano, our new Spanish-language minister, is carrying on this work. This outreach has also been strengthened by the recent addition of a new department coordinator, Mr. Ildefonso Torres, from Puerto Rico.

D. French-language ministries

The impact of our French-language ministry differs, depending on the target areas it reaches. In Quebec it is viewed as a helpful program which provides earnest seekers with direction for their spiritual development. On the continent—in France itself and other French-speaking areas such as Belgium and Switzerland—the ministry encounters the fierce opposition of resurgent neopaganism, and its audience consists of those whom the Holy Spirit has prepared to seek alternatives to these deadly ideas. We also get response from those who have become distrustful of the church and find their Christian teaching in our programs. Response from that part of the world continues to be steady and significant, but its quantity is tempered by the jaded cynicism which abounds in that region.

In Africa the French-language ministry has had an impact far beyond what we could ever have anticipated. The development of the Reformed Confessing Church in Zaire, a result of our French work, has been phenomenal, not only in size but also in terms of the way the members of that church have dedicated themselves to the Reformed faith. In 1984 the church embraced the Heidelberg Catechism, the Confession de foi des eglises reformees en France, and its church order. Today this church numbers more than 15,000, in hundreds of congregations. In addition to what has happened in Zaire, similar interest in this ministry has been expressed in Benin, Togo, Rwanda, and Ivory Coast.

We commend our fellow Reformed believers in Zaire to the church for special prayer. Zaire is in a state of incredible disarray. The infrastructures have broken down; there is widespread looting and bloodshed. Serious health problems, including a virtual epidemic of AIDS, decimate the population. Our contact with the church there has been severely disrupted. In addition to our prayers, we must explore ways that we can help these stricken people. The Back to God Hour has been in contact with CRWRC regarding this pressing need.

An outstanding characteristic of this broadcast ministry is its extensive literature offerings, designed to help those who respond understand the issues which confront Christians today. The book-size publications of this ministry cover such subjects as the work of the Holy Spirit, general theology, the nature of Christian experience, and devotional material. These are serious, in-depth studies, produced in addition to the regular broadcasts that air daily in some cases and weekly in others.

This ministry is characterized by the development of many ties with various organizations. Early on, the Dutch Reformed Church of South Africa joined as a partner in the African outreach. Over time, the Gereformeerde Kerken (Vrijgemaakt) also displayed interest in the church and in February 1991 made the Zairian field its mission field. We have worked out an agreement with that denomination which will govern our ministries in the future. The involvement of these churches resulted when Pastor Aaron Kayayan approached them with the needs in Zaire and urged them to help. Currently, the Reformed Church in the United States (RCUS) carries on work with the Reformed Church in Zaire through the Gereformeerde Kerken (Vrijgemaakt.).

The French department has developed video programs that deal with subjects from the Reformed tradition as well as the regular weekly television program "Croire pour comprendre," which has been released in Quebec. Recently we lost our main Quebec station because of a change in station policy and are currently seeking another outlet. Video copies of "Croire pour comprendre" have been used in Europe and Africa as well.

E. Chinese-language ministries

Our Chinese-language ministry builds on the seventeen-year work of Rev. Isaac Jen, who died in June 1988. During his ministry Rev. Jen laid the foundations for a three-pronged approach to this outreach: (1) evangelistic messages for those unfamiliar with Christianity, (2) programs of Bible study and theology designed to foster personal spiritual growth and strengthen the emerging Chinese church, and (3) more general programs for young people and for those interested in learning the English language.

Our Chinese-language department produces the greatest amount of radio programming of all our departments, a total of seventeen fifteen-minute programs, more than four hours a week. The current offerings include a fifteen-minute sermon, a Bible study (dealing with the Gospel of Mark and Old Testament figures), theology (consisting of elements of Calvin's *Institutes* and the *Compendium of the Christian Religion*), the devotional program "Walking with God," the bilingual program "English World," and the musical program "Melody of Life." All but "Melody of Life" are produced in both Mandarin and Cantonese.

Along with these we are developing two new programs. "Youth World" is a revival of a very popular program by the same name which we carried several years ago. The other is a question-and-answer program which will deal with biblical and theological questions as well as with practical inquiries raised by listeners.

The recurrence of repression within China intensifies the urgency with which we must pursue the goal of covering the entire country with our broadcasts. To achieve this, Rev. Jimmy Lin, who directs our Chinese outreach, employs a network that includes Far East Broadcasting and Trans World Radio transmitters in Manila; on Saipan, Guam, and Cheju Island; and in Inchon, Korea. Letter response and on-site reports indicate that this network covers all of China's twenty-six provinces, a total population of 1.1 billion.

At present most of our follow-up work is carried on by a follow-up team in Hong Kong that attends to response for several broadcasters: skilled Alliance Radio staff members not only follow our instructions carefully but also express helpful initiatives as we respond to the changing situation in China. Using our guidelines, they answer letters on our behalf and supply listeners with our printed material, produced in Chicago and printed in Hong Kong. Currently this literature includes sermons, the Heidelberg Catechism, the bilingual *Today*, and other specialized pieces. We hope to continue to use Alliance Radio for this work in the years ahead but expect that whatever they do for us will be modified in 1997, when Hong Kong reverts to China. In the future we may be doing our follow-up from Singapore, Taiwan, or some other city in that region.

The approach of 1997, when Hong Kong will come under Communist rule, is increasing tension there. Currently we use the only commercial station in Hong Kong to reach that city and have observed an ever-increasing response. The people of Hong Kong are seeking guidance. We must maintain this local presence as long as possible.

With fears of greater repression in China itself and the deepening shadows in Hong Kong's future, the number of Chinese people continues to grow in North America, especially in Canada. We are now experimenting with a Sunday-morning Chinese-language release in Chicago and are in contact with a Chinese network that has outlets in several major North American cities. Several Christian Reformed Chinese pastors are cooperating with our Chinese department in reaching out to Chinese communities throughout North America.

Since this ministry began in the early 1970s, conditions in mainland China have swung pendulum-like from severe repression to greater freedom and back to repression. Today, contact with the mainland occurs under severe restrictions, and listener contact with us is presently carefully monitored by the government. Rev. Lin continues to evaluate these conditions; he was in China last March and will go there again this year.

F. Japanese-language ministries

This ministry, it is important to note, was turned over to us after it had enjoyed independent development under the direction of the Board of World Missions. Rev. Shijiro Ishii, of the Reformed Church of Japan, directs this outreach, using various men and women to produce sermons, Bible studies, and

specialized programs for homemakers. Programs are heard early in the morning on a local station which blankets the Kanto Plain, perhaps the most densely populated region on earth, where Tokyo and Yokohama are located; a station in Nagoya, which covers Chikoku Island; and throughout the entire country from Hokkaido Island to Southern Kyusho from a station on Cheju Island. A telephone ministry is also an important component of this ministry.

Rev. Ishii is assisted by one full-time staff member and three part-time workers along with volunteers. He not only carries on radio programming but also a network of listener contact that includes a special Bible camp each summer. In recent years this ministry was buffeted by financial problems caused by the relation of the dollar to the yen and had to be cut back somewhat. A more favorable monetary situation has made it possible to bring broadcasting up to previous levels.

It is important to develop ever stronger relationships between this program and the Reformed Church in Japan. We are gratified by progress in this regard and have every reason to expect that it will continue.

Response to the programs continues to be impressive, and the telephone ministry enhances the ability of our office to establish close ties with listeners. As we maintain this outreach, we do so in a climate of resistance to the Christian gospel. The hardness of the cultural soil, far from discouraging us, is an incentive to make every provision for the continuation of this mission.

G. Portuguese-language ministries

Over the last several years, this ministry has expanded significantly under the leadership of Rev. Celsino Gama, who has broadened the outreach to Angola, Mozambique, and Portugal. In addition to radio, this ministry now features a strong television component, and literature offerings have been created to support the broadcasts. A telephone ministry, which exists by virtue of an advantageous arrangement with the telephone company, attracts more than 400,000 callers each month.

Growth potential for this ministry is nearly unlimited because of several factors which distinguish the Brazilian broadcasting situation and because of the relationship which exists between our office in Campinas, the broadcast, and the Presbyterian Church of Brazil. Its growth will be determined by the amount of money we are able to allocate to it in light of our total budget obligations. Though we monitor its progress and participate in its planning, the direction of this ministry rests to a large degree with the Brazilian staff and the Presbyterian Church there.

H. Indonesian-language ministries

Our Indonesian programs are heard over thirty-four Indonesian stations which cover most of the major population areas of this vast island country, the fifth largest in the world. Seventeen of these stations, for example, are on Java, five in the Jakarta region. Coverage of the entire nation is achieved through four international stations, three of which are shortwave.

Dr. Junus Atmarumeksa, director of Indonesian-language ministries, has also given his own church a vision for reaching the nation. Significant adjustments in church structure have enabled this broadcast ministry to become an important part of his church's life. In February, Dr. Atmarumeksa was in-

ducted as director of the Joint Communication Institute of two of the synods of his denomination—a goal already discussed in seminal form in 1969 and now finally achieved. The impressive ceremony that marked his induction into this work indicates the importance and esteem the church attaches to this outreach.

This ministry also features a bookstore outreach and the growing influence of *Wasiat*, the Indonesian version of *Today*. The quarters that house this work were upgraded when Dr. Atmarumeksa and his staff of four moved into a new building, which contains, in addition to good studios, adequate space for office work and follow-up.

Our Indonesian-language outreach faces constant pressure from the Muslim majority. The Indonesian Muslim community, the largest in the world, is also the most benign in that it allows religious pluralism. However, those who convert from Islam to Christianity are persecuted. Our minister must spend time counseling and helping converts who experience discrimination and unemployment. Recent events indicate that the Christian community must expect stiffening opposition. This will require our radio minister to exercise extraordinary wisdom, patience, and courage.

I. Russian-language ministries

The Russian version of "The Back to God Hour," "Vozvrashcheniye k Bogu," developed its listening audience during the early 1980s, at a time when many Russian Christians were still in labor camps. Mr. Mikhail Morgulis, a well-known literary figure in the former Soviet Union, is an especially talented speaker. His intimate knowledge of his homeland provides the program with unmistakable authenticity and has made it very acceptable.

From the beginning, response to the broadcast has been good; now it is apparently quite phenomenal. During the last two months, Morgulis has been producing a video version of "Vozvrashcheniye k Bogu" and has signed a contract which allows us to televise this program twice a month over Soviet television. The most recent events in what is now the Commonwealth of Independent States have not affected this contract, and the basic Soviet radio and television networks still cover what was formerly the Soviet Union.

Mr. Eugene Grosman has supervised the translation of two books designed to reach Russian intellectuals. The first of these has become a virtual best seller in Russia and the other former Soviet republics. It is printed in Russia; one printer continues to print it at no cost to us. Grosman, recognized as a careful translator whose standards for book production are high, is now supervising the translation of Calvin's *Institutes* into Russian. Just underway, this project will take some years to complete.

Our Russian team—Alex Leonovich, who supervises the translation of the messages from English to Russian and who has been broadcasting to Russia for forty-six years, Morgulis, and Grosman—are enthusiastic about the Reformed faith. Grosman urges us to begin a Christian Reformed Church in his homeland. Moreover, they are in continual contact with other evangelicals working in the country.

Morgulis has high-level contacts in government; some of this comes from his being well known as a literary figure. The recent visit to our studios of Dr. Vladimir Zots, an adviser on culture and religion to former President Gorbachev and now a part of the Yeltsin government, is a case in point. Dr.

Zots had been Morgulis's professor at the University of Kiev in the 1970s and was astounded to meet his former student again in Moscow recently and to discover that he is a Christian. When they were together in our office, his admiration of Morgulis was evident.

Through Morgulis, who worked with Dr. Zots and Konstantin Lubenchenko, the president of the former Supreme Soviet, a group of nineteen evangelical Christians was invited to meet with government agencies and officials at the end of October and the beginning of November 1991. This trip has been well publicized and is the subject of a book by Philip Yancey, *Praying with the KGB*. The group, comprised of leaders of organizations working in the Commonwealth, identified itself by the name "Project Christian Bridge," and since the trip, Christian Bridge has been established with Morgulis as director. "The Back to God Hour" is represented on its governing board and will use its services to produce our programs. In addition, we expect to take full advantage of the contacts made by our organization and others in order to maximize the effectiveness of the Reformed outreach in the Commonwealth of Independent States.

Current political, economic, and social conditions in the CIS provide us with unprecedented opportunity for the communication of the Reformed world and life view and for the establishment of Reformed institutions. At the conclusion of this report, we will ask our denomination to mobilize a broad range of its resources in order to take full advantage of this uncommon opportunity.

III. Administration

The administrative division of our organization is challenged by continually changing economic conditions in North America and the countries we serve, by pressure to maintain and if possible increase our program distribution and offerings, and by the need to keep production standards at state-of-the-art levels. Mr. David Vander Ploeg, our executive director, and Mr. Terry Greenfield, our operations manager, work with a staff which is not only enthusiastic and dedicated but also willing to take on a wide range of job assignments. We have a versatile work force in Palos Heights, Dominica, Japan, Indonesia, and Brazil, and we wish to take this occasion to express our deepest appreciation to each of them. Special appreciation, too, goes to those who work with us in a volunteer capacity: they number well over 250.

Our administration is concerned to ensure adequate finances for this growing and complex operation. Since nearly 50 percent of our income comes from quota, this element of our denominational life must be strengthened. This can occur if our membership has a clearer understanding of the causes for which these monies are given. For us, support from this ongoing and regular giving of our churches distinguishes our operation and enables us to carry out our work without asking for funds over the air.

But, of course, we do request funds. We must. Three nonquota sources provide somewhat more than half of our income. Mr. Simon Koning of RACOM now directs a service which permits us to have closer contact with local churches and evangelism committees. If a church is not supporting one of our ministries and would like to, Mr. Koning will help with arrangements for doing so. Moreover, we encourage churches outside our denomination who are interested in the proclamation of the historic Christian faith to join

us in our mission. Many already have. Anyone who knows of such churches should encourage them to become part of our team.

We appreciate the continued opportunity we have to contact our people directly through mailings. While we recognize that sometimes mailings from charitable organizations can be irritating, any cutback on this approach for us would result in a significant drop in income. Individual mailings often return in excess of \$100,000. We also use these mailings to keep our supporters current on what is happening in our organization. We are grateful that many give each month; on the other hand, those who give less often use our mailings for information regarding our work.

We lack precise instruments for measuring the support we receive from gifts sent by viewers and listeners who are not members of our churches. But there are indications that this number is gradually increasing, though we do not solicit funds over the air. We also receive some revenue from our publications.

Our ongoing operation is carefully monitored so that we know at every point throughout the year the ratio of income to expenses. We are praying that revenues will increase significantly because of the world's need to hear the historic Christian faith as we are privileged to proclaim it. Managed as we are, increased revenues result directly in increased outreach and contact. Our programs have been produced, and our administrative and support systems are in place. Added dollars mean added outlets and added listeners and viewers.

In response to the directive that we report the salaries paid our executive personnel, we provide the following data (the compensation quartile includes the salary plus housing allowances):

Job level	Number of positions	Compensation quartile
7	1	3rd
7	1	4th
5	2	3rd
5	2	2nd

Our organization could not carry out its mission without the services of ADMARK, our advertising agency, which provides a wide range of services at low cost. Nor could we carry on our work without the unusually dedicated support of RACOM Associates, Inc., an organization comprised of volunteers who have assumed the responsibility for public relations and fund-raising for us. Mr. Jerry Jonker, its president, has inspired a host of men and women in Canada and the United States. Mr. Jack Thalen is well known in Canada as the RACOM representative there. Mr. Simon Koning, mentioned above, is now strengthening RACOM's ability to relate directly to the churches. RACOM, through its subsidiary, RACOM International, also owns and manages our Dominica station, Voice of Life; Ralph and Celia Dik recently completed a year of outstanding service as the managers of that station.

We are profoundly grateful to the Christian Reformed Church for its supervision and support of this worldwide broadcast ministry dedicated to the proclamation of the historic Christian faith via radio and television. We view

our work as an activity which, among other things, provides our fellow citizens in North America with assurances that we are a church committed to the Scriptures and the Reformed confessions; the strong support of this ministry attests to the ongoing commitment of our denomination to the truths that have given our church its strength. We continue to represent our church proudly and enthusiastically, but we implore all to remember that our denominational conduct at this critical stage in our history can quickly destroy what has been carefully built up through Christ's presence among us.

The opportunities before the Christian Reformed Church have never been greater. The enemy delights in our failure to transcend differences among ourselves. What can help us? The answer is clear—steadfast obedience to Scriptures; earnest prayer to Christ, the King of the church; and fervent interest in the Reformed faith. Many within our church are praying earnestly that God will bring us through our current unrest to new levels of joyful service. We know he hears these prayers, and he will answer.

Serious issues confront us. And an extremely serious problem for "The Back to God Hour" as a representative of the CRC is the way we treat each other in our denomination; this has generated negative publicity in the secular press, which has adversely affected our mission. But we are bound together by our Savior and by what we often call "the historic Christian faith." We also share a commitment to know our age and to relate to it meaningfully. Christ is moving mightily in our world just now, and the question is whether or not we as a denomination are going to be a part of his marvelous action. It is a joy to be involved in his great work. May God continue to give us this joy.

IV. Recommendations

A. That Dr. Calvin P. Van Reken (board president), Dr. Joel Nederhood (director of ministries), and Mr. David Vander Ploeg (executive director) be given the privilege of the floor when Back to God Hour matters are discussed.

B. That Rev. Jimmy Lin be permitted to address synod on behalf of the Back to God Hour.

C. That, in light of the changes in eastern Europe and the former Soviet Union, the Christian Reformed Church concentrate a significant proportion of its human, institutional, and financial resources in that part of the world, especially in those nations that now make up the Commonwealth of Independent States (CIS), with a view to establishing Reformed churches and other institutions in that region.

Grounds:

1. Our more than ten-year broadcasting presence in the CIS has created a climate of acceptance and trust for our church.
2. The region has nations which have not benefited from the Reformation and appear from responses we have received to be open to the Reformed faith.
3. The Reformed world and life view is able to provide those nations with concepts that can fill the vacuum left by the demise of Communism.

4. Response to "Vozvrashcheniye k Bogu" can provide us with contacts that can be used in this work.

D. That the Christian Reformed Church use its good offices in working with North American and other governments, the NAE, and any other appropriate agency in order to foster religious liberty throughout the world.

Grounds:

1. Aggressive non-Christian religions and ideologies threaten the free proclamation of the gospel in a growing number of regions.
2. It is essential that religious liberty be defined as involving more than freedom of worship in the narrow sense; it must involve freedom to evangelize and to embrace the religion of one's choice and the right to establish religious institutions of learning and mercy.
3. North American governments show no concern about this problem and need to be impressed with its seriousness.

E. That synod elect one in each of the following pairs of nominations for board membership for three-year terms:

Chicago Area (replacing Dr. Calvin Van Reken)

Mr. James Piekarczyk is a civil engineer from Momence, Illinois. He is the treasurer of Momence CRC, serving his second term as deacon, and a former board member on the Unity Christian School board of education.

Mr. George Vander Werken is senior vice president of Highland Bank, Highland, Indiana. He is a member of Second CRC of Highland, formerly a deacon, and on the boards of Highland Christian School, Pine Rest, and Illiana Foundation.

Alberta (replacing Mr. George Visser)

Rev. Peter Nicolai is pastor of Immanuel CRC, Calgary, Alberta.

Rev. Henry Vander Beek is pastor of First CRC, Edmonton, Alberta.

Ontario (replacing Rev. Jerry Hoytema)

Rev. Cecil Van Niejenhuis is pastor of First CRC, Kitchener, Ontario.

Rev. William Veenstra is pastor of Clarkson CRC, Mississauga, Ontario.

F. That the proposed budget for 1992-1993 be approved, that a quota of \$70.00 be adopted for the Back to God Hour ministries, and that a quota of \$26.00 be adopted for CRC-TV ministries.

G. That synod recommend the Back to God Hour for one or more offerings for above-quota needs.

H. That synod recommend CRC-TV for one or more offerings for above-quota needs.

Back to God Hour Board

Joel Nederhood, director of ministries

David Vander Ploeg, executive director

CALVIN COLLEGE

I. Introduction

At its regular board meeting on February 13-14, 1992, the Calvin College Board of Trustees met on campus to consider reports and recommendations from President Diekema, Vice President for Administration and Finance William Boer, and the board's four standing committees. Rev. John Witvliet, chairman, guided the board in analyzing reports on the life of the college and in reaching decisions on a variety of recommendations set before it. The twenty-three-member board listened to interviews with professors being reviewed for tenure, worshiped with students and staff in the new chapel, participated in a joint faculty-board conference, and heard reports on the Comprehensive Campaign, which is about to begin. God's Spirit led us all to frank discussion, good listening, and a demonstrated unity.

II. Board-faculty conference

The board-faculty conference featured a talk by Mr. Steven Garber, a faculty member with the American Studies Program of the Christian College Coalition. In his talk he challenged the faculty and college as an institution to lead students to see that knowledge without action is dead knowledge, that the biblical view of knowing entails responsibility, that faith without doing justice is not faith at all. A faculty member and a board member responded to Mr. Garber's address, which provoked good questions about how the college could better accomplish this kind of knowing.

III. Action taken by board

A. *De Wit Manor*

In another significant action, the board approved a resolution to name the Manor House the "De Wit Manor" in honor of Henry De Wit, the vice president of business and finance at Calvin College and Seminary for thirty-two years. Henry was instrumental in the purchase of the Knollcrest estate in 1956 and led the enormous task of moving the entire college and seminary from the Franklin Street campus to the Knollcrest site. When he left his position in 1987, the two institutions owned a virtually debt-free physical plant. Henry was the trusted mentor, guide, and friend to hundreds of Calvin employees. During the board meeting, the chairmen of the college and seminary boards brought a signed resolution, approved by both boards, to Henry De Wit at Butterworth Hospital, where he is recovering from serious back surgery to repair the damage of cancer.

B. *Campaign*

President Diekema presented "The Campaign for Calvin College: Endowing a Future of Faith and Learning." The board approved the \$35 million

campaign and the allocation of collected funds for a variety of college needs: \$13 million to build an endowment for students, much of it earmarked for middle-income students caught in the financial crunch of rising tuition; \$8.5 million for endowing faculty development; \$4.5 million for developing facilities and equipment at the college, including adding a floor to the library and upgrading science and computer equipment; and \$10 million to support the operating expenses of the college.

C. *Appointments and reappointments*

After interviews with each professor, the board appointed Dr. Edward Miller as a Visiting Professor of Spanish for one year and granted tenure to the following professors:

1. Greg H. Afman as Professor of Physical Education,
2. Patricia Vanden Berg Blom as Professor of Communication Arts and Sciences,
3. James A. Clark as Professor of Geology,
4. Donald R. Hettinga as Professor of English, and
5. Stephen J. Wykstra as Professor of Philosophy.

The board also ratified regular two-year appointments or reappointments to twenty-one faculty or staff, twelve sabbatical leaves of absence, five other leaves of absence, and seven Calvin Research Fellowships. In addition, the board approved particular staff openings, the discontinuation of the forestry and the natural resources professional programs, and the continuation of the Semester in Britain program and the Entrada program.

D. *Procedures for dealing with charges of professional incompetence and unorthodoxy*

In other matters, the board approved procedures for dealing with allegations of professional incompetence and another set of procedures for cases in which the board receives allegations of confessional unorthodoxy against faculty members.

E. *Gender Concerns Task Force*

After considering a special report from the Gender Concerns Task Force, the board adopted the report's three goals:

1. The college must have an equitable gender balance in faculty, administration, and staff.
2. The faculty must teach and advise in such a way as to effectively develop both women and men.
3. The college must provide a work environment that recognizes and supports the varying needs of employees in balancing work and family responsibility.

F. Board membership

1. Criteria for board members

Continuing its work of recommending nominations for board members on the new Calvin College Board, this transition board approved the following criteria for membership on the Board of Trustees:

A board member must

- a. Be a professing member in good standing of a church body within the Presbyterian and Reformed confessional tradition of Christianity;
- b. Embrace the mission of the college as that is authorized by the synod of the Christian Reformed Church;
- c. Bear witness to a vocation of service within God's kingdom; and
- d. Pledge to provide Calvin College with her/his excellence in gifts of service.

2. Regional elections

The board approved a slate of nominees for regional classically elected trustees and sent these names to all the classes that have to conduct an election for an open slot in a particular region. Delegates to the spring meetings of these classes will vote between the two nominees; the one receiving the higher number of votes in the region will be recommended to synod as a trustee, and the second person will serve as the alternate. The Board Development Committee continued its work on recommending at-large trustees for the board who meet the approved criteria and who will help the board achieve some variety in ethnic background, gender, clergy/laity balance, geographic representation, and gifts and expertise.

G. Finances

The board set the tuition for full-time students for 1992-1993 at \$8,630, an increase of \$530 (6.5 percent) over this current year. It also approved a 5.1 percent increase in the room and board cost to \$3,520 for 1992-1993. The board approved a request for a 6 percent quota increase, \$3.26 above the current per family rate of \$54.34, to \$57.60. All of these increases came after the administration and staff had already cut \$1.8 million from the current budget in anticipation of a student enrollment in 1992-1993 of approximately 3,850, the decrease caused largely by a demographic trough that ends next year. The percentage of CRC 18-year-olds attending Calvin College has stayed relatively consistent over the past ten years. The board complimented the administration for the care and sensitivity it showed to those whose jobs at Calvin ended with layoffs.

The Committee on External Relations recommended ways for the board to communicate with the classes (including the sending of this report to classes) and discussed the issue of denominational grants, requests from classes for personal visits by trustees, and admissions standards for the college. Vice President Harkema reported that next year's freshman class will likely be larger than this year's.

Throughout the board meetings, the trustees told anecdotes about their visits to classrooms on campus and about being thrilled with the Reformed Christian perspective pervading the teaching. They told of students from

various areas of the continent who spoke to them about the guidance of faculty through class devotionals and out-of-class counsel and of parents who expressed their enthusiasm over the shaping of a Christian vision for the kingdom that their children had received at Calvin College. The board left the campus anticipating meeting again on May 12-14, 1992, with an agenda of recommendations and reports to help guide the church's college into the next century.

IV. Recommendations

The Board of Trustees makes the following recommendations:

A. Academic matters

That synod approve the following:

1. Faculty reappointments with tenure (italics indicate promotion to that rank)
 - a. Gregg H. Afman, M.A., Ed.D., *Professor of Physical Education*
 - b. Patricia Vanden Berg Blom, M.A., Ph.D., *Professor of Communication Arts and Sciences*
 - c. James A. Clark, M.A. Ph.D., *Professor of Geology*
 - d. Donald R. Hettinga, M.A., Ph.D., *Professor of English*
 - e. Stephen J. Wykstra, M.A., Ph.D., *Professor of Philosophy*
2. Appointments
 - a. Francene L. Lewis, M.A.L.S., *Catalog Librarian, for two years (with faculty status)*
 - b. Edward Miller, M.A., Ph.D., *Visiting Professor of Spanish for one year*

B. Financial matters

That synod approve a 6 percent increase, or \$3.26, in the family quota for 1993, from \$54.34 to \$57.60.

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

CALVIN THEOLOGICAL SEMINARY

I. Introduction

The board reports on a year of significant transition, promising beginnings, several unusual problems, and intensive but enthusiastic participation of the board in the life of one of North America's finest seminaries. We count it a privilege to serve as your trustees and are prepared to represent the seminary to any churches or classes in our regions who call on us.

II. The Board of Trustees

A. Governance

The board has spent considerable time organizing itself as a separate entity from the college board. A final meeting of the joint executive committee in July and the first seminary executive-committee meeting in August facilitated the transition approved by last year's synod. The board chairman and the seminary president were successful in procuring two grants in "board development" from the Lilly Endowment, Inc., which have enabled this transition to become a creative, exciting process. Articles of incorporation have been filed and acknowledged by the State of Michigan; approval is expected before June. Application has been made for separate tax-free status with Revenue Canada and the IRS. Agreements with the college on shared or joint services have been drafted. In cooperation with the office of the general secretary, the new system of nominating and selecting trustees approved by Synod 1991 was implemented last fall. Because the seminary board was not at full strength, the executive committee requested SIC to appoint six experienced former trustees to one-year interim terms (through August 1992) to help guide the board through this formative year. Appointed were Dr. Harry Holwerda, Rev. Jerry Hoytema, Rev. John Medendorp, Rev. Henry Van Wyk, Dr. William Venema, and Rev. John Zantingh. When the trustee and alternate of the Central U.S. region (subgroup III) both accepted calls, SIC appointed Dr. Stanley Konynenbelt to fill the unexpired term.

B. November meeting (see Recommendation VI, B)

Using a \$5,000 Lilly project grant to subsidize an organizational meeting, the board was constituted. Trustees discussed trusteeship extensively and identified dimensions of a "wider view" of their responsibilities. The board reviewed the board handbook section by section and suggested revisions. Part of the grant was used to produce a revised handbook between the November and February meetings.

To assure even turnover on the board from year to year, the board specified that five regional and one at-large nomination be for two-year terms (1992-1994) and that seven nominations (four regional and two at-

large) be for the normal three-year terms (1992-1995). It approved procedures for preparing board nominations and authorized this important work.

Changes in the bylaws were approved and are presented as recommendations to synod.

A report of this meeting was mailed to the clerks of all classes for distribution to councils and consideration at classis meetings.

The board consists of nineteen members—twelve ordained and seven unordained, eighteen men and one woman. The following board officers were chosen in November:

Chairman	Rev. Allen Petroelje
Vice chairman	Dr. Harry Holwerda
Secretary	Rev. Calvin Compagner
Assistant secretary	Mr. Hank Hultink
Treasurer	Mr. William Boer (appointed)

C. February meeting

Meeting on February 13-15, the board conducted regular business and gave provisional approval to a revised handbook. The first annual board-faculty dinner and program were held. A board-development proposal and a proposal for faculty-scholarship development were discussed.

The meeting had its sobering moments over issues with which it dealt carefully and fully. The board noted that text assignments and candidacy applications were refused to three persons who do not meet synod's qualifications. It did not sustain the appeal of a woman student that this decision in her case be reversed. It terminated an intern for cause from the internship program and from the Special Program for Ministerial Candidacy. It found that another student's appeal from a November advisory decision had no basis since the administration had not taken action in his situation. Since Rev. Steven Schlissel neither withdrew and publicly apologized for his repeated public allegations of heresy and unfitness of the seminary faculty nor agreed to process these allegations in the proper ecclesiastical manner, the board sent a letter to his council and to Classis Hudson urging them to proceed with ecclesiastical discipline against this brother. A copy was sent to the councils of all our professors with a request that they consider appropriate action to defend the good names of our faculty members who are their associate pastors. The board carefully reviewed an attack on the personal integrity of our seminary president initiated by Rev. Schlissel, engaged in a moving time of prayer on this matter, expressed its full confidence in the integrity of the president, and empowered the executive committee to defend him if necessary. The board grieves over the turmoil among some in our churches, its effect on the students and the staff, and its detraction from the outstanding service given by Calvin Theological Seminary to our Lord and to his kingdom.

A report of this meeting was mailed to the clerks of all classes for consideration at classis meetings and to all councils for their review. By action the board decided to send all councils a report following each board meeting.

D. Nominations (see Recommendation VI, C)

The board reviewed suggested nominees for regional trustees, prepared nominations, and submitted these to the general secretary for classical elec-

tions at the spring meetings (March and May) of classes in regions where trustees are retiring from the board.

The board reviewed names and prepared the following at-large nominations. Synod is asked to vote for one name in each pair; the person not elected will serve as alternate.

1. At-large nomination, three-year term

Mr. Jay Van Andel, from Grand Rapids, Michigan, is chairman of the board of Amway Corporation; he is a member of LaGrave Avenue CRC.

Mr. Robert Vermeer, from Pella, Iowa, is chairman of the board of Vermeer Manufacturing. He is a member of Faith CRC.

2. At-large nomination, two-year term

Mr. Ted Greidanus, from Visalia, California, is owner and president of Calftch. He is a member of First CRC of Visalia.

Mr. Mark Muller, from Grand Rapids, Michigan, is president of Ben Muller Realty. He is a member of Calvin CRC.

3. At-large nomination, three-year term

Mr. Loren Dykstra, from Elmhurst, Illinois, is retired. He is a member of Elmhurst CRC.

Mr. Gordon Quist, from Grand Haven, Michigan, is a lawyer. He is a member of Second CRC of Grand Haven.

III. Faculty and staff

A. *Appointment of Mr. Jeffrey Weima (see Recommendation VI, D and E)*

After a careful, extensive search that included many suggestions from our churches, the faculty submitted the names of Dr. Paul Bremer and Mr. Jeffrey Weima as a nomination of two for the opening in New Testament. Following successful interviews with both candidates, the board by ballot appointed Mr. Weima as assistant professor of New Testament. Because Mr. Weima was declared a ministerial candidate by Synod 1991, the board also brings a procedural recommendation concerning his call and ordination.

Mr. Weima, who is a graduate student in Toronto, will receive his Ph.D. degree this spring. He has been teaching part-time for four years at Redeemer College while concurrently serving various Christian Reformed congregations. He was highly recommended by a large number of our Ontario churches.

An interview by synod will be scheduled on Friday, June 12. Delegates will receive a statement of faith and a resume after they arrive at synod.

B. *Dr. Ronald Feenstra's eligibility for a call (see Recommendation VI, F)*

Since he was appointed by the board and synod in 1991, Dr. Ronald Feenstra has been led to the conviction that he should be called and ordained for his teaching responsibilities at the seminary. Dr. Feenstra is a graduate of Calvin Seminary (M.Div.) and Yale University (Ph.D.). A resume will be circulated to members of the advisory committee on educational matters.

C. *Reappointments (see Recommendation VI, G)*

Six faculty members were reappointed: Dr. John Bolt, Dr. John Cooper, Dr. Robert De Vries, Mr. Paul Fields, Dr. Roger Greenway, and Dr. Sidney

Greidanus. In the cases of professors Bolt, De Vries, and Greidanus, the board recommends reappointment with a promotion in rank from associate to full professor. In the case of Dr. Cooper, with whom the board conducted a most gratifying interview, the reappointment is with tenure.

D. Cause for thanksgiving

In his February report to the board, President De Jong noted that Synod 1992 will complete an eight-year transition in the seminary faculty. Moved, the board asked that his reflections on this important milestone be shared with synod:

We would be remiss if we did not pause at this point to thank our God for the years of faithful service given by the faculty that have retired in the last eight years. Similarly, we have occasion to celebrate the wonderful provision he has made for their successors. These are men of great ability and promise; the church can take heart in these troubled times because its seminary faculty have been appointed discerningly, with full involvement of the congregations, with synodical enthusiasm and approbation, and without significant dissent either on the faculty or in the denomination. Given the history of the Christian Reformed Church and seminary appointments, this is a remarkable manifestation of God's kindness. We thank him and praise him for what he has done.

The board is especially grateful to report that there exist among our faculty members a spiritual closeness and a friendship in their common commitment to the Lord and the Reformed faith. This mutual respect, trust, and cooperation contribute to a wholesome atmosphere that fosters good learning.

E. Deaths

The board notes that emeritus Professor Marten Woudstra was taken to glory in early October and long-time adjunct professor of preaching Dr. Melvin Berghuis, in early February.

IV. Academic policies and programs

A full, interesting slate of courses for the Ph.D. program was approved. This program will commence in September; it will be funded by endowment earnings rather than by quotas or other gift income.

The board calls to synod's attention that it has adopted a provisional budget which curtails by more than a third the synodically approved programs in ethnic-minority education. The quota-revenue picture required this action.

The board decided to require of all students seeking licensure a written statement on their commitment to the CRC and its ministries; this will become part of their licensure application and renewal process.

The board also approved modifications in the program for students at other seminaries, requiring them to do their residency at Calvin Seminary before their year of internship, to annually renew licensure after field-work reviews have been completed, and to schedule these reviews, normally on the Calvin campus. These decisions enhance the effectiveness of this program in preparing candidates for ministry in the CRC.

V. Financial matters

A. Building addition

Construction on an addition to the seminary building began in September. This \$400,000 project, which includes some remodeling of the present structure, is part of the current financial campaign. In its entirety the addition is a gift to the church from Mr. and Mrs. William De Witt of Borculo, Michigan, and Mr. and Mrs. Jay Van Anel of Grand Rapids, Michigan. The board thanks God for their vision and generosity in making this strategic gift.

B. Quota giving (see Recommendation VI, H)

The board devoted considerable time to discussion of the operating budget of the seminary. Quota giving is lagging significantly, and the gap between what synod approved and what the churches contributed could exceed \$300,000 in fiscal 1991-1992, completely depleting the seminary's reserve fund. Studies have been done. Reasons were explored. Faculty members have presented the problem at classis meetings. The board included financial leaders of the denomination in its discussion. The seminary president presented the situation to synod in 1991. But the fact is, our churches are not contributing to the operation of the seminary the quotas approved by synod. Deficits in budgeted quota receipts of \$135,000 and \$180,000 were incurred in each of the previous two years; this year's deficit in budgeted quota receipts could be double that of last year.

Given these realities, the board unanimously approved the following report of its ad hoc committee to deal with this problem.

Background

The seminary quota has eroded at an accelerating rate since 1988 as follows:

1988	84.49%
1989	76.91%
1990	71.62%
1991	56% (through 2/15/92)

Due to this sharp decrease, Calvin Theological Seminary quota receipts are \$150,000 below the previous year midway through the 1991-1992 fiscal year. This is 6 percent of the seminary budget. The board anticipates at this rate of decline a deficit of more than \$300,000 for fiscal 1991-1992. This deficit will virtually wipe out the seminary's reserve fund.

This pattern has forced the seminary to reduce the proposed 1992-1993 operating budget by \$161,000, which is only half the anticipated shortfall for the current fiscal year. Deeper cuts will involve mainline programs, which could put the seminary's accreditation in jeopardy.

The board will continue to examine additional sources of funding, including

- increased tuition, perhaps funded by local congregations and classes as tuition surcharges;
- other-than-quota gifts;
- intensified appeals to our churches.

The irony of the present situation is that if all congregations were giving 100 percent of their quotas, this year's seminary quota could be reduced from \$37 to \$26 per family.

In the light of this situation, the board of trustees urgently recommends that synod adopt the following resolution.

Resolution

Synod alerts the denomination to our seminary's financial need and places the Calvin Theological Seminary quota as the highest priority among

denominational quotas for at least the three-year period of 1993, 1994, and 1995.

Grounds:

1. Lord's Day 38, Heidelberg Catechism:

Question: "What is God's will for you in the fourth commandment?"

Answer: "*First, that the gospel ministry and education for it be maintained, and that, especially on the festive day of rest, I regularly attend the assembly of God's people to learn what God's Word teaches, to participate in the sacraments, to pray to God publicly, and to bring Christian offerings for the poor.*

"*Second, that every day of my life I rest from my evil ways, let the Lord work in me through His Spirit, and so begin already in this life the eternal Sabbath.*" [italics added]

2. The centrality of Calvin Theological Seminary to the entire denomination. It is vital for preparing ministers for our congregations and leaders for other agencies.
3. Synodically mandated programs such as youth-ministry training programs and off-campus ethnic-minority programs cannot be sustained or implemented under these circumstances.
4. Unless this priority is established, the continuing deficit in quota giving will force the board to release faculty and curtail core programs on such a scale that it will seriously damage the school's ability to prepare ministers for our churches.

C. *Quota request (see Recommendation VI, I)*

The board recommends a 6.2 percent (\$2.20 per family) increase in quota for 1993, plus continuation of the \$1.50 per family for roof replacement, for a total quota of \$39.20, or a 5.9 percent total increase.

D. *Appeal to the churches*

The board decided to send a letter of appeal from the seminary board to all families in the Christian Reformed Church highlighting the many positive developments at the seminary, noting the present financial situation, and asking for their prayers and, if possible, their gifts. The intention is that this appeal be made this spring.

VI. Recommendations

A. That Rev. Allen Petroelje, chairman of the board, and Rev. Calvin Compagner, secretary of the board, be given privilege of the floor when seminary matters are discussed.

B. That the following changes in the seminary bylaws be approved:

1. That paragraph 2 of section 2.12 be deleted. The paragraph reads,

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.

Ground: It is more efficient for the seminary board to function as a committee of the whole and through occasional ad hoc committees than with these permanent standing committees.

2. That the words "by other electronic transmissions" be substituted for "by telegram" in section 2.7.

Ground: The change allows the board to use a wide variety of cost-effective, contemporary forms of rapid communication.

3. That the words governing board meetings be changed from "in January and May of each year" to "in February and May of each year" (Article 2.5) and that the words governing executive-committee meetings be changed from "during September, November, and March" to "during September, November, January, and April" (Article 2.12).

Ground: These calendar revisions are more conducive to conducting board business.

- C. That one nominee from each pair be elected by synod to the seminary board and that the person not selected serve as the alternate trustee.

1. At-large, three-year term

Mr. Jay Van Andel

Mr. Robert Vermeer

2. At-large, two-year term

Mr. Ted Greidanus

Mr. Mark Muller

3. At-large, three-year term

Mr. Loren Dykstra

Mr. Gordon Quist

- D. That Mr. Jeffrey Weima be appointed as assistant professor of New Testament for three years (1992-1995).

- E. That the church in the Grand Rapids area where Mr. Weima and his family take membership issue him a call as associate pastor to teach at Calvin Theological Seminary.

Grounds:

1. Mr. Weima testifies to the Spirit's leading that he seek ordination as a minister of the Word.
2. This is standard synodical procedure in the case of seminary faculty appointments when the appointee is not yet an ordained minister of the Word but has met the academic qualifications for ordained ministry.
3. In our tradition the theological professor has historically been regarded as a specialized form of the minister of the Word.
4. Ordination will be mutually beneficial for the appointee and the churches, whose appointee he is.

- F. That synod declare Dr. Ronald Feenstra, appointee to the seminary faculty by Synod 1991, eligible for a call and that the church in the Grand Rapids area where his family takes membership issue him a call as associate pastor to teach at Calvin Theological Seminary.

Grounds:

1. Dr. Feenstra testifies to the Spirit's leading that he seek ordination as a minister of the Word.
 2. This is standard synodical procedure in the case of seminary faculty appointments when the appointee is not yet an ordained minister of the Word but has met the academic qualifications for ordained ministry.
 3. In our tradition the theological professor has historically been regarded as a specialized form of the minister of the Word.
 4. Ordination will be mutually beneficial for the appointee and the churches, whose appointee he is.
- G. That the following reappointments be ratified (*italics indicate a promotion in rank*):
1. Dr. John Bolt as *Professor of Systematic Theology* for two years (1992-1994).
 2. Dr. John W. Cooper as *Professor of Philosophical Theology with permanent tenure*.
 3. Dr. Robert C. De Vries as *Professor of Church Education* for two years (1992-1994).
 4. Mr. Paul Fields as *theological librarian (two-thirds time) and curator of the H. Henry Meeter Center (one-third time)* for two years (1992-1994).
 5. Dr. Roger S. Greenway as *Professor of World Missiology* for two years (1992-1994).
 6. Dr. Sidney Greidanus as *Professor of Preaching and Worship* for two years (1992-1994).
- H. That the following resolution and its grounds be adopted:

Resolution

Synod alerts the denomination to our seminary's financial need and places the Calvin Theological Seminary quota as the highest priority among denominational quotas for at least the three-year period of 1993, 1994, and 1995.

Grounds:

1. Lord's Day 38, Heidelberg Catechism:
Question: "What is God's will for you in the fourth commandment?"
Answer: "*First, that the gospel ministry and education for it be maintained, and that, especially on the festive day of rest, I regularly attend the assembly of God's people to learn what God's Word teaches, to participate in the sacraments, to pray to God publicly, and to bring Christian offerings for the poor.*"
"*Second, that every day of my life I rest from my evil ways, let the Lord work in me through His Spirit, and so begin already in this life the eternal Sabbath.*" [*italics added*]
2. The centrality of Calvin Theological Seminary to the entire denomination. It is vital for preparing ministers for our congregations and leaders for other agencies.
3. Synodically mandated programs such as youth-ministry training programs and off-campus ethnic-minority programs cannot be sustained or implemented under these circumstances.

4. Unless this priority is established, the continuing deficit in quota giving will force the board to release faculty and curtail core programs on such a scale that it will seriously damage the school's ability to prepare ministers for our churches.

I. The board recommends a 6.2 percent (\$2.20 per family) increase in quota for 1993, plus continuation of the \$1.50 per family for roof replacement, for a total quota of \$39.20, or a 5.9 percent total increase.

Calvin Theological Seminary
Board of Trustees
Calvin Compagner, secretary

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CRC PUBLICATIONS

I. Introduction

The following statement of mission was adopted by the CRC Publications Board in 1990:

The purpose of CRC Publications, 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.

In our ongoing attempts to accomplish this mission, we have again been involved in a number of activities this past year.

We serve an increasingly wide variety of people within our denomination and around the world. Illustrations of that trend include our support for the new Korean periodical, *Voice of the Reformed*, published by the Korean CRC churches; our decision to publish another year of the Friendship Series curriculum; and the translation and publication of the first Arabic-language book in a hundred years to take a Reformed approach to theology.

We also are continually developing plans and products to better serve the CRC and the many other denominations in North America that currently use our products. The development of the new LiFE curriculum and our extensive planning for youth curriculum illustrate that aspect of our work.

The Banner continues to receive praise from its readers and awards from its peers but also continues to lose subscribers. The last development probably reflects a number of trends in our denomination and in our society.

A variety of other new products and services illustrate the diversity of our publishing ministry: new devotionals and Bible studies for teens, study guides dealing with practical issues adults face, a new overview of the CRC for interested ethnic-minority people, and printing services for other organizations such as Grand Rapids Bible College and the Pregnancy Resource Center.

Through all this activity we remain committed to serving the church with quality products in a cost-effective manner. And we remain committed to finding out and publishing what the church needs and wants.

We present this report of our ministry'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.

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 1992 are as follows:

Rev. Howard D. Vanderwell, president
Rev. Jacob Eppinga, vice president
Ms. Lorna Van Gilst, secretary
Mr. James Meyer, treasurer

C. Representation at synod

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

For the board

Rev. Howard D. Vanderwell, president
Rev. Jacob Eppinga, vice president
Ms. Lorna Van Gilst, 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 the NRSV Review Committee

Rev. Wayne Brouwer and one other member of the committee

D. Nominations for at-large delegate

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, 1992, through August 31, 1995. This position should be filled by someone with expertise in business.

Mr. Luther Benton received his bachelor's degree in electrical engineering from the University of Illinois and his master's degree in business administration from Pace University in New York. Currently Mr. Benton is director of community ministries for Lawndale CRC, Chicago, Illinois. His job duties include developing a job-readiness and training program and supervising the administration of an after-school program. He is president of Lawndale Supermarket Inc. (a group focused on economic development for

Lawndale) and of Lawndale Jobs Foundation and is on the boards of the Mid-America Leadership Foundation and Trinity Christian College.

Mr. Colin Watson graduated from Union College in Schenectady, New York, with a bachelor's degree in mathematics. He received a master's degree in science and applied statistics from Union College. Currently Mr. Watson is employed at New York Telephone Company as vice president of customer relations, advertising, administration, and personnel. He has been with New York Telephone for nineteen years. He attends Madison Avenue CRC in Paterson, New Jersey, where he has served as a deacon. He is currently a board member of Jubilee Employment Service and is its primary job-skills trainer for the unemployed. Mr. Watson also served on the board of the Synodical Committee on Race Relations for a number of years.

E. Election of fraternal delegate

The board respectfully requests that synod appoint Rev. Roger Schmurr to a second three-year term as fraternal delegate to the CRC Publications Board representing the denominations of the North American Presbyterian and Reformed Council (NAPARC).

Ground: Rev. Schmurr is completing his first term and has been a valuable resource to the board and to staff during the past three years.

III. Administrative update

A. Long-range planning

The CRC Publications Board discussed in depth the second annual edition of the CRC Publications long-range plan that had been developed by staff. The board offered input to the staff in the various areas of CRC Publications' ministry. Next year's plan will reflect that input.

B. Relationships with other organizations

CRC Publications continues to be an active participant in the various discussions with other CRC agencies regarding topics such as combining administrative support services and interagency long-range planning. During the past year we have also worked with a number of other agencies in cooperatively publishing and/or distributing new products.

We have had several specific meetings with Home Missions staff in an effort to develop a more cooperative relationship. Our two executive committees met last December and worked on developing some common affirmations that can form the basis of future cooperative endeavors. Joint meetings of staff have also been held.

C. Size of CRC Publications Board

As requested by Synod 1991, the CRC Publications Board has begun a review of its size and composition. At the annual board meeting in February, an initial brainstorming discussion was held about this matter. The board then decided to appoint a task force which will examine the issue in greater depth during the next year.

IV. Program/policy information and recommendations

A. *The Banner*

1. Update

The *Banner* staff continues to receive much positive feedback regarding the overall quality of *The Banner*. Early in 1991, *The Banner* received an award from the Associated Church Press as the top denominational periodical in its category. The results of the subscriber survey that was completed during the past year also show that a large majority of subscribers feel that *The Banner* is an excellent (47 percent) or a good (36 percent) magazine.

On the other hand, the board and staff continue to be disheartened by the continuing decrease in the number of *Banner* subscribers—we lost over 3,000 subscribers during the past year. We think that among the reasons for the decline are the following: (1) decrease in denominational loyalty, (2) decline in the practice of reading, (3) divisions within the denomination, (4) decline in ethnic homogeneity, (5) the economy (the biggest loss has been in the Every Family Plan), and (6) the busy lives people lead today.

The Marketing Department continues to engage in a variety of efforts to increase subscriptions to *The Banner*. For example, last fall a copy of the October 28 issue was sent to every home in the CRC with an offer to subscribe. Also, a letter was sent to all church councils encouraging them to purchase a subscription for every member of the council. Last May, when we tested various options for subscribing to *The Banner*, we found it interesting to note that, of those who received the offer to subscribe at half price, only 3 percent accepted. This result shows that cost is not a major consideration for those who do not subscribe to *The Banner*.

One of Rev. Meyer's goals is to increase the interest of youth and young adults in *The Banner*. Thus a special young-adult issue (written almost exclusively by young adults) is published each year. This issue receives very positive response. The special Young Calvinist issue is also very well received. The staff attempts, therefore, to regularly include more articles by and about young adults.

The *Banner* staff continues to be committed to dealing with the "hot topics" (women in office, creation/evolution) in an evenhanded manner. In the board's judgment, it has generally succeeded in that effort.

The *Banner* office staff continues to be supported by seventeen news correspondents based throughout the U.S. and Canada. These people provide the very valuable service of keeping the CRC in touch with its increasingly diverse membership and with innovative church-ministry efforts.

2. *Banner* frequency

One of the questions asked in last year's survey of *Banner* subscribers was how frequently the subscribers wish *The Banner* to be published. The survey results indicate that a majority of subscribers feel that *The Banner* should be published less than once a week. Older readers are more likely to want it published weekly.

The board spent considerable time discussing this issue. It identified a

number of reasons for continuing to publish weekly (e.g., changing now would not be good for the denomination, given current instability; publishing biweekly would probably do little to decrease the subscription decline; publishing less than weekly would diminish the opportunity to deal with a variety of topics that appeal to a broad range of readers). On the other hand, a number of reasons were identified for publishing biweekly (e.g., the majority of subscribers prefer that; it would reduce the cost somewhat; the general trend in magazine publishing is to publish less frequently). After considerable discussion, the board decided to continue the current practice of publishing weekly.

3. Resignation of *Banner* editor

At its February meeting, Rev. Galen Meyer informed the board that he had applied for a teaching position at South Christian High School and that, if he is offered the position, he will accept it. Based on that information, the board passed the following motion:

That, if Galen Meyer does resign, the Board will accept his resignation with "great regret."

The board spent considerable time discussing a possible contingency plan regarding process and timing of a search for a new *Banner* editor, should that be necessary. A number of alternatives were considered.

As its contingency plan the board decided to appoint a search committee to find candidate(s) for a new editor, should that be necessary, and an Ad Hoc Task Force to develop a proposal for interim arrangements for covering the editor's responsibilities until a successor can be found (probably June 1993).

On February 25, Rev. Meyer received and accepted the offer to teach at South Christian High School. Therefore the contingency plan outlined above will be implemented.

B. Voice of the Reformed

This is the name given to the Korean periodical that was begun during the past year by the Korean community. Last year's synod agreed to help fund this periodical through a \$.50 quota allocation to CRC Publications.

The editor chosen for this periodical is Rev. Jae Youn Kim, pastor of Valley Korean CRC in Arleta, California. Rev. Kim is also chair of the Korean Publications Committee.

Among the purposes of this periodical are (1) to help the Korean CRC community become better informed about the CRC denomination, its history, ministries, doctrines, and church polity; (2) to stimulate a more proactive relationship between the larger CRC and the Korean CRC community by fostering involvement in the development of such a periodical; (3) to aid the Korean CRC churches in maintaining self-identity; and (4) to have a bridge, or transition, that will encourage Korean CRC members to become subscribers and contributors to *The Banner*.

At the time of the board meeting, the first issue of this new periodical was available. The board reviewed translations of two of the articles in the periodical.

The CRC Publications Board is again asking for a \$.50 quota to support this effort. CRC Publications has agreed to support this periodical for no more than seven years, on a decreasing basis.

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

1) Progress on new curriculum

Several years ago synod approved a proposal that CRC Publications develop and publish a new curriculum in addition to the BIBLE WAY curriculum. This new curriculum, while retaining the strengths of BIBLE WAY, would also include other emphases such as the following: continuously aiding church-school teachers to be models/facilitators/disciplers who nurture faith in those they teach; encouraging both teachers and students toward a deeper understanding of faith and its implications for their daily living; ensuring that the catechism/doctrinal content of the new curriculum is clearly delineated and made clearly discernible both in the teacher and student materials.

Our goal is that the new curriculum (called LiFE—Living in Faith Everyday) will be ready for the church-school year that starts in the fall of 1994. Up to this point, staff is making very good progress on meeting the development schedule that has been established.

Staff has received strong confirmation from a number of sources about the direction of the LiFE curriculum. Reactions from seminary students and faculty, other church educators, and pastors has been almost uniformly positive.

The Marketing Department is developing promotional plans for this curriculum; these include a semiannual newsletter ("Facts of LiFE"), presentations to conventions and conferences, a sample packet, and a promotional video. Sample lessons will be field tested during the coming year.

2) Gender language and imagery for God in the new curriculum

As plans moved forward for development of the new curriculum, it became clear that staff needed some guidelines to follow to help them determine what personal pronouns and images to use in speaking about God in the new curriculum. The board dealt with this issue last year and informed synod regarding the guidelines that had been developed.

The board reported the following guidelines to synod last year:

- 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 the 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.

At last year's synod, the synodical advisory committee spent considerable time on this matter. Its report said that

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.

(Acts of Synod 1991, p. 786)

The committee, however, was concerned about some of the language of the guidelines presented to synod. It identified some of its concerns and made a single recommendation (which was adopted):

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.

(Acts of Synod 1991, p. 786)

The ground given was that "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 (*Acts of Synod 1991, pp. 786-87*).

Since last year's synod, the editors involved in developing the LiFE curriculum met with several Calvin Theological Seminary professors and reviewed some communications from churches on this matter.

The executive committee in December and the board in February again discussed this matter at length. The board adopted revised guidelines and hereby reports them to synod as requested.

Guideline 1:

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.

Guideline 2:

Reflect the rich range of imagery Scripture uses in speaking of God.

Guideline 3:

In cases where gender descriptions or designations of God arise out of common English usage, prevalent social patterns, or traditional theological language rather than out of Scripture, take care not to offend readers needlessly by using inappropriate images and/or overusing masculine pronouns.

Guideline 4:

Always use language that fully reflects the personal nature of God the Father, God the Son, and God the Holy Spirit.

Guideline 1 is not altered in any way from last year. It should be noted that the NIV version of the Bible will be used in the LiFE curriculum.

Guideline 2 is the modification suggested by last year's synodical

advisory committee.

Guideline 3 is substantially reworded from last year to resolve some possible misunderstandings.

Guideline 4 is an additional practical statement which will help guide editorial decisions concerning use of masculine pronouns.

b. For junior high and high school students

The board approved a revised curriculum plan for youth at its February meeting. The plan reviews current offerings and suggests new ones in three categories: Bible studies, church and doctrine courses, and Christian-living materials. The significant directions contained in the revised plan are the continued development of new courses in Bible studies (the Prime Time series) and the development of a series of new offerings in practical Christian living.

During the past year several more offerings in the (renamed) Devotions for Today series were published as were revised editions of *Landmarks*, Year I, and *Reasons*, Book I; a study of apocalyptic teaching in the Bible (*Coming Attractions: A Preview of Christ's Return*); and two booklets in the Prime Time series.

The board also approved a new course for junior high students on human sexuality and dating.

c. For adults

During the past year two courses were completed in the Issues in Christian-Living series—*Dad's Dying* and *Call Me When You're 20!* Also, the short video-based study of Reformed teachings called *Basics for Believers* was completed. Work is proceeding well on the thirteen-session video-based course called *Viewpoints: Exploring the Reformed Vision*.

CRC Publications receives increasing requests to enter into cooperative publishing arrangements. In response to this trend, the executive committee approved two types of arrangements for these efforts. The first involves a copublishing arrangement, and the second involves production and distribution of a product on behalf of another agency.

Under these arrangements we have produced two products with Calvin Seminary: *A Cause for Division?* (produced and distributed) and *Daughters Who Dared* (copublished). For the Barnabas Foundation we will copublish a study on stewardship called *First Fruits*. Finally, we have agreed with the CRC Historical Committee to copublish a series of brief studies in CRC history.

d. Friendship Series

The first year of the Friendship Series curriculum came out in 1982, just ten years ago. This ministry has had an impact far beyond anyone's dreams at the time.

Lately some of those who began using the curriculum when it first came out have observed that, after going through the curriculum for a third time, some of their higher-functioning adults are beginning to recognize and object to the repetition. These groups are asking for additional materials. Accordingly, our executive committee agreed to publish, and the Friendship Foundation agreed to partially fund, an additional year of curriculum. The planning and writing of these

materials will be done by a Friendship group in Calgary, Alberta. The projected completion date for these materials is the spring of 1993.

e. For people with visual impairments

CRC Publications continues to work with Pathways International (an organization developed by the Minneapolis diaconal task force to provide braille resources) in brailleing our curriculum to serve people with visual impairments. Much of the BIBLE WAY and *Crossroads* materials has been formatted. In addition, brailleing of the new *Psalter Hymnal* is nearing completion. Part of our quota request is to help support this ministry.

f. For people from ethnic-minority groups

Since Gary Teja joined our staff (partially funded by SCORR) as curriculum editor for cross-cultural materials, we've made significant progress in developing resources to serve the church's ethnic minorities. In May the executive committee approved a report that outlined five concerns that should be addressed: (1) making the denomination aware of its multicultural makeup, (2) making available materials written from a Reformed perspective for ethnic-minority groups, (3) increasing the knowledge of the Christian Reformed Church among these groups, (4) assisting the networking between these groups, and (5) making CRC Publications' materials more culturally sensitive.

During the past year we produced in several languages the booklet *The CRC and You*, intended to introduce the Christian Reformed Church to ethnic minorities and others. We also produced the first of a series of bilingual (Spanish and English) Bible studies.

Part of our quota request is also to help support this ministry.

g. Basic English

The Basic English program is a response to the need for Christian reading material for new adult readers in hopes of reaching many people in North America and throughout the world who are becoming newly literate in English. We are attempting to raise seed money for this program by way of gifts from individuals.

We are projecting a three-pronged approach for this program (to be called Open Door books): a fiction series, a doctrinal teaching component, and Bible studies. Several components of the fiction series have been published. Planning for the Bible studies and especially the doctrinal series has been more difficult but is moving forward.

2. Training and consultancies

a. Church-education consultants

We currently have twenty-three church-education consultants available to the churches for teacher training and general consulting activities related to the churches' educational programs. Last fall was an active time for these people as the number of workshops conducted increased 13 percent over the previous fall. We anticipate that approximately 185 churches will use the services of these consultants during the current year.

b. Children and worship program

We have worked with the RCA for three years now in providing training for churches that wish to provide a separate worship experience for children. This is based on the worship-center approach developed by Sonja Stewart at Western Theological Seminary. Since 1988 this program has provided training for 171 churches and an additional 127 individuals who wanted a refresher course.

We have made some changes during the past year in an attempt to make this program financially self-supporting.

3. Music and liturgy

a. *Reformed Worship*

Subscriptions for this periodical remain just under 3,000. We continue to receive much positive feedback regarding its quality and helpfulness.

Last summer's issue on praise and worship broke new ground for this periodical in its attempt to periodically include content on the general subject of worship and evangelism. In the future, each year's Pentecost issue will contain some information on a specific facet of this subject.

b. Music publications

Following the instruction of synod several years ago, we continue to transpose hymns from the *Psalter Hymnal* for use by band and orchestra. We now have available three collections, including eighty-seven songs.

4. The Worship Committee

a. Membership

The members of this committee during the past year were Ms. Jo Alberda, Rev. Wayne Brouwer, Rev. LeRoy Christoffels, Dr. David Diephouse (secretary), Dr. Bert Polman (chair), and Rev. Leonard Vander Zee (vicar).

The board appointed Rev. Dale Cooper for a second three-year term and Ms. Fern Pruiksma and Rev. Manny Ortiz for initial three-year terms.

b. Products

The funeral manual titled *In Life and in Death* is nearing completion. It may be available in time for synod.

c. Children and the Lord's Supper

Synod 1991 appointed a new study committee to "clarify the requirements of public profession of faith for admission to the Lord's Supper on the part of younger covenant children." Bert Polman has agreed to serve as the representative of the Worship Committee on this study committee.

A previous synod mandated the Worship Committee to adapt profession of faith forms for use by younger children. Since the work of the new study committee is likely to have significant bearing on any further revision of these forms, the committee decided to delay a final report until it can benefit from the work of synod in this area.

d. Revision of forms for the sacraments

In response to two overtures, Synod 1991 instructed the CRC Worship Committee to "write shorter, more flexible sacramental forms to meet more effectively the increasingly diverse climate of worship" and encouraged "churches to adapt as needed all denominational forms for the spiritual nurture of their people" (*Acts of Synod 1991*, pp. 706-07). The Worship Committee has begun its work in this area and plans to complete the drafting of alternate and/or revised forms by next fall, in time for reporting to Synod 1993.

e. New Revised Standard Version

1) Background

In 1969 synod appointed a standing Committee on Bible Translations to evaluate new translations as they became available for use in the church. This committee was discontinued in 1982 with the emergence of the New International Version (NIV) as a broadly ecumenical and extremely popular contemporary English translation.

In 1990 the New Revised Standard Version of the Bible (NRSV) appeared. Since its predecessor, the Revised Standard Version (RSV), was one of the versions recommended in 1969 for use in the churches, Synod 1990 was asked to assess the qualities of this new version. In response, synod requested the Worship Committee to prepare a recommendation regarding possible use of the NRSV in worship activities and publications of the CRC.

A review committee was convened of three scholars who would critically survey each testament and a pastor who would serve as coordinator. In September 1991, after months of individual study and extensive joint conversations, this committee submitted its assessment and recommendations to the Worship Committee. The reviewers were unanimous in their judgment that the NRSV deserved to be designated as acceptable for use in worship. Most, however, wished to temper this recommendation with certain qualifications, though one member provided a minority report calling for an unqualified endorsement and offering additional recommendations regarding the use and evaluation of Bible translations, past and future.

The review committee consisted of the following individuals: Dr. Andrew Bandstra, Dr. Willis De Boer, Dr. David Engelhard, Dr. David Holwerda, Rev. John Stek, Dr. Bastiaan Van Elderen, and Dr. Wayne Brouwer. Dr. Brouwer, a member of the Worship Committee and a pastor, served as chair and reporter. The board wishes to thank all of them for their willingness to serve and is indebted to them for their careful and discriminating review of the text.

2) Evaluation

a) Strengths

The NRSV is clearly an improvement over the RSV in a number of ways.

- (1) It makes use of the most accurate texts available in Scripture study today, including the twenty-sixth edition of the Nestle-Aland Greek New Testament and scholarly reflection on the

Dead Sea Scrolls; this material includes data not available to previous versions. Informative footnotes responsibly alert the reader to the status of the Hebrew and Greek texts.

- (2) It gives a general impression of great precision in translation, retaining for the most part the consistency of word renderings that marked the RSV while working further with the details of textual nuances.
- (3) It updates the language and vocabulary of the translated text, largely removing traces of archaic English in the RSV and resulting in a version that is both contemporary and lucid.
- (4) It performs a laudable service in avoiding male-oriented language where the original did not intend it and in general attempting to broaden gender references so that ears sensitive to exclusive language are not given unnecessary offense. (Note: These broadened gender references occur *only* within the context of human society and do *not* affect the manner in which the NRSV translates pronouns referring to God.)

These strengths are pervasive and make the NRSV a worthy addition to the list of English-language Bible translations available today.

b) Weaknesses

At the same time, the NRSV—like any translation of the Bible—is not without its deficiencies and weaknesses. The following areas are particularly troublesome.

- (1) Significant additions have been made to the Masoretic text on the basis of the Dead Sea Scrolls, particularly in I and II Samuel (e.g., I Sam. 10:27; II Sam. 13:21). The problem is not that anything has been added that would seem to challenge traditional Judaeo-Christian theology; rather, it is not clear how these additions will affect views regarding the boundaries of the scriptural canon, nor is it clear how they will affect the literary structure (and hence overall interpretations) of the passages in question.
- (2) The pervasive broadening of gender references, though in general one of the strengths of the NRSV, appears to have a damaging effect in a number of specific instances. Altering the “son” of Proverbs 1-9 to “child” may seem commendable at first glance; however, it actually diminishes, if it does not entirely destroy, the linguistic play on words present in the Hebrew text. The masculinity of the “son” is challenged by the personified femininity of both wisdom and folly. Changing the addressee to “child” not only removes this masculine-feminine dynamic but also raises additional questions about the age and character of the person addressed. Further, the recurring use of the word “mortal” as the divine reference to Ezekiel in that prophecy seems to detract from the intrinsically unique quality conveyed by the more traditional translation “son of man.” A great many other specific instances could be noted in which gender broadening either results in

wordy translations, taking the "punch" out of poetic urgency, or an unfortunate mixing of styles and pronominal references within the bounds of a single passage.

- (3) Words and phrases can be found throughout the NRSV that individual scholars might consider either incorrect or unfortunate; there are also renderings with which large segments of the Christian church will probably feel uneasy. The opening lines of Genesis provide an example of a rendering that many scholars would now consider dubious: "In the beginning *when* God created . . . while a *wind* from God swept over the face of the waters" (emphasis added). Similarly, the early verses of John's Gospel read, "And the Word became flesh . . . and we have seen his glory, the glory as of a *father's only son* . . ." Such instances could be multiplied; they often have the effect of waving cautionary flags before the eyes of critical and uncritical readers alike.

In general there is more reason for enthusiasm with the New Testament translation than with the Old Testament translation. The most troubling features are the textual additions to the Former Prophets and the inconsistencies and problematic translations sprinkled liberally throughout the Psalms and Proverbs in particular.

3) Recommendations

The following recommendations were developed by the Worship Committee and endorsed by the CRC Publications Board for synod's consideration:

- a) That synod designate the NRSV as one of the versions acceptable for use in worship services.

Grounds:

- (1) The NRSV appears generally to be a significant improvement over the RSV, which was designated by Synod 1969 as one of the versions acceptable for use in Christian Reformed worship services.
 - (2) The NRSV addresses current linguistic sensitivities through the choice of gender-inclusive language and contemporary vocabulary.
 - (3) The NRSV makes use of recent critical scholarship in providing a reasonably accurate textual translation.
- b) That synod take note of and inform the churches of both the strengths and the weaknesses of the NRSV translation.

Ground: While the strengths of the NRSV are pervasive and its weaknesses comparatively localized, the translation contains problems significant enough to warrant caution in its use.

5. World Literature Committee (WLC)

a. Purpose and membership

This committee coordinates the efforts of the various CRC agencies in publishing and distributing, in seven major languages, biblical Christian literature that is written from a Reformed perspective. It also

supervises the work of the language committees assigned various tasks that assist WLC in this ministry. The following serve on the World Literature Committee:

- Mr. John Brondsema, treasurer (CRWRC)
- Rev. Merle Den Bleyker, secretary (World Missions)
- Mrs. Winifred Klop (CRC Publications Board)
- Mr. Keith Knight (CRC Publications Board)
- Dr. Arie Leder (Calvin Seminary)
- Rev. Bassam Madany (Back to God Hour)
- Dr. Harvey Smit, chair (CRC Publications)
- Dr. Alvin Vander Griend, vice chair (Home Missions)

b. Staffing

John De Jager, director, manages the day-to-day operations of the World Literature Ministries (WLM) office. A major part of the staff's work is establishing and maintaining the extremely important contacts with overseas publishers and distributors who publish and/or sell WLM's products. They also provide information regarding what literature is needed and available in the various language areas.

c. Merger

Synod 1991 approved the final merger of CRC World Literature Ministries into CRC Publications. The steps taken during the provisional merger made the transition smooth.

d. Overview of the language committees

Volunteers continue to serve the five language committees (Arabic, Chinese, French, Hausa, and Spanish). They are all experts in their respective language areas, many of them native speakers. These committee members share WLM's concern about communicating a biblical, Reformed vision of life through literature and serve WLM by contributing valuable publishing and marketing advice.

The World Literature Committee itself serves as a language committee for its own projects in Russian and Korean, primarily because both of these are new language areas for WLM and the committee has not yet determined whether continuing efforts in these languages justify the appointment of new language committees.

For specific information regarding the rest of the language committees, see the appendix to this report.

e. Catalog

The new bilingual catalog helps expand WLM's distribution through direct orders in North America. Customers in Latin America also find the catalog easy to use and helpful.

6. Miscellaneous

a. TRAVARCA

CRC Publications has been cooperating with the RCA in the sponsorship, financing, and management of this film and video library. Currently about 240 CRC churches are members of this organization. There are currently 805 titles in stock. Use of these resources continues to grow; 85 percent of the resources sent out are videos.

CRC Publications continues to contribute \$10,000 per year to TRAVARCA; these funds come from our quota allocation.

b. AIDS working group

As directed by last year's synod, we have been working with the Pastoral Care Department of Calvin Seminary to develop a mailing to the churches regarding AIDS. A working group was formed to develop plans for the materials that would be sent.

Early this spring a mailing of a number of materials went out to all the churches. The materials included an annotated bibliography, a list of resources to which churches can turn for assistance, a list of agencies through which churches (or church members) can minister to people with AIDS and their families, and sample church-policy statements.

We judge that with this mailing we have complied with synod's request "to gather and/or prepare material for pastors, congregations, and councils to deal pastorally and minister effectively to individuals and families affected by AIDS" (*Acts of Synod 1991*, p. 701).

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.

The Services Department's focus in recent years has been to work at continually improving its performance. The specific approach utilized to achieve improvement is called statistical process control (SPC). This approach has been very effective in improving efficiency and quality of work. In fact, partly because of these efforts, staff was able to absorb a recent downturn of work without substantially increasing prices. Another action taken in response to the work decrease was to lay off several employees.

During the first half of the 1991-1992 fiscal year, the work load has increased somewhat—especially from other agencies and organizations. This is mostly due to the improvement efforts mentioned above and to the work of the Marketing Department in promoting these services.

In general, the Services Department has, in recent years, substantially improved its turn-around times, the quality of its work, and its costs. Goals are to continue these developments through the continuing efforts of the staff and through the application of new technology.

E. Marketing Department

For two years now we have centralized a number of functions in this new department. These functions include 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. We think that speaks highly of the quality of our products and of the many talented CRC writers, theologians, and educators.

CRC PUBLICATIONS' ACCOUNTS/SALES

Denomination	Active Accounts	Total \$	Avg \$/Acct.
CRC	922	\$1,308,167	\$1,419
Presbyterian	24	530,434	644
RCA	296	151,213	425
Other	592	177,538	300
Bookstores, agencies	422	659,767	1,563
Individuals	5,000+	105,712	21
Total CRC church sales		\$1,308,167	44.6%
Total non-CRC church sales		859,185	29.3%
Bookstores, agencies		659,767	22.5%
Individual sales		105,712	3.6%

Some of the major public-relations and promotion projects during the past year included the following:

- Publication of the first Annual Report for CRC Publications.
- Promotion of the BIBLE WAY curriculum to 18,000 Presbyterian and United Churches of Christ churches.
- Distribution of a new youth and young-adult brochure to all of our customers.
- Displaying our products at various conventions and conferences.
- Promoting *The Banner* in a number of ways.

As a result of these and other efforts, we gained over six hundred new customers during the past year. Sales of the BIBLE WAY curriculum continue to be steady.

As was mentioned in the report of *The Banner*, a subscriber survey was done during the past year. The subscribers were very pleased with the quality of *The Banner*. There were few consistent, substantial suggestions for changes that should be made in *The Banner*. The suggestions made focused on a desire for more practical and relevant articles.

The new CRC Publications catalog contains about sixty new products from other publishers that staff has identified as beneficial for the church customers of CRC Publications. Many of these products are from Home Missions, such as the *Men's Life* and *Discover Your Gifts* products. Ultimately we hope to combine the entire Home Missions catalog with our catalog.

At the request of denominational personnel in the new southern California office, the board approved a concept for the establishment, on a pilot basis, of a resource center at the southern California ministry center. This center will provide a place for church leaders and members to see and review and order materials produced by the CRC and others. It will be managed in cooperation with people from the southern California area.

V. Finance

A. The year in review

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 1993 constitutes *only four percent* of our annual budget. In fact, if one takes into consideration the decrease in purchasing power and the decrease in percent received per quota dollar over the past

nine years, we have experienced an actual reduction of 35 percent in quota revenue.

During the past few years and for the next few years our financial situation has been and will continue to be tight. This is partly because of the intensive staff concentration on development of the LiFE curriculum (which limits the number of other products that staff can develop). Also, we are being affected by the economic downturn our country is experiencing and by the trends within our denomination. The economic uncertainty prevalent today and the "depressed" consumer attitudes, expectations, and confidence have all contributed to the economic downturn. Diminished denominational loyalty, divisiveness, and the difficulty that churches are having in meeting their own budgets have caused a decrease in sales of some of our products and services.

We have taken a number of actions in recent years in response to these trends, including reducing the rate of salary increases, reducing the number of staff (including laying off people), and instituting more financial controls. The overall long-term financial condition of our agency, however, remains positive. Net revenue after expenses for the 1990-1991 fiscal year was \$10,000.

CRC Publications respectfully submits for synod's information audited financial statements for the fiscal year that ended June 30, 1991, and budgets for fiscal years 1992 and 1993. These reports have been submitted to the denominational financial coordinator for placement in the *Agenda for Synod 1992—Financial and Business Supplement*.

B. Recommendations

1. CRC Publications respectfully requests synod to allocate a quota of \$4.60 per family in calendar year 1993 for support of CRC Publications' ongoing ministries.
2. CRC Publications respectfully requests synod to include World Literature Ministries as a denominational agency recommended to the churches to receive one of more offerings for above-quota needs in calendar year 1993.
3. CRC Publications respectfully requests synod to recommend the Friendship Ministries (United States) and Friendship Series Charities (Canada) to the churches for financial support in 1993.

VI. Personnel

A. General

CRC Publications now employs approximately eighty people, about seventy-two full-time equivalents. The staff 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 (Gary Mulder) 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.

During recent years the executive committee has adopted an Ethnic Minority Personnel Plan and a Disability Statement of Commitment. Both of

these plans are intended to increase the representation of these groups in the various categories of employment at CRC Publications. Progress in achieving the goals of these plans is slow but steady.

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	Number of positions	Compensation quartile (includes housing allowance)
8	1	3rd quartile (100-109%)
6	1	2nd quartile (91-100%)
5	4	4th quartile (109-118%)

As in past years, our complete salary schedule, which includes compensation ranges for all staff members, is part of the *Agenda for Synod 1992—Financial and Business Supplement*.

VII. Matters requiring synodical action

- A. CRC Publications representation at synod (see Section II, C).
- B. Election of an at-large delegate for CRC Publications Board (see Section II, D).
- C. Appointment of fraternal delegate for CRC Publications Board (see Section II, E).
- D. Recommendation regarding use of the NRSV in worship activities and publications of the CRC (see Section IV, 4).
- E. Allocation of quota for CRC Publications (see Section V, B, 1).
- F. Recommendation of World Literature Ministries to churches for one or more offerings (see Section V, B, 2).
- G. Recommendation of Friendship Ministries (U.S.) and Friendship Series Charities (Canada) to churches for financial support (see Section V, B, 3).

CRC Publications Board
Gary H. Mulder, executive director

APPENDIX

Language Committees of World Literature Ministries

Arabic Literature

The Arabic Literature Committee plans to work exclusively with established publishing and distribution ministries located in the Middle East. Dar El Thaqafa, one of these ministries, plans to release the fourth volume of its *Encyclopedia of the Bible* project in mid-1992. This project is the first of its kind in Arabic. The first three volumes have already proven to be a valuable asset to Middle East Christian community leaders as they seek to grow in their understanding of the Bible. Three of these volumes were partially funded through an ALC grant.

The translation, publishing, and distribution of Bavinck's *Our Reasonable Faith*, a four-volume project, is being managed by Middle East Publications. ALC provides total funding for the initial printing. Sales income will support additional print runs.

Chinese Literature

A new Chinese Literature Committee was formed this past year. Rev. Jimmy Lin (Back to God Hour), Rev. Kinfun Wong (Hyde Park CRC, Chicago, Illinois), Rev. Peter Yang (Golden Gate CRC, San Francisco, California), Dr. Richard Van Houten (Reformed Ecumenical Council), Rev. Carl Afman (Hammond, Indiana, CRC), and Rev. Edward A. Van Baak (former CR World Missions director of Chinese ministries) make up the new committee. In addition, Rev. Peter Tong (CRWM missionary in Taiwan), Dr. Wilson Chow, and Mrs. Esther Ng (China Graduate School of Theology) serve CLC as advisers.

The Chinese Literature Committee copublishes its projects with Tien Dao of Hong Kong. Two of the CRC Publications' Revelation series were released in this past year. These Bible-study tools are needed and wanted by Chinese young people. CLC plans to translate and release the remaining eight titles during the next eighteen months.

French Literature

The French Literature Committee continues working through a copublishing arrangement with Sator Ltd. of Paris, France. This year FLC plans to release at least six new titles, three titles to be authored by writers whose first language is French. These products help French Christians apply scriptural truths to their everyday lives. In the past three years, twelve books have been released, dealing with theology, ethics, Christian-life issues, art, and psychology. All of these titles were written from a biblical, Reformed perspective.

The French people are just beginning to read Christian literature more widely. The Roman Catholic Church dominated French society for decades and made reading of such literature a low priority. This factor makes viable publication and distribution of biblical Christian literature in the French language very difficult—especially evangelical literature. To help stimulate this market, FLC provides start-up loans to the publisher. These loans help to keep the retail price of our products attractive. This type of financial support

is critical, for it enables our copublisher to carry on this work for us. In return, FLC receives excellent publishing and distribution services.

Hausa Literature

The economic situation in Nigeria continues to challenge our Hausa Literature Committee, particularly in the area of distribution. The committee's administrative assistant explored many ways to improve its distribution network, but the results were disappointing. Efforts will continue toward improving the distribution of our products before new products are published.

Spanish Literature:

In 1991 the Spanish Literature Committee added one new title, *Hebreos* (*Hebrews*), to its popular New Testament commentary series. The committee plans to release two additional volumes in this series in 1992-1993: *Santiago/1, 2, 3 Juan (James/1, 2, 3 John)* and *1, 2 Pedro/Judas (1, 2 Peter/Jude)*.

In January 1992 the Spanish Literature Committee began marketing its products under a new trade name, LIBROS DESAFIO (Challenge Books). We believe this name will appeal to a broader spectrum of the market.

Russian Literature

Space for God (*Place for God* in Russian) by Rev. Donald Postema should be released before synod meets. This project was funded largely through grants from foundations and individuals. Five thousand units will be placed in public and church libraries. A second five thousand copies will be sold through book outlets. Sales income will fund future print runs.

CRC World Literature Ministries plans to negotiate a joint venture with the Back to God Hour in 1992-1993 on a translation project dealing with the teachings of John Calvin. We believe the publication of Calvin's teachings will give the Russian people what they desperately need and want—a systematic way to think about God and his relationship to humankind.

Korean Literature

We have now published two full courses of the Discover Your Bible series in the Korean language, *Mark* and *Acts*. We plan to publish up to six more courses in 1992-1993.

An agreement was signed with Word of Life Press in Seoul, Korea, which allows it to publish a Korean edition of these courses for distribution in Asia beginning in 1992. There are groups of Christians in Korea already asking for these materials. Mrs. Myung Lee, CR Home Missions Korean Coffee Break coordinator, heightened their interest and demand for these materials when she conducted training workshops there last November.

HOME MISSIONS

I. The *Gathering God's Growing Family* vision

A. Introduction

As a church we confess, "I believe that the Son of God . . . gathers, protects, and preserves for himself a community chosen for eternal life" (Heidelberg Catechism, A. 24). The vision of *Gathering* is that the church work and pray to embody what it confesses: the seeking, finding, discipling, enfolding love of Jesus.

Because God "reconciled us to himself through Christ and gave us the ministry of reconciliation" (II Cor. 5:8), the Christian Reformed Church mandated the Board of Home Missions to

lead the denomination in its task
of bringing the gospel
to the people of Canada
and the United States
and drawing them into fellowship
with Christ and his church.
(Home Missions Order, Synod 1979)

Synod 1987 adopted *Gathering God's Growing Family* as the motto for the whole Christian Reformed Church as it works and prays for the denomination to number 400,000 members by the year 2000. While the numerical aspect of *Gathering* remains to provide accountability and focus, this year the Board of Home Missions centered the *Gathering* vision in four main goals under the theme statement "Seeking the lost, discipling the found. . . . All for God's glory." (See next page.)

Notes about the revised *Gathering* goals:

1. *Gathering* focuses on two main strategic thrusts, established-church development and new-church development, led by prayer mobilization and supported by financial-resources development.
2. The former goals for specialized ministries and leadership development are now included under established-church development and new-church development.

B. *Gathering God's Growing Family progress to date*

Since its adoption by Synod 1987, the *Gathering* vision has guided and inspired increased evangelistic ministry for four years, 1988 through 1991. By God's grace, growth through evangelism in those years totaled 10,117 persons, compared to 7,304 persons brought in through evangelism in the four years before *Gathering* (Goals 2 and 3). In 1991, 2,692 persons were added



GATHERING

God's Growing Family



**Seeking the lost, discipling the found ...
All for God's glory.**

GOALS

1.

Prayer

To mobilize the Christian Reformed Church in concerted prayer for lost and searching people in North America.

2.

Established-Church Development

To encourage and equip established churches to seek the lost and disciple the found.

It is our vision and prayer that with God's blessing, established churches will grow by at least 60,000 members during 1988-2000.

3.

New-Church Development

To encourage and equip churches and classes to plan and develop new churches which seek the lost and disciple the found.

It is our vision and prayer that with God's blessing new churches grow by at least 30,000 members during 1988-2000.

4.

Financial Resources

To promote the *Gathering* vision and develop partnerships which provide financial resources to achieve the goals of *Gathering*.

through evangelism, compared to 2,599 persons in 1990. *The Christian Reformed Church is becoming a more evangelistic church.*

Prayer mobilization (Goal 1) is a key factor in evangelistic harvest. Prayer for the lost has become an important part of Christian Reformed life in congregations and classical meetings. Eighty percent of the classes now have consistent extended participatory prayer times as part of classical meetings. Half of the classes have stated goals for prayer mobilization for the lost. About three hundred pastors and other leaders have participated in prayer seminars and retreats. More than half of all of the congregations have used prayer videos supplied by Home Missions. Video-based prayer instruction, bulletin inserts on prayer, and books and publications on prayer mobilization enjoy a wide, enthusiastic acceptance in the church.

Beginning new churches (Goal 3) is a key factor in the evangelistic growth God has given the Christian Reformed Church through *Gathering*. From August 1988 through August 1991 forty-two new churches accounted for 2,603 new members in the Christian Reformed Church. Sixty-five new churches have been started under *Gathering* in the past four years. The goal was seventy. Twenty-one new churches were begun in 1991 alone.

Membership data for 1991 shows that the Christian Reformed Church experienced a total growth of 11,092 persons, evangelism accounting for 2,699 persons (Goals 2 and 3).

The sobering news is that the 1991 rate of growth remains less than 1 percent, total membership now standing at 316,415. Those leaving for other denominations, deaths, and reversions (those whose names are taken from church membership rolls) reduced total growth by 10,126 persons, resulting in a net gain of 1,360 persons.

While God is giving greater harvest through evangelism, the challenge of a plateaued church membership remains.

II. The board and executive committee

A. Composition of the board

The Board of Home Missions is the agent of synod charged with guiding and carrying out the denominational home-missions program. The board has fifty members; forty-six members are chosen by their respective classes. There are four board members-at-large, who have expertise in real estate, architecture, finance, and resource development. Twelve members of the board are from Canada and thirty-eight from the United States.

B. Board officers

The officers of the board are Rev. Jack Stulp, president; Rev. Keith W. Tanis, vice president; Rev. John Rozeboom, executive director; Rev. Alvern Gelder, recording secretary; Mr. Jack Heinen, treasurer (director of finance); and Mr. Jay Morren, assistant treasurer.

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

Mr. Jay Volkens is completing his first term as board member-at-large with expertise in architecture. His name will be submitted along with additional nominees by way of the supplemental report.

D. 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 among the regions of Canada and the United States.

The regions of the Board of Home Missions follow:

Region	Classes
Western Canada	British Columbia NW, British Columbia SE, Alberta North, Alberta South
Central Canada	Chatham, Huron, Niagara
Eastern Canada	Hamilton, Toronto, Quinte, Eastern Canada
Northwest U.S.	Pacific Northwest, Columbia, Central California, Yellowstone
Southwest U.S.	California South, Greater Los Angeles, Arizona, Red Mesa
Midwest U.S.	Rocky Mountain, Iakota, Minnesota South, Orange City
Central U.S.	Minnesota North, Northcentral Iowa, Pella
Chicago	Northern Illinois, Chicago South, Illiana, Wisconsin
Eastern U.S.	Atlantic Northeast, Hudson, Hackensack, Florida
Out-state Michigan	Cadillac, Muskegon, Kalamazoo, Lake Erie
Ottawa County	Holland, Zeeland, Georgetown, Grandville
Grand Rapids	Grand Rapids East, Grand Rapids North, Grand Rapids South, Thomapple Valley

The executive committee of the Board of Home Missions meets in May, September, and December. The full board meets in February.

III. Home Missions' restructuring; central office and regional personnel

A. Restructuring

Upon recommendation by the Board of Home Missions and approval by Synod 1991, Home Missions' central office and leadership team were restructured in order to reflect and support the key activities and primary support activities needed to achieve the goals of *Gathering*. These key activities are (1) established-church development and (2) new-church development. Primary support activities are (3) resource development and (4) financial leadership. Other support activities, including personnel recruitment, church-growth expertise, and marketing, were incorporated into the four areas.

Two new departments were established: the department of established-church development (ECD) and the department of new-church development (NCD). Each department operates as a team focused on the goal of gathering people to the Lord and, wherever possible, adding members to the Christian Reformed Church. Home Missions' regional directors divide their time about equally between NCD and ECD and report to the director of NCD and the director of ECD.

The executive team of Home Missions now consists of the directors of NCD and ECD, the director of finance, and the director of resource development, each reporting to the executive director.

Responsibilities for specialized ministries were reassigned. Campus, seafarers, and hospitality-house ministries were assigned to the ECD department, and New Mexico schools to the NCD department.

B. *The revised Home Missions Order*

In February 1991, the Board of Home Missions approved revision of the Home Missions Order to reflect Home Missions' organizational restructuring. Synod 1991 approved Home Missions' restructuring, including a revision of the Home Missions Order to reflect organizational changes. The present Home Missions Order dates back to 1979.

This revision also proposes change in the number of executive staff persons to be chosen by synod. The current Home Missions Order states that, in addition to the executive secretary (now executive director), the field secretary, personnel secretary, minister of evangelism, and treasurer shall be appointed by synod. Because the positions have changed and because synod appoints only the executive director of all other agencies, other executive staff positions being appointed by the boards, this revision calls for only the executive director to be appointed by synod.

It is requested that synod approve the proposed revised Home Missions Order.

Grounds:

1. Revision of the Home Missions Order is necessary to reflect Home Missions' organizational restructuring.
2. Synod 1991 approved a revision of the Home Missions Order along with restructuring.
3. The Home Missions Order has not been updated since 1979.

C. *Home Missions home-office personnel*

1. Executive department
 - a. Rev. John Rozeboom, executive director
 - b. Mrs. Gert Rotman, secretary
2. Established-church development (ECD) department
 - a. Dr. Duane VanderBrug, director of established-church development
 - b. Rev. Dirk Hart, minister of evangelism
 - c. Dr. Alvin VanderGriend, minister of evangelism resources
 - d. Mrs. Betty Veldman, Coffee Break director
 - e. Dr. Terry Etter, Men's Life director
 - f. Mr. Don McCrory, journalistic editor (part-time)
 - g. Mrs. Lori Worst, secretary
 - h. Mrs. Marideen Holtrop, secretary (part-time)
 - i. Mrs. Annetta Vander Lugt, secretary (part-time)
 - j. Mrs. Anne Ezinga, secretary (part-time)
3. New-church Development (NCD) department
 - a. Rev. Alfred E. Mulder, director of new-church development
 - b. Rev. Allen Likkel, minister of recruiting and training
 - c. Mrs. Carol Postma, secretary
 - d. Mrs. Judi Sjoerdsma, secretary
4. Finance department
 - a. Mr. Jack Heinen, director of finance
 - b. Mr. Howard Meyers, controller
 - c. Miss Jeanne Faber, bookkeeper and office coordinator

- d. Mrs. Betty Grasman, secretary
 - e. Mrs. Fran Vander Molen, receptionist
5. Resource-development department
 - a. Mr. R. Jack De Vos, director of resource development
 - b. Mr. Norm Vander Wel, donor resource director
 - c. Mr. Robert Tjapkes, church resource director
 - d. Mr. Joe Vriend, design/production director
 - e. Mrs. Elaine De Jager, secretary

D. *Home Missions regional directors*

- | | |
|-----------------------------|----------------------------|
| 1. Rev. John Van Til | Central and Eastern Canada |
| 2. Dr. Earl D. Dykema | West Central United States |
| 3. Rev. Ronald L. Peterson | Eastern United States |
| 4. Rev. James D. Osterhouse | East Central United States |
| 5. Rev. Henry M. De Rooy | Northern Pacific |
| 6. (Position vacant) | Red Mesa |
| 7. Rev. Peter J. Holwerda | Southern Pacific |
| 8. Dr. Milton R. Doornbos | West Michigan |

E. *Ethnic-ministry coordinator*

Rev. John Choi	Korean ministry coordinator
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F. *Volunteers*

1. Mr. Bernie Sharpe
2. Miss Dorothy Ibershof
3. Mr. Albert Schaaphok
4. Mrs. Martha Schut

G. *Reappointment of executive director, Rev. John A. Rozeboom*

Rev. John A. Rozeboom was appointed executive director of Christian Reformed Home Missions by Synod 1986 upon recommendation of the Board of Home Missions. The Board of Home Missions now recommends his reappointment for another four-year term. This recommendation by the board is based upon an evaluation of Rev. Rozeboom's work by the administrative committee of the Home Missions board. Written evaluations were received from board members, leaders of Home Missions ministries, members of the Home Missions leadership team, and employees in the Home Missions office.

The evaluation committee noted Rev. Rozeboom's love for the Lord and his personal vision for reaching the lost and enfolded them into the kingdom of God. He is an effective leader and articulates the *Gathering* vision well. He has led and modeled the restructuring of the Home Missions office and leadership team to fit the main goals of *Gathering* and has created good working relationships within the Home Missions organization.

The Christian Reformed Board of Home Missions recommends to synod the reappointment of Rev. John A. Rozeboom as executive director of Christian Reformed Home Missions for another term of four years.

Grounds:

1. Rev. Rozeboom's work has been evaluated positively.
2. Rev. Rozeboom has served very successfully, providing strong vision and leadership to Home Missions executive staff and regional personnel and to the denomination through *Gathering*.

IV. Established-church development

Home Missions, through its established-church-development department, encourages and equips established churches to *seek the lost and disciple the found* (Goal 2) . . . so that the found, in turn, also seek the lost, . . . and the cycle goes on . . . all to the glory of God.

The established-church-development goal drives these *Gathering* activities:

A. Prayer mobilization

1. Prayer for the lost is the foundation and the hallmark of *Gathering* churches.
2. Home Missions has provided materials, prayer seminars, and the like for church leaders.

B. Consulting for effective ministry

1. Congregational MasterPlanning is a service designed for established churches seriously seeking God's future in ministry.
2. Home Missions regional directors assist the classical home-missions committees with strategic ministry planning.
3. Members of the department encourage Hispanic, African-American, Korean, Native American, and other ethnic and multiethnic established churches in their *Gathering* ministries.

C. Producing evangelism material

1. Church Development Resources (CDR), the publishing arm of Home Missions, offers material to help churches from making the first community contacts through assisting new believers in using their spiritual gifts in ministry.
2. A disciple-making strategy will soon be available for churches training new converts in the Christian faith.
3. An eighteen-minute video titled *A Passion for People* helps churches evaluate what God wants them to be and do.

D. Developing evangelistic small-group ministries

1. Men's Life expands the churches' intentional outreach to meet the needs of men today.
2. Coffee Break and Story Hour (along with Little Lambs—a new curriculum for two- and three-year-olds) is used widely and has been blessed by God in seeking and finding the lost.

E. Assisting established churches

1. Grants provided to sixty churches and to seaway and campus ministries assist them in their *Gathering* ministries via resources for pilot projects and additional resources not available locally.
2. A new policy expands the range of help to include consultation, evangelism materials, and/or seed funds (as needed) for projects, staff needs, or assistance in other areas crucial to potential or existing *Gathering* ministries.
3. Summer Workshop in Missions (SWIM) assists churches that need the additional summer outreach help (two to six weeks) of our young people.

F. Sponsoring Gathering conferences and conventions

1. A Men's Life convention was sponsored last summer.
2. Coffee Break convention is scheduled for July 15-17, 1992, in Hamilton, Ontario (anticipated attendance near 1200).
3. Two *Gathering* conferences were held: one in conjunction with the Institute for Successful Church Leadership in Garden Grove, California, and the other in conjunction with the Church Leadership Conference (of the Willow Creek Community Church) in South Barrington, Illinois. In attendance at these two conferences were 615 leaders from 170 churches.
4. A rural-church conference is scheduled in 1992 for small rural churches and one in 1993 for mid-size rural churches.

In all of these efforts Home Missions works to build the critical mass in the Christian Reformed Church necessary to move the church toward *Gathering God's Growing Family* so that we are continually "*seeking the lost and discipling the found . . . all to the glory of God.*"

V. New-church development

Home Missions, through its new-church-development department, encourages and equips churches and classes to plan and develop new churches which seek the lost and disciple the found (Goal 3).

On one Sunday in Faith and Action CRC in Vancouver, British Columbia, thirty-four persons became new members by baptism. In one year at Oasis Community CRC in Moreno Valley, California, fifty-one persons were received into membership through evangelism, eighteen of them by adult baptism. These two new churches from different countries and cultures illustrate wonderfully the observation of Fuller Seminary professor C. Peter Wagner: "Planting new churches is the most effective evangelistic method under heaven."

Generally speaking, new-church development includes all new and emerging churches that receive financial assistance from Home Missions for the pastor-leader position. Although few of the 140 or so new-church-development ministries have stories like Faith in Action and Oasis Community, all of them serve as potential channels of God's grace to tens and hundreds—and together, even thousands—of the "other sheep" that Christ desires to gather into God's growing family.

A. *Eighty-eight since '88*

Each year classical home-missions committees (CHMCs) and Home Missions regional directors (HMRDs) submit proposals for starting new churches in their classes or regions. Some are directly sponsored (DS) by Home Missions; others are subsidized by way of Home Missions' Grants for Growing Churches (GGC) program. Depending on available funds, approvals are made on the basis of the following values and criteria: the potential for growth through evangelism, the vision of a multiethnic denomination, special opportunities in communities of extraordinary need, and national and regional strategies. The eighty-eight new churches since 1988 are profiled in the chart below.

Years Started	Total NCDs	Type *		Funding		Ethnicity		
		B	C	DS	GGC	Anglo	Korean	Other
1988-90	44	13	31	15	29	15	14	15
1991	21	7	14	8	13	7	6	8
1992**	23	10	13	8	15	10	2	12
1988-92	88	30	58	31	57	32	22	35

Notes:

(*) The target communities of Type B churches consist primarily of people with great need and limited economic resources or are similar to CRCs which established no precedent for achieving self-support within a predictable time period. Type C churches are expected to achieve self-support within three to six years.

(**) Approved for funding.

In addition to the twenty-one new churches in 1991, eight emerging churches became organized, nine emerging churches transferred from direct sponsorship (DS) to grant funding (DS/G), financial assistance was terminated for two small church groups, and thirteen others "graduated" from Home Missions funding.

B. *New churches in the nineties*

God communicates the vision for new-church development in a variety of ways: to pastors of established churches, to seminary graduates, to congregational and classical leaders, to multiethnic persons from unaffiliated congregations, and to established churches desiring to give birth to daughter churches. In January 1992 Home Missions sponsored its first Assessment Center to assist potential new-church developers to discern God's leading in their lives.

Some new-church developers are seminary trained, compensated according to a competitive schedule, and operate from fine facilities. Each year some also benefit from a new-church-development "residency." Others have Bible college or informal training, receive a modest stipend for full- or part-time employment, and in some cases can afford only space borrowed in a church or home. Yet God works through all of them in gathering his growing family.

	NCDs Pre '88	NCDs '88ff.	1991 Totals	1990 Totals
Number reporting	75	42	117	96
A.M. worship	6,742	3,080	9,822	7,829
Church school	2,569	907	3,676	2,747
Total member families	1,917	721	2,638	2,067
Total members	7,390	2,603	9,993	8,216
Professions of faith	283	139	422	523
Growth by evangelism	299	175	474	200
Growth from other denominations	243	194	437	196
Child baptisms	168	101	269	322
Total member growth	874	569	1,444	1,754
Total member losses	433	150	583	658
Net member growth	441	419	860	1,096

Notes:

1. NCD growth *after* 1988 (including 1988) is counted toward Goal 3, NCD, "... new churches grow by at least 30,000 members during 1988-2000." Churches begun *before* 1988 contribute to the ECD goal that "established churches grow by at least 60,000 members during 1988-2000."
2. Professions of faith are not included in "Total member growth" and "Net member growth" totals for the 1991 ministry year.

As a part of Home Missions' revised strategy for the nineties, new churches will give increased emphasis to developing mutually respectful and supportive partnerships with sponsoring congregations, new-church developers will receive coaching through a local networking system called New-Church Incubator, new churches will aspire to average more than two hundred persons in worship by the end of their first two years of ministry, new churches will accept greater responsibility sooner for program and facilities costs, and new churches will pray, plan, and work from day one to give birth to other new churches.

As Goal 3 states, "It is our vision and prayer that with God's blessing new churches grow by at least 30,000 members during 1988-2000."

VI. Resource development

Home Missions, through its resource-development department, works to promote the *Gathering* vision and to develop partnerships which provide financial resources to achieve the goals of *Gathering* (Goal 4).

A. Progress in 1991 in other-than-quota fund-raising programs

1. Congregational financial giving	1991
Missionary support	\$1,095,800
Church support	306,500
Missionaries receiving support	118
Churches supporting missionaries	401
Individuals supporting missionaries	112
2. Individual giving	\$ 396,400
3. Individual and church giving for land grants	66,800

4. The total received from other-than-quota sources (including estates) in 1991 (in 1990, \$2,208,600)		\$2,302,500
5. Planned giving		
Bequests		\$327,100
Gift annuities		\$73,000
6. New resources	1992	
Pledge from Amway Foundation and Prince Foundation for the <i>Gathering</i> conferences in January and October of 1992		\$296,000
B. Quota giving	1990	1991
Quotas received	\$5,900,000	\$5,866,600

The amount of quota money received decreased by \$33,400. The percentage of quota received declined from 74.4 percent in 1990 to 68.2 percent in 1991. The potential maximum quota receipt is 90 percent because of the synodically approved quota-reduction formula for smaller churches.

VII. Finance

Home Missions, through its finance department, supports the *Gathering* vision and all its goals.

A. Fiscal 1991 financial report

1. The 1991 financial report covers the fiscal year from September 1, 1990, through August 31, 1991. A detailed audited financial report for the year ended August 31, 1991, will be presented to synod in *Agenda for Synod 1992—Financial and Business Supplement*. A summary is shown below:

Source of income	Income (\$000s)	% of total
Quota	\$5,866.6	61.7%
Missionary support	1,095.8	11.5
Above-quota gifts	1,172.7	12.3
Catalog, conferences, consulting	658.2	6.9
Interest and other	723.4	7.6
Total income	\$9,516.7	
Use of funds	Disbursement (\$000s)	% of total
New-church development	\$5,053.6	55.7%
Established-church development	2,093.6	23.1
Land and capital	875.8	9.7
Administration	711.6	7.8
Resource development	338.8	3.7
Total disbursements	\$9,073.4	

Notes: Fiscal 1991 receipts were 2.5 percent below budget and 6.2 percent below 1990. Quota receipts were 5.4 percent below budget, and missionary support was 14.1 percent below budget. Disbursements were 7.0 percent below budget, primarily due to personnel vacancies, delayed openings of new ministries, and several favorable land purchases for NCD ministries.

2. A detailed list of loan balances as of August 31, 1991, to churches that have been developed with denominational assistance through Home Missions is included in the audited report and is summarized below:

Former Home Missions-funded churches	\$2,778,818
Present Home Missions-funded churches	<u>\$4,936,228</u>
Total loan balance	\$7,715,046

3. Home Missions provides advice and financial assistance in site selection and purchase and in building design and construction for directly sponsored new churches. The status of these real-estate activities follows:
- Site selection in progress: Pickering, Ontario; Rancho Cucamonga, California; Surrey, British Columbia.
 - Sites purchased during the past year: Brigham City, Utah; Kent, Washington; Mill Creek, Washington; San Diego, California; Maple Grove, Minnesota; Houston (West), Texas; Sugar Land, Texas; Fresno, California.
 - Building programs in process: Houston (Hope), Texas; Sugar Land, Texas; El Paso, Texas; Kanata, Ontario.
 - Building programs completed during the past year: Houston (Peace), Texas; Traverse City, Michigan; Fresno, California.

B. Fiscal 1992 financial projection

As of January 31, 1992, Home Missions' first five months of fiscal 1992, total income was 7.9 percent below budget and 3.5 percent below 1991. Quota receipts were 9.3 percent below budget and 5.1 percent below 1991. Careful management of the budget has resulted in disbursements of 3 percent below budget after five months. The projected 1992 income and disbursements, shown below, are subject to board revision if income continues to fall below budget.

Source of income	Income (\$000s)	% of total
Quota	\$ 6,160.0	59.4%
Missionary support	1,200.0	11.6
Above-quota gifts	1,145.0	11.1
Catalog, conferences, consulting	1,076.0	10.4
Interest and other	<u>778.0</u>	7.5
Total income	<u>\$10,359.0</u>	
Use of funds	Disbursements (\$000s)	% of total
New-church development	\$ 5,500.0	53.1%
Established-church development	2,659.0	25.7
Land and capital	1,080.0	10.4
Administration	730.0	7.1
Resource development	<u>390.0</u>	3.7
Total disbursements	<u>\$10,359.0</u>	

C. Proposed 1993 budget

A detailed budget for fiscal 1993 will be submitted to synod in the *Agenda for Synod 1992—Financial and Business Supplement*. A summary of income and disbursements is shown below:

Source of income	Income (\$000s)	% of total
Quota	\$ 6,260.0	60.4%
Missionary support	1,225.0	11.8
Above-quota gifts	1,240.0	12.0
Catalog, conferences, consulting	1,095.0	10.5
Interest and other	550.0	5.3
Total income	\$10,370.0	

Use of funds	Disbursements (\$000s)	% of total
New-church development	\$ 5,480.0	52.9%
Established-church development	2,771.2	26.7
Land and capital	1,000.0	9.6
Administration	715.5	6.9
Resource development	403.3	3.9
Total disbursements	\$10,370.0	

D. Salaries

1. Field personnel

The following schedule for 1992-1993, which determines the compensation provided to directly sponsored missionaries for the work they perform, also is recommended for grant-funded ministries. Through certain allowances (e.g., children's allowance, Christian-school tuition), 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)	\$24,900
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	500
Ages 7-14	600
Ages 15-21	700
Christian-school tuition allowance	1/3 of tuition per child
Social Security allowance (ordained-U.S. only) (based on total salary plus housing)	50%

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

Base salary	\$21,300
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 \$21,300 for persons with at least an A.B. degree or equivalent and \$18,000 for persons with less than an A.B. degree.

2. Office personnel

Executive and administrative persons are being paid within the salary ranges approved by synod (*Acts of Synod 1991*, p. 612).

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 1992 as follows:

Job level	Number of positions	Compensation quartile (includes housing allowance)
8	1	2nd quartile
6	2	3rd quartile
5	2	2nd, 4th quartile
4	3	3rd (1), 4th (2) quartile

VIII. Requests for synodical action

A. That synod grant the privilege of the floor to the president of the Board of Home Missions, the executive director, and the director of finance when matters pertaining to Home Missions are discussed.

B. That synod grant permission for Home Missions to give a progress report about *Gathering God's Growing Family* at one of the sessions of synod.

C. That synod elect a Home Missions board member-at-large with expertise in architecture from the list of nominees given in the Home Missions supplemental report.

D. That synod approve revision of the Home Missions Order (see Section II, B).

E. That synod reappoint Rev. John A. Rozeboom executive director of Home Missions for a term of four years.

F. That synod approve a quota of \$118.50 per family for the year 1993.

G. That synod place Christian Reformed Home Missions on the list of denominational causes recommended for one or more offerings.

Home Missions is blessed, privileged, and profoundly challenged in serving the Lord and the church through *Gathering*. We beg your prayerful partnership in working to seek the lost and disciple the found. *For God's glory!*

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

APPENDIX

Christian Reformed Home Missions Ministries and Personnel, March 1, 1992

I. Ministries funded through the ECD department

(See list of abbreviations at end of NCD listing.)

Location/Name of Ministry	Kind	Funding	Personnel	Ethnicity
Albany, CA/Youth Coord.	ECD2S	GGC	Jong Sup Kim	Korean
Albuquerque, NM/SW Campus	Camp	SpGF	Anthony Begay	Nat. Amer.
Ames, IA/Reformed Campus	Camp	SpGF	Steve Young	Anglo
Anaheim, CA/So Mang (Hope)	ECD2S	GGC	Chung Woo Song	Korean
Aurora, CO/Eastern Hills	ECD2S	GGC	Jan Engbers	Anglo
Bellevue, WA/Bellevue	ECD2S	GGC	Ernest Stellingwerff	Anglo
Bellingham, WA	ECD2S	GGC	Dave Kotzebue	Anglo
Big Rapids, MI/Ferris	Camp	SpGF	James Karsten	Anglo
Burbank, IL/Immanuel	ECD2S	GGC	Brian Kiel	Anglo
Cerritos, CA/Central	ECD2S	GGC	Tae-Hoo Yeo	Korean
Chicago, IL/Loop Chr. Min.	ECD2S	GGC	Adriane Koehne	Multieth.
Chicago, IL/Lawndale	ECD2S	GGC	Luther Benton	Afr. Amer.
Cincinnati, OH/CRC	ECD2S	GGC		Anglo
Cleveland, OH/East Side	ECD2S	GGC	Jonathon Westra	Multieth.
Columbus, OH/Ohio State	Camp	SpDS	Edson (Bill) Lewis	Anglo
Dallas, TX/Bethel	ECD2S	GGC		Anglo
Detroit, MI/Campus Min.	Camp	SpGF	John Natelborg	Anglo
Edmonton, AB/Campus Min.	Camp	SpGF	Tom Oosterhuis	Anglo
Ferrysburg, MI	ECD2S	GGC	Jan Nagel	Anglo
Fort Lauderdale, FL/CRC	ECD2S	GGC	Dieneke Swets	Anglo
Fountain Valley, CA/Kor. Amer.	ECD2S	GGC	Jung Kang	Korean
Fredericton, NB/Campus Min.	Camp	SpGF	John Valk	Anglo
Fresno, CA/CRC	ECD2S	GGC	Loren Kotman	Anglo
Grand Rapids, MI/IVCF Int'l	Camp	SpGF	Edward Thompson	Multieth.
Grand Rapids, MI/Shawnee Park	ECD2S	GGC	Ministry team	Anglo
Guelph, ON/Univ. of Guelph	Camp	SpGF	Edward Den Haan	Anglo
Hacienda Heights, CA/Immanuel	ECD2S	GGC	Paul K. Chong	Korean
Hamilton, ON/McMaster Univ.	Camp	SpGF	Aren P. Geisterfer	Anglo
Hayward, CA/Hayward	ECD2S	GGC	Douglas Kennedy	Anglo
Holland, MI/Calvary	ECD2S	GGC		Anglo
Holland, MI/Sunrise	ECD2S	GGC	Robert Rotman	Anglo
Holland, MI/Lighthouse	ECD2S	GGC		Anglo
Houston, TX/New Life	ECD2S	GGC		Anglo
Iowa City, IA/Univ. of Iowa	Camp	SpGF	Jason Chen	Multieth.
Kingston, ON/Geneva Fellowship	Camp	SpGF	Bill Van Groningen	Anglo
Lafayette, IN/Purdue Campus	Camp	SpGF	Douglas Bosscher	Anglo
London, ON/Western Univ.	Camp	SpGF	Kenneth Boonstra	Anglo
Long Beach, CA/Seafarer Min.	Spec	SpGF	John Koopmans	Multieth.
Madison, WI/Geneva Campus	Camp	SpGF	David Wegener	Anglo
Modesto, CA/Classical Int. Pastor	Uncl	GGC	James R. Kok	Anglo
Montreal, PQ/Seafarers Min.	Spec	SpGF	Barend Biesheuvel	Multieth.
Norfolk, VA/Hosp. House Men	Spec	SpDS	Dan Mulder	Anglo
Orlando, FL/Orlando CRC	ECD2S	GGC		Anglo
Paterson, NJ/William Paterson	Camp	SpGF	Kenneth Vander Wall	Anglo
Paterson, NJ/Northside Comm.	ECD2S	GGC	Sheila Holmes	Afr. Amer.
Portland, OR/Oak Hills	ECD2S	GGC	Christopher Gibson	Anglo
Red Deer, AB/New Life Fellowship	ECD2S	GGC		Anglo
Richmond Hill, ON/Community	ECD2S	GGC	John Groen	Anglo
Rochester, NY/CRC 2S	ECD2S	GGC	Cindy Holtrop	Anglo
San Diego, CA/CRC	ECD2S	GGC	Robert Miedema	Anglo
St. Catherines, ON/Brock	Camp	SpGF	Nick Overduin	Anglo

Location/Name of Ministry	Kind	Funding	Personnel	Ethnicity
Tacoma, WA/Community	ECD2S	GGC	Gordon Terpstra	Anglo
Tempe, AZ/Ariz State Univ.	Camp	SpGF	Rick Foss	Anglo
Toronto, ON/Univ. of Toronto	Camp	SpGF	Derk Pierik	Anglo
Vancouver, BC/Seafarers Min.	Spec	SpGF	J.E.F. Dresselhuus	Multieth.
Washington, DC/Seniors Min.	ECD2S	GGC	Frank Washington	Afr. Amer.
Waterloo, ON/University	Camp	SpGF	Graham Morbey	Anglo
Webster, NY/Webster CRC	ECD2S	GGC	Peter Sarazyn	Anglo
Winnipeg, MB/Serving Our World	ECD2S	GGC		Anglo
Wyoming, MI/Calvary 2S	ECD2S	GGC		Anglo

II. Ministries funded through the NCD department

(See list of abbreviations at end of NCD listing.)

Location/Name of Ministry	Kind	Funding	Personnel	Ethnicity
Abbotsford, BC/Zion CRC	NCD	GGC	Paul Lam	Chinese
Ames, IA/Korean CRC	NCD	GGC	Jae Dong Lee	Korean
Anaheim, CA/Latin Amer.	NCD	DS/G	Guillermo Ortiz	Hispanic
Anaheim, CA/So Mang (Hope)	NCD	GGC	Do Ryang Chung	Korean
Arcadia, CA/Evang. Training Prog.	Trng	DS	Gary Schipper	Hispanic
Arlington, TX/Trinity Oaks	NCD	DS/G	Carl Kromminga, Jr	Anglo
Arlington, TX/Fort Worth	Resid	DS	Daniel Devadatta	Anglo
Atlanta, GA/Christ Comm.	NCD	DS/G	John Nash	Afr. Amer.
Austin, TX/Sunrise Comm.	NCD	DS/G	James Koopman	Anglo
Austin, TX/N Community	NCD	DS	Mark Brouwer	Anglo
Austin, TX/S Austin NCD	Resid	DS		Anglo
Bakersfield, CA/Cornerstone	NCD	DS	Harley Faber	Anglo
Bellflower, CA/Calvin Kor. Amer.	NCD	GGC	John-Taek Kim	Korean
Bigelow, MN/Laotian Min.	NCD	GGC	Ronald Lammers	SE Asian
Big Springs, CA/Community	NCD	GGC	R.H. George Renn	Anglo
Blackstone, MA/River Valley	NCD	GGC		Anglo
Boca Raton, FL/Korean CRC	NCD	GGC	John D. Cho	Korean
Boston, MA/Iglesia Hispanic	NCD	GGC		Hispanic
Brampton, ON/Living Hope	NCD	DS/G	Dan Gritter	Anglo
Brigham City, UT/Living Hope	NCD	DS/G	Douglas Hunderman	Anglo
Buena Park, CA/Messiah	NCD	GGC	Yeo Woon Se	Korean
Camarillo, CA/New Harvest	NCD	DS	Gregory Smith	Anglo
Camarillo, CA/Hispanic	NCD	GGC	Ricardo Aragon	Hispanic
Campbell River, BC/Hope Comm.	NCD	GGC	Charles Claus	Anglo
Chandler, AZ/Christ's Comm.	NCD	DS/G	Alfred Lindemulder	Anglo
Chicago, IL/Roseland CMC	NCD	GGC	Anthony Van Zanten	Afr. Amer.
Chicago, IL/Christ's Vineyard	NCD	GGC	Juan Flores	Multieth.
Chicago, IL/Pullman	NCD	GGC	Richard Williams	Afr. Amer.
Chicago, IL/Our Shepherd	NCD	GGC	Jeong Gho	Korean
Chicago, IL/Matteson	NCD	DS		Afr. Amer.
Chinle, AZ/Chinle	NCD	DS	Charlie Grey, Jr.	Nat. Amer.
Chino, CA/1st Hispanic of Chino	NCD	GGC	Gilbert Miranda	Hispanic
Chino, CA/Bethel Korean	NCD	GGC	Yong Ki Kim	Korean
Church Rock, NM/Church Rock	NCD	DS/G	Corwin Brummel	Nat. Amer.
Cincinnati, OH/New Comm.	NCD	DS	Paul Sikkema	Anglo
Cochrane, ON/Cochrane	NCD	GGC	Henry Boehm	Anglo
Columbia, MO/Immanuel Comm.	NCD	DS/G	Douglas Einfeld	Anglo
Crownpoint, NM/Crownpoint	NCD	DS/G	Marinus Harberts	Nat. Amer.
Crownpoint, NM/Chr. School	Sch	SFA	Beverly Jonkman	Nat. Amer.
Cypress, CA/Rivershore Korean	NCD	GGC		Korean
Dearborn, MI/Peace Arab-Amer.	NCD	GGC	Stephen Kelley	Multieth.
Denver, CO/Chr. Indian Center	NCD	GGC		Nat. Amer.
Denver, CO/Sun Valley Comm.	NCD	GGC	Nick Negrete	Multieth.
De Soto, TX/Hope Fellowship	NCD	DS	Thomas Pettinga	Anglo

Location/Name of Ministry	Kind	Funding	Personnel	Ethnicity
Downey, CA/Faith Korean	NCD	GGC	Inyeol Jeong	Korean
Duarte, CA/Eternal Covenant	NCD	GGC	Roy Brooks	Hispanic
El Monte, CA/Amor Viviente	NCD	GGC	Gerry Muller	Hispanic
El Paso, TX/Sunshine Comm.	NCD	DS/G	Jeffrey Dykema	Anglo
Fairview, AB/Fairview CRC	NCD	GGC	Bill Weenink	Anglo
Fairfield, CA/Fairfield	NCD	DS/G	David Zandstra	Anglo
Farmington, NM/Farmington	NCD	DS/G	James Vander Lune	Nat. Amer.
Flagstaff, AZ/Hope Comm.	NCD	DS/G	Frederick Walhof	Anglo
Fort McMurray, AB/Evergreen	NCD	GGC	Harry Valstar	Anglo
Fort Wingate, NM/CRC	NCD	Uncl		Nat. Amer.
Fort Worth, TX/Southlake-Keller	NCD	DS	Daniel Devadatta	Anglo
Fresno, CA/Love Song Comm.	NCD	DS	William Redondo	Hispanic
Garden Grove, CA/Orange Dongsan	NCD	GGC	Ike Chang	Korean
Garden Grove, CA/Elim Korean	NCD	GGC	Boo Young Jang	Korean
Grand Haven, MI/Covenant Life	NCD	GGC	Andy De Young	Anglo
Grand Rapids, MI/Discovery	NCD	GGC	James Hoogeveen	Anglo
Grand Rapids, MI/Madison Square	NCD	GGC	Nee Odoi Thompson	Multieth.
Hamilton, ON/Laotian Ministry	NCD	GGC		SE Asian
Helena, MT/Green Meadow	NCD	GGC	Fred Vander Berg	Anglo
Hesperer, ON/Hesperer	NCD	DS		Anglo
Hialeah, FL/Iglesia El Redentor	NCD	DS/G	Jose M. Sanchez	Hispanic
Holland, MI/Graafschap Cambodian	NCD	GGC	Socheth Na	SE Asian
Holland, MI/Holland Laotian	NCD	GGC	Ranong Silakhom	SE Asian
Honolulu, HI/Pacific Comm.	NCD	DS/G	Albert Helder	Anglo
Houston, TX/Hope CRC	NCD	DS/G	Roger De Young	Anglo
Houston, TX/Peace Community	NCD	DS	Robert Westenbroek	Anglo
Iowa City, IA/Chinese NCD	NCD	DS/G	Jason Chen	Chinese
Jacksonville, FL/Atlantic Comm.	NCD	DS/G	Jonathan Huizenga	Anglo
Jersey City, NJ/Jersey City	NCD	GGC	Edwin Arevalo	Hispanic
Kamloops, BC/Sahali Fellowship	NCD	DS/G	Henry DeVries	Anglo
Kanata, ON/Community CRC	NCD	DS/G	Henry Gunnink	Anglo
Kent, WA/Good News	NCD	DS	Alvin Machiela	Anglo
Lansing, MI/Covenant Asian	NCD	GGC	Daniel Moua	SE Asian
Lantana, FL/Faith Community	NCD	GGC		Anglo
Las Vegas, NV/Joong-Ang	NCD	GGC	Chung Choo Cho	Korean
London, ON/Cambodian	NCD	GGC		SE Asian
London, ON/London NCD	NCD	DS		Anglo
Los Angeles, CA/Community	NCD	DS/G	Stanley Ver Heul	
			Thomas Doorn	Afr. Amer.
Los Angeles, CA/Monterey Park	NCD	DS/G	John Tong	Chinese
Los Angeles, CA/Church of Love	NCD	GGC	Chang Kyum Kim	Korean
Los Angeles, CA/Torrance	NCD	GGC	Jae J. Lee	Korean
Los Angeles, CA/Evergreen	NCD	GGC	Dwight D.W. Kim	Korean
Los Angeles, CA/Tyrannus	NCD	GGC	James Soo Il Hyun	Korean
Los Angeles, CA/Hawaiian Gardens	NCD	GGC	Yong Tae Kim	Korean
Lynden, WA/Mt. View	NCD	GGC		SE Asian
Lynnwood, WA/Lynnwood	NCD	GGC	In Sung Kim	Korean
Madison, WI/Geneva Chapel	NCD	DS/G	Clifford Bajema	Anglo
Maple Grove, MN/Family of Christ	NCD	DS	Thomas Swierenga	Anglo
Marquette, MI/Marquette	NCD	GGC		Anglo
McMinnville, OR/Sunrise	NCD	GGC	Mark Timmer	Anglo
Miami, FL/Buenas Nuevas	NCD	DS	Ramon Borrego	Hispanic
Miami, FL/S Kendall Comm.	NCD	GGC	Michael	
			Van Hofwegen	Anglo
Mill Creek, WA/Hope Comm.	NCD	DS/G	Kenneth Rip	Anglo
Minneapolis, MN/Great Love	NCD	GGC	Sun M. Kim	Korean
Mississauga, ON/Bethel	NCD	GGC	David Leung	Chinese
Montreal, PQ/South Shore	NCD	GGC	Jeff Marlowe	French

Location/Name of Ministry	Kind	Funding	Personnel	Ethnicity
Montreal, PQ/Montreal Island	NCD	GGC	Guy Dube	
Moreno Valley, CA/Oasis Comm.	NCD	DS	Patrice Machaud	French
Morton Grove, IL/Eden's	NCD	GGC	Alan Breems	Anglo
Naschitti, NM/CRC	NCD	DS/G	Kyusik H. Hong	Korean
Nashville, TN/Faith CRC	NCD	DS/G	Jerome Sandoval	Nat. Amer.
			Norman Meyer, IHM	
			Joanna Meyer	Anglo
Navajo, NM/Navajo CRC	NCD	Uncl		Nat. Amer.
Hispanic Asst/So. Pacific	Uncl	Uncl	Federico Machado	Hispanic
N Long Beach, CA/Urban	NCD	DS		Multieth.
Norwalk, CA/Rok Won	NCD	GGC	Myung Hwan Bay	Korean
Ontario, CA/Bethel	NCD	GGC	Daniel Cardonna	Hispanic
Orleans/Cumberland, ON	NCD	DS		Anglo
Ottawa, ON/Calvin	NCD	GGC	Yannick Baudequin	French
Philadelphia, PA/Spirit and Truth	NCD	GGC	Manuel Ortiz	
			Randy Baker	Multieth.
Pickering, ON/New Life Comm.	NCD	DS/G	Jack De Vries	Anglo
Portland, OR/Christ's Comm.	NCD	DS	Virgil Michael	Anglo
Poway, CA/Christ's Comm.	NCD	DS/G	Earl Marlink, IHM	
			Lenore Marlink	Anglo
Quebec City, PQ/Institute Farel	Trng	Uncl	Jean G. Zoellner	French
Quebec City, PQ/de la Rive Sud	NCD	GGC	Jean-Guy DeBlois	French
Rancho Cucamonga, CA/Friendship	NCD	DS	Randall Young	Anglo
Red Deer, AB/New Life Fellowship	NCD	GGC	Stanley Schalk	Anglo
Red Mesa Leadership Training	Trng	DS	Don Tamminga	Nat. Amer.
Red Valley, AZ/CRC	NCD	DS	Howard Begay	Nat. Amer.
Rehoboth, NM/Chr. School	Sch	SFA	D. Van Andel, Supt.	Nat. Amer.
Richmond, BC/Immanuel	NCD	DS/G	James Yang	Chinese
Rocklin, CA/Granite Springs	NCD	DS	Kevin Adams	Anglo
Sacramento, CA/Korean	NCD	GGC	Samuel Sonki Ahn	Korean
Salt Lake City, UT/Indian Ctr.	NCD	GGC	Jerry Haswood	Nat. Amer.
Salt Lake City, UT/Cambodian	NCD	GGC	Chengly Phim	SE Asian
San Diego, CA/Servant of the Lord	NCD	GGC	Juan Ruiz	Hispanic
San Dimas, CA/Dominion Fellowship	NCD	GGC	Joseph Almaraz	Multieth.
San Jose, CA/Liberty Vietnamese	NCD	DS	Nam Kieu	SE Asian
Sanostee, NM/CRC	NCD	DS	Ray Slim	Nat. Amer.
Santa Monica, CA/Good Land	NCD	DS	Nasser Yassa	Multieth.
Santa Clara, CA/Friendship Agape	NCD	GGC	John Liu	Chinese
Santa Rosa, CA/Hope Comm.	NCD	DS	Neil Jasperse	Anglo
Scarborough, ON/Grace	NCD	DS	Larry Lau	Chinese
Seattle, WA/Hope	NCD	GGC	Youn-Kyong Sung	Korean
Silverdale, WA/Anchor of Hope	NCD	DS/G	David Snapper	Anglo
S Palm Beach Co., FL	NCD	GGC	German Moreno	Hispanic
Springfield, IL/Christ's Fellowship	NCD	DS/G	Timothy Koster	Anglo
Stockton, CA	NCD	GGC	Phon Nhem	SE Asian
St. Vital, MB/Good News Fellowship	NCD	DS/G	Timothy Berends	Anglo
St. Vital, MB/Residency, SW Winn.	Resid	DS		Anglo
SugarLand, TX/Comm. Life	NCD	DS	Michael Johnson	Anglo
Sun Valley, CA/Sol del Valle	NCD	GGC	Luis Wagnveld	Hispanic
Surrey, BC/Hope Comm. Church	NCD	DS/G	Steve Elzinga	Anglo
Tacoma, WA/Tacoma Korean	NCD	GGC	Paul S. Kim	Korean
Tampa, FL/Evergreen Korean	NCD	GGC	Sung Jin Bak	Korean
Teec Nos Pos, AZ/4 Corners	NCD	Uncl	Elder Team	Nat. Amer.
Temecula, CA/Fellowship Comm.	NCD	DS	Daniel Hoekstra	Anglo
Toadlena & Newcomb, NM/CRCs	NCD	DS	Bobby Boyd	Nat. Amer.
Tohatchi, NM/Tohatchi CRC	NCD	DS/G	Gary Klumpenhower	
			Norman Chee	Nat. Amer.
Tohlakai, NM/Bethlehem CRC	NCD	DS/G		Nat. Amer.
Toronto, ON/Chinese CRC	NCD	GGC	Timothy Chan	Chinese

Location/Name of Ministry	Kind	Funding	Personnel	Ethnicity
Toronto, ON/All Nations	NCD	GGC	Patrick Paas	Multieth.
Toronto, ON/Residency, Jane-Finch	Resid	DS	Fred Witteveen	Multieth.
Traverse City, MI/Fellowship	NCD	DS/G	Jon O. De Bruyn	Anglo
Troy, MI/Han Bit Korean CRC	NCD	GGC	Yong Ju Oh	Korean
Tustin, CA/Korean CRC	NCD	GGC	Peter Hangkeel Kim	Korean
Vancouver, BC/New Westmin.	NCD	GGC	Vinh Le	SE Asian
Virginia Beach, VA/Christ Comm.	NCD	DS/G	Alvin A. Mulder	Anglo
Westminster, CA/Saigon CRC	NCD	DS	Nguyen Xuan Bao	SE Asian
Westminster, CA/Orange Co.	NCD	GGC	Sysay Vilaylack	SE Asian
Window Rock, AZ/CRC	NCD	DS/G	Gordon Stuit	Nat. Amer.
Winnipeg, MB/Hope Centre	NCD	GGC	Anthony Schweitzer	Anglo
Winnipeg, MB/NW Winnipeg	NCD	DS	Peter Tujninga	Anglo
Woodridge, IL/Suburban Life	NCD	DS	Timothy Hoekstra	Anglo
Woodbury, MN/NCD	NCD	DS		Anglo
Zuni, NM/Zuni CRC	NCD	DS/G	Michael Meekhof	
Zuni, NM/Chr. School	Sch	SFA	Rex Chimoni Brian Kruis, Prin.	Nat. Amer. Nat. Amer.

Glossary of ECD and NCD Terms

Camp	Campus
ECD	Established-church development
ECD2s	Established-church development second staff
DS	Directly sponsored
DS/G	Directly sponsored/grant funded
GGC	Grant for growing churches
NCD	New-church development
Resid	Residency
Sch	School
SFA	Special funding arrangement
SpGF	Special grant funding
Trng	Training
Uncl	Unclassified

PROPOSED REVISION OF THE HOME MISSIONS ORDER

Note: Revisions appear in italics.

ARTICLE I INTRODUCTION

The mission of God from which the church derives her mission is that activity of the triune God whereby he reconciles the world to himself through the Lord Jesus Christ, the Sent One (II Cor. 5:19, John 20:21).

In this mission God vindicates his honor through the defeat of Satan who falsely claims the world as his own, and through the creation of a redeemed people who are the first-fruits of his triumph over sin (Rev. 14:4). The Son, Jesus Christ, establishes the kingdom of God through his redemptive acts, empowers his people to be his witnesses by the work of the Holy Spirit, and sends the church as his body into the world (Matt. 28:18-20). This community of sent ones heralds the gospel of the reconciliation which will be fully realized at the consummation of his kingdom on the last day (Col. 1:20, Eph. 2:17, Rev. 11:15).

The church of God as Christ's apostolate in the world is one community of the redeemed. The Christian Reformed Church shares both the privileges and the responsibilities of membership in this one body of Christ. Each member and every congregation of the Christian Reformed Church must be a witness for Christ in word and deed (I Peter 2:9). In the conduct of her missionary enterprise the church also calls and commissions missionaries as her representatives (Acts 13:2-4).

ARTICLE II MANDATE

The Christian Reformed Church in North America, in obedience to the Great Commission, establishes the Christian Reformed Board of Home Missions and assigns it the responsibility of directing the home missions program of the denomination (Church Order Articles 73-76). The Board of Home Missions, hereafter referred to as the board, shall give leadership to the denomination *in its task of bringing the gospel to the people of Canada and the United States and drawing them into fellowship with Christ and his church.*

The mandate of the board has two aspects. The board shall: a) encourage and assist congregations and classes in their work of evangelism and b) *initiate, support, and guide new-church development and other evangelistic ministries in cooperation with local congregations or classes.*

The board shall administer its work according to the Word of God and the confessions, and in harmony with the regulations of the Church Order and the Home Missions Order.

ARTICLE III THE BOARD

Section 1—Relationship to Synod

While appointing the board as its agent, synod shall retain for itself the following responsibilities:

- a. *Adopt and revise the Home Missions Order.*
- b. *Appoint the members and alternate members of the board from which certain members will be designated as executive committee.*
- c. *Appoint and reappoint the executive director of Home Missions.*
- d. *Approve an annual denominational quota (congregational ministry share) for financial support of the Home Missions program based on a proposed budget.*
- e. *Approve major changes in policy.*
- f. *Ensure that the Home Missions task is carried out.*

Section 2—Administrative Responsibility

The board shall:

- a. *Direct denominational Home Missions activity by approving overall strategy and long-range plans.*
- b. *Establish policies and programs for new-church development and established-church development and see that they are carried out.*
- c. *Assure resource development and budget administration.*
- d. *Select members of the executive committee.*
- e. *Adopt or amend regulations and policies as may be required by decisions of synod.*
- f. *Submit to synod an annual report with appropriate recommendations.*
- g. *Meet as a full board at least once a year to carry out its responsibilities.*
- h. *Be legally incorporated according to the laws of Canada and the United States.*
- i. *Arrange for recruiting, calling, support, and guidance of all personnel in its employ.*

Section 3—Members

Since Home Missions is the work of the entire denomination and is closely linked with the classes, the board shall be composed of one member from each classis plus a synodically-designated number of board members-at-large. Board members and their alternates shall be elected for three-year terms and be eligible for a second term according to the rules of synod. Terms begin in September.

Members who represent classes are elected by their respective classes according to guidelines provided by the board regarding qualifications, cultural background, and experience and are appointed by synod. To provide liaison, board members ordinarily shall be members of the classical home missions committee.

Members of the board shall be advocates of the Home Missions enterprise of the denomination in classes and in their own congregations, channeling timely information about the Home Missions program to classes and from classes to the board.

Members-at-large shall be elected by synod from a nomination presented by the board. These members shall be chosen for special expertise, cultural background, and skills deemed essential to the work of the board.

Section 4—Executive Committee

Major policy and program decisions shall be made at the annual board meeting. The executive committee shall be responsible for timely administration of Home Missions' work which cannot be delayed in the interim between board meetings. The executive committee shall meet as often as necessary to function effectively.

The board at its annual meeting shall elect members of the executive committee representing the geographical regions of the denomination in Canada and the United States according to a method approved by synod.

Section 5—Corporate Officers

Corporate officers of the board shall be the president, vice president, executive secretary (executive director), and treasurer (director of finance). The president and vice president are board members. The secretary (executive director) and treasurer (director of finance) are employees of Home Missions chosen by the board and appointed by synod and the board.

Section 6—Relationship to Classes and Local Congregations

The board shall work with classes and local *congregations* through all its staff. The prior rights and responsibilities of classes and *congregations* shall be respected. [Note deletion of "when requested the board shall function as consultant for local evangelism and mission programs and shall give assistance in investigating new opportunities."]

The board shall promote local Home Missions initiative and encourage *and equip* classes and *congregations* to assume full administrative and financial responsibility for Home Missions activity in their own areas. [Note deletion of "When necessary the board shall assist by providing counsel and funds through the Grant-In-Aid program."]

When a new-church development or other evangelistic ministry is beyond the resources or administrative scope of a classis or a local congregation, the board may assume responsibility for the work upon the request or with the concurrence of the appropriate classis.

The ministry of Home Missions shall be carried out as much as possible by way of classical and regional home-missions strategies which are encouraged and facilitated by Home Missions regional directors. The board shall supervise and support all Home Missions activities with local congregations and classical home-missions committees.

The board shall provide timely information about its activities through distribution of all minutes of board and executive-committee meetings to board members and their alternates, through provision of a regular report to classes through the board members, and through periodic attendance of classical meetings by Home Missions regional directors.

ARTICLE IV PERSONNEL

Section 1—Introduction

All persons in the employ of Home Missions are called of God and commissioned (sent out) by the church to bring the gospel to unchurched people and unbelievers and to work for the development and growth of the body of Christ. The board shall give priority to recruitment, training, and support of persons it employs. It shall periodically evaluate persons in its employ and the quality of support for those persons to encourage professional and personal growth and develop a dedicated, competent missions team.

Section 2—Ministry Personnel

Home Missions may employ in its ministry missionary pastors, evangelists, interim home missionaries, leaders in specialized ministries, ethnic ministry coordinators, teachers, and supportive or administrative personnel. They shall have as their goal the glory of God and the ministry of reconciliation. All Home Missions personnel shall work under the supervision of the board and, as appropriate, their local consistories, in accordance with provisions of the Church Order and the Home Missions Order.

Section 3—Home Missions Regional Personnel

Various regions of Canada and the United States where congregations of the denomination are found and where Home Missions ministry opportunities are present shall be served by a Home Missions regional director. The Home Missions regional director shall work with various classical home-missions committees as a leader and enabler in the home-missions effort of the denomination. The regional director shall work in establishing with the classical home-missions committee a vision and strategy for reaching the lost and for the evangelistic growth of the church. The regional director shall work with the denominationally funded ministries in the region to improve their effectiveness in reaching the lost. As the main link between classical/regional and denominational home-missions vision, the Home Missions regional director shall be a key person in channeling denominational support of the ministries in the classis and in representing the vision and needs of classes/the region to the denominational Home Missions board. The regional director shall support and encourage the evangelistic growth of established churches in the denomination.

Home Missions regional directors shall be appointed by the board or the executive committee to an initial term of two years. They are eligible for reappointment to additional four-year terms.

Section 4—Executive Team and Other Office Personnel

The board shall provide for and see to the appointment of executive staff and office personnel needed for the leadership, administration, publication development, ministry guidance, and financial support of the denominational Home Missions program.

Synod shall appoint, upon recommendation by the board, a Home Missions executive director, who shall be responsible for execution of the policies and decisions of the board. The executive director shall lead and supervise the work of the execu-

tive team and office personnel for the attainment of the overall objectives of Home Missions.

The board shall appoint directors of established-church development, new-church development, finance, and resource development who will give leadership in the main strategic and supportive activities of the board and who with the executive director shall comprise the Home Missions executive team.

The board shall hire additional executive personnel as it shall deem necessary to carry out its task.

The board shall approve arrangements for appointing administrative and support personnel as it deems necessary to carry out its task.

ARTICLE V Program

Section 1—Introduction

Home Missions programming shall have as its goal the glory of God, salvation of the lost through gospel proclamation, and the extension of Christ's kingdom through the growth of the church.

Section 2—Established-Church Development

Recognizing the responsibility of the Christian Reformed Church to proclaim the gospel for the salvation of lost people in Canada and the United States, the board shall promote the work of evangelism in all the churches of the denomination. The board shall provide assistance (training, materials, and consultation) which will equip and enable local churches to meet their responsibilities as described in the Church Order (Articles 11-b, 24-b, 73, and 74-a). The board shall assist the churches in developing vision for reaching lost people, in organizing church life for evangelism, in employing the gifts of members for evangelistic ministry, and in receiving new believers into fellowship and discipling them in the way of the Lord.

Specialized ministries may be developed and supported with congregations and classes where there are opportunities to evangelize students, military personnel, seafarers, and others.

Section 3—New-Church Development

With classes and congregations, the board shall seek to develop vision, goals, and strategies for new-church development in Canada and the United States so that the lost are found and Christ's kingdom is extended through the growth of the church.

The new-church-development department shall administer support of the New Mexico schools for attainment of their educational and evangelistic goals.

Section 4—Resource Development

In support of established-church development and new-church development, the board shall assure the development of required financial resources for achieving the goals of Christian Reformed Home Missions. This shall be done through providing information about the vision and ministry of Home Missions and by

generating prayer and financial and other supportive relationships with congregations and persons in the denomination.

Section 5—Financial Stewardship

The board shall assure sound fiscal management and long- and short-range financial planning so that established-church-development and new-church-development ministries are adequately supported.

ARTICLE VI CONCLUSION

Detailed descriptions of policies and procedures implementing the articles of this Home Missions Order shall be published and updated as needed.

This Home Missions Order, having been adopted by synod, shall be faithfully observed by the board. Any revision shall be made by synod.

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WORLD MINISTRIES

I. Introduction

This report is about good news—about *the* good news and about good news generally. The Lord, through the encouragement of and with the financial resources provided through the church, has permitted the worldwide ministries of the Christian Reformed Church to flourish, develop, and grow. During the past year, in nearly thirty countries the missionary staff of World Missions and World Relief preached the gospel, taught the values of the kingdom, demonstrated the mercy and compassion of the Savior, and sought to build up people and institutions to become contributors to ministry in the name of Jesus. In mission fields of long standing and in new places, representatives of the CRC ministered in word and deed. Sometimes under difficult and dangerous circumstances, those whom the CRC has sent around the world brought the healing and restoration of the gospel. We believe that to tell synod about these ministries is good news indeed.

And there is more to gladden our hearts. Besides the ministries supported and encouraged in other countries, we were also active among God's people in North America. Diaconal ministries at the congregational and classical-conference level were encouraged and enabled. Disaster responses and various volunteer ministry opportunities were provided for. The home-office staff worked in harmony to facilitate "the one mission of the church," and we were frequently encouraged by the faithfulness of God's people as their weekly offerings continued to provide the resources needed to bring *the* good news.

Telling you about good news is not meant to suggest that the year has been without pain or struggle. Good news is more than the absence of such struggles. Rather, what we mean to tell you is that even as we struggled to be faithful and effective as the agents of Christ and the church, the good news of God's blessing was present. We trust that will also be synod's experience as it deliberates the issues of the church in 1992.

We are pleased to report to synod that the cooperative spirit among World Ministries staff, in conjunction with the diligence of the board, has caused further progress in the primary responsibilities assigned to us, i.e., to assure that the ministry of word and deed (wholism) is carried out around the world. To that end we have continued to require integrated strategic planning at the field level and to encourage the understanding of and commitment to wholism for ministry by every person employed by the agencies. Initially we have focused our efforts on Latin America, and we have been pleased with our progress to date. Besides the many support people who perform a myriad of tasks, an integral part of the day-to-day operation of our agencies is the International Management Team. The membership of IMT is presently 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.A. administrative director

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

Mr. John De Haan, CRWRC-U.S.A. director and codirector for CRWRC-Binational

What follow below are the more detailed ministry reports of the agencies. As this material is read, we hope that synod will get a sense of the good news that the Lord continues to do many great things through our efforts in many places throughout the world.

II. World Ministries

A. *Membership*

The World Ministries board is composed of twenty members. Both CRWM and CRWRC nominate five members each. The remaining ten are elected by synod as members-at-large. Due to the transferring of responsibility from World Ministries to the Synodical Interim Committee, Synod 1991 decided to freeze the at-large membership of the board until the transfer of responsibility is complete. The membership of the board is listed in the 1992 *Yearbook*, page 479.

B. *Meetings*

The board met for its annual meeting in February 1992. The executive committee of the board met two additional times, in May and October 1991. The executive committee is authorized to act on behalf of the board between its annual meetings. Every effort is made, however, to reserve major decisions for the February meeting.

C. *Board actions and recommendations*

Below are the main actions of the board. Some of these actions are reported as board decisions and are submitted as information to synod. Other actions of the board are recommendations to synod. Such matters are asterisked in our report and are listed separately in Section V of this report, "Matters requiring synodical action."

1. The board with appreciation and for information reviewed a report about the history and the developments which led to the closing of the Krim project in Sierra Leone early in 1991. This candid assessment of factors contributing to the closing, as well as the recognition of significant ministry there for nearly a decade, was referred to the agencies for further reflection and learning.
2. The board, with the assistance of agency directors, reviewed the ministry programs and strategic plans of the agencies, focusing especially on those areas where the agencies work jointly.
3. The board approved partnership agreements between CRWRC and the Christian Medical Action group of Nicaragua and also between CRWRC and the Christian Rural Development Association of Nigeria (CRUDAN).

4. The board approved the proposed income and expenditure budgets of both CRWRC and World Missions (as well as the combined budget). Below is a summary for information only. The budgets are presented in greater detail in the *Agenda for Synod 1992—Financial and Business Supplement*.

**SUMMARY
BOARD OF WORLD MINISTRIES
FISCAL YEAR 1992-1993**

	World Relief	World Missions	Total
East Africa/Nigeria			
Kenya	\$ 126,484	\$ 26,950	\$ 153,434
Tanzania	282,233		282,233
Uganda	296,723		296,723
Mozambique/Malawi	143,259		143,259
Zambia	99,125	68,385	167,510
Nigeria	<u>206,283</u>	<u>1,921,011</u>	<u>2,127,294</u>
Total East Africa/Nigeria	1,154,107	2,016,346	3,170,453
West Africa			
Liberia	55,223	143,768	198,991
Guinea	72,868	502,179	575,047
Mali	240,406	437,348	677,754
Sierra Leone	306,430	202,116	508,546
Arid Lands	<u>141,461</u>		<u>141,461</u>
Total West Africa	816,388	1,285,411	2,101,799
Asia			
China		504,391	504,391
Guam		1,362,196	1,362,196
Bangladesh	305,622		305,622
India	31,636		31,636
Indonesia	204,476		204,476
Japan		1,419,342	1,419,342
Philippines	<u>478,325</u>	<u>1,136,700</u>	<u>1,615,025</u>
Total Asia	1,020,059	4,422,629	5,442,688
Latin America			
Argentina		34,200	34,200
Belize	4,391		4,391
Costa Rica	\$ 31,543		
El Salvador	204,536		
Guatemala	260,854		
Honduras	271,794		
Nicaragua	<u>204,086</u>		
Total Central America	972,813	1,187,001	2,159,814
CITE		299,556	299,556
Cuba		39,439	39,439
Dominican Republic	358,940	1,032,240	1,391,180
Ecuador	115,744	20,155	135,899
Haiti	364,008	373,117	737,125
Mexico	209,332	576,265	785,597
Puerto Rico		<u>135,183</u>	<u>135,183</u>
Total Latin America	2,025,228	3,697,156	5,722,384

Europe			
CIS/Eastern Europe		400,000	400,000
France		<u>70,975</u>	<u>70,975</u>
Total Europe		470,975	470,975
Aid Additions (if awarded)			
Aid I	155,502		155,502
Aid II	174,100		174,100
Total Aid Additions	<u>329,602</u>		<u>329,602</u>
Total International	5,345,384	11,892,517	17,237,901
Other			
Can. Administration	234,405	151,689	386,094
Can. Church Relations		47,881	47,881
Can. Communications	246,194	37,716	283,910
Can. Diaconal	121,852		121,852
Can. Disaster	51,282		51,282
Can. Food Grains	213,675		213,675
Can. Foreign Administration	76,838		76,838
Can. Media		68,432	68,432
Can. Representatives		28,916	28,916
Can. World Ministries	34,188	12,712	46,900
Can. Reserve	<u>85,470</u>		<u>85,470</u>
Total Canadian Other	1,063,904	347,346	1,411,250
Total International Office		445,930	445,930
U.S. Administration	668,280	155,920	824,200
U.S. Church Relations		240,235	240,235
U.S. Communications	599,310	111,730	711,040
U.S. Development Associates	50,000		50,000
U.S. Diaconal	488,120		488,120
U.S. Director's Office		182,890	182,890
U.S. Disaster	173,353		173,353
U.S. Disaster Administration	176,647		176,647
U.S. Media		267,895	267,895
U.S. Representatives		111,205	111,205
U.S. World Ministries	50,262	31,675	81,937
U.S. Reserve	<u>48,487</u>		<u>48,487</u>
Total U.S. Other	<u>2,254,459</u>	<u>1,101,550</u>	<u>3,356,009</u>
Total Other	<u>3,318,363</u>	<u>1,894,826</u>	<u>5,213,189</u>
GRAND TOTAL	<u>\$8,663,747</u>	<u>\$13,787,343</u>	<u>\$22,451,090</u>

- *5. The board requests that synod commend the ministry of CRWRC to the churches and urge the churches to take *one offering per quarter* in 1993 to provide the funds necessary for this ministry.
- *6. The board requests that synod approve a quota for World Missions in both Canada and the United States in the amount of \$110.00 per family for the 1993 calendar year.
- *7. 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.
- *8. The board, upon the recommendation of the CRWM-International committee, recommends to synod the reappointment of Rev. William Van Tol as the director of CRWM-International.

Grounds:

- a. William Van Tol's positive performance evaluation warrants his continuation as the director of CRWM-International.
 - b. William Van Tol's experience in world missions is a valuable resource in this time of transition.
 - c. William Van Tol has indicated his willingness and desire to serve for part or all of another term.
- *9. The board, upon the recommendation of the CRWM-U.S.A. committee, recommends to synod the reappointment of Mr. David Radius as the administrative director for CRWM-U.S.A.

Grounds:

- a. David Radius's positive performance evaluation warrants his continuation as the administrative director for CRWM-U.S.A.
 - b. With David Radius's first two-year term now completed, it is anticipated that his service will be even greater in his next term.
 - c. David Radius has indicated an eagerness to continue to serve if his service received a strong endorsement. He has received the endorsement.
10. The board approved (and SIC has confirmed) the appointment of Mr. Albert R. Karsten as the director for CRWM-Canada. Mr. Karsten, from Hamilton, Ontario, has spent his professional career in management in the social-service field. He has served his local CRC congregation for many years and has also served several faith missions with his family. The CRWM-Canada committee recommended Mr. Karsten, and his appointment as director for CRWM-Canada was approved by the board and the Synodical Interim Committee.
- *11. The board, upon the recommendation of the CRWRC-Canada committee, recommends to synod the reappointment of Mr. Raymond Elgersma as the director of CRWRC-Canada.

Grounds:

- a. Ray Elgersma's positive performance evaluation warrants his continuation as CRWRC-Canada director.
 - b. Ray Elgersma's leadership ability increasingly qualifies him for this position.
 - c. Ray Elgersma has indicated his desire to continue to serve.
- *12. The board approved the nominations of the agency committees for membership on the board for the year beginning September 1, 1992. The CRWRC-U.S.A. nominations are Messrs. Louis Haveman, Richard Kuiken, and Martin Sterk. The CRWRC-Canada nominations are Messrs. Co Zondag and Gerrit Apperloo. The CRWM-U.S.A. nominations are Mr. Stanley Ellens, Rev. John Steigenga, Rev. Lester Van Essen, and Rev. Thomas Dykstra as alternate. The CRWM-Canada nominations will be supplied later.
13. The board approved the recommendation of both CRWRC and World Missions that the fiscal year be changed to July 1 through June 30, effec-

tive July 1, 1994. It is understood that the budget beginning September 1, 1993, will be prorated to end June 30, 1994 (ten months).

- *14. The board recommends that its chairman, Rev. Charles Terpstra; its executive director, Dr. Peter Borgdorff; and one staff representative from both CRWRC and World Missions represent the board at synod.
- *15. The board requests that the missionaries of both agencies who are present at synod be presented to and acknowledged by synod.
- *16. The board requests that synod elect a pastoral adviser (at-large position) for the CRWRC-U.S.A. committee from the nomination of Dr. Douglas Faule and Rev. Roy Berkenbosch. It also requests synod to elect an alternate for this position from the nomination of Rev. Ecko De Vries and the person not elected to fill the primus position.

Dr. Douglas Faule is pastor of Ada, Michigan, CRC. He previously served Western Springs, Illinois, CRC, where he was actively involved in the Chicagoland Diaconal Task Force. He has developed devotional materials for deacons and has served as alternate member-at-large on the World Relief Committee during the past five years.

Rev. Roy Berkenbosch presently serves as Bangladesh field director, overseeing CRWRC's community-development programs and staff in agriculture, health, literacy, income earning, and leadership. An engineering technologist, he studied at several colleges in Canada. He earned a bachelor of arts degree from Calvin College and a master of divinity degree from Calvin Theological Seminary.

Alternate position

Rev. Ecko De Vries is pastor of congregational life at Alger Park CRC, Grand Rapids, Michigan. At Alger he has, among many other programs, instituted a successful Stephen Ministry program as the result of being a facilitative leader, networking the various ministries of the church with more than three hundred families. Prior to serving at Alger Park, Rev. De Vries led congregations in Minneapolis and in Muskegon.

- *17. The board requests that synod elect one member-at-large and three alternates for the CRWRC Canada committee from nominations to be presented at the time synod meets.

D. Salary-disclosure information

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

Job level	Number of positions	Quartile of compensation
9	1	3rd quartile
7	4	1st through 4th quartile
6	3	2nd and 4th quartile
5	4	1st, 3rd, and 4th quartile
4	1	2nd quartile
3	1	4th quartile

III. Christian Reformed World Missions (CRWM)

A. *Introduction*

With gratitude to the Lord of the harvest, Christian Reformed World Missions can report to synod on opportunities and efforts to proclaim the gospel and develop churches around the world during 1991. Good church growth continues in the Philippines, Honduras, Nigeria, Sierra Leone (Kuranko project), and parts of Mexico. In other places such as Liberia and Haiti the advance of the gospel has been made difficult by political instability and revolution. Greater detail on these situations can be found in the field reports below. The World Missions Committee reviewed a joint-agency field-assessment report prepared by the administration, and concern was expressed by some members that better coordination of ministry should occur on some joint CRWRC-CRWM fields. The joint-agency project in Zambia was implemented this year with the placement of Harold and Joan de Jong in the Justo Mwale Theological School.

B. *Report on mission fields*

1. Africa

Twelve 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 Djallon and Conakry, Guinea's capital. Several young men have committed themselves to follow Jesus, but the community of Christians is very small. Most missionaries are working their way through language and culture study into evangelism ministries. The first missionaries are involved in many group and individual evangelism projects. In Bible translation initial drafts have been completed for eight books. Development of radio and cassette ministries continues.

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 concluded due to civil war and the evacuation of CRWM missionaries. Mission work among both the Bassa and Vai people was disrupted, and much property was lost. Most of the sixteen missionaries returned to North America or transferred to other fields. Three missionary families continue to focus ministry on Liberia from outside the country and hope to return. CRWM and CRWRC are providing relief work and hope for a gradual reentry into the country, even though conflict continues.

About one million Fulbe live in Mali. Some of these are nomadic cattle herders, and others are wealthy, settled urban businessmen. There are few known Fulbe Christians, which made the three baptisms during 1991 especially noteworthy. Eight missionaries are moving through language and culture study into various phases of evangelism among the villages of these nomadic people.

In Nigeria the Christian Reformed Church of Nigeria (CRCN) and Tiv (NKST) church continue to grow. The NKST church, concentrated among the Tiv-speaking people of Benue State, now addresses the three million Tiv living in all areas of Nigeria. Vigorous national leadership has enabled CRWM to reduce its missionary force to two teachers at the Reformed

Theological College of Nigeria (RTCN). The provision of these missionaries is expected to end in 1992, when the NKST replaces the missionary teachers with theologians who are presently being trained outside the country. In the past, 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 about 2,000 members. Today the church has over 400,000 attenders, 65,000 communicant members, 55,000 baptized members, and 2,500 worship centers in 120 organized congregations. New churches (denominations) are beginning among the Kambari (animists) with the first worship centers opening and baptisms occurring. In northern Nigeria a church among the Hausa (Muslims) is beginning with the baptism of four main leaders who formerly were important Koranic teachers. Up to fifty other Koranic teachers and thousands of followers are also converting. Fulani (Muslims) in Taraba State are beginning a church. The first Fulani pastor was recently ordained, and there are also five appointed Fulani evangelists.

Twenty missionaries are loaned to the Christian Reformed Church of Nigeria (CRCN). The CRCN was established in 1954 with four congregations. Today over 150,000 people worship each Sunday. There are over 70,000 baptized members in 57 congregations with approximately 450 preaching points. The CRC of Nigeria, World Missions, and CRWRC participate in a number of ministries together. CRCN's twenty-five national missionaries, supported by two CRWM missionaries, baptized over 300 people in 1991. Evangelists, pastors, and other church leaders continue to be trained at feeder Bible schools in Serti, Wukari, and Baissa. Advanced pastoral and theological training is also available at Smith Bible College, at Veenstra Seminary, and at the Theological College of Northern Nigeria (TCNN). Six missionaries teach at these institutions.

The eight missionaries who live in the Eastern Kambari area of Nigeria work among the Avadi people, who have not previously heard the gospel. Centers of worship and evangelism are beginning. Literacy work, translation of the Bible, health services, development of water systems, agricultural and veterinary services are all part of this ministry. This mission will expand its outreach to other peoples in the area.

Eight missionaries work in 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 churches to build leadership and outreach programs. The ministry among Muslims has resulted in the conversions of leading Muslim teachers and of their followers in various parts of northern Nigeria.

Seven missionary teachers and a missionary couple serving as house parents in Jos, Nigeria, help provide education for missionary children at Hillcrest School and Mountain View Hostel.

CRWM participates with CRWRC in one of the two projects in Sierra Leone through the joint program known as Christian Extension Services. Three hundred thousand people live in northern Sierra Leone. Working among approximately one-third of these Kuranko people, one team targets sixty villages. Attendance at worship and evangelism meetings is about 1,000 people weekly, some of whom have been baptized.

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 135 congregations in five presbyteries. It is among the ten largest Protestant denominations in Japan, with about 9,000 members. (One percent of the population of Japan are registered as members of Christian churches. Another one percent are estimated to be Christian but are not members of a church.) During the year there were 70 children baptized, 56 professions of faith, and 102 persons 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. In these developing churches, twenty-eight new members were added last year. Our work in Japan will be continued for now and not be turned over to the Reformed Church of Japan.

Thirty-seven missionaries work in the Philippines, focusing on language groups in Metro-Manila and the islands of Leyte, Luzon, Mindinao, Negros, and Panay. CRWM works with the Asian Theological Seminary (ATS), CRWRC, the Philippine Christian Reformed Churches (PCRC), and Faith Academy. Evangelism ministries were begun in fifteen communities, and church development was continued in thirty-eight congregations. God blessed the church with 406 adult professions of faith. Five congregations were prepared for organization. Two hundred twenty people were trained for the offices of elder and deacon, and 203 were trained for evangelism ministries in conjunction with the Bible League. Several natural disasters placed heavy relief demands on CRWM and CRWRC missionaries.

CRWM gave partial support to thirty-five teachers on mainland China and supported eight missionaries in Taiwan and Hong Kong. The (Christian) Reformed Presbyterian Church of Taiwan has twenty-three congregations, divided into two presbyteries. Church growth here is very slow. Work with youth was the most successful. The flow of Reformed literature into the mainland is increasing. During mainland visits to associate teachers the needs of the existing churches in China were explored.

Over 150 teachers from the Christian Reformed Church have served in China over the past five years (60 or fewer in any given year), and hundreds of students have been influenced by them. Many have become Christians as the vast movement of students and teachers into the Christian faith throughout the country continues in spite of growing restrictions.

In Guam six missionaries worked among people of many nationalities. Guam gives commercial support to the Micronesian islands and serves as a political and military base for the U.S.A. CRWM supports Faith Presbyterian Reformed Church on Guam, which is nearly independent; a growing bookstore with emerging retail outlets on other islands; and the development of a theological center, in conjunction with the Liebenzell Mission, which will train church leaders for all of Micronesia.

3. Europe

In Europe one missionary family gives support to the Reformed Church

of France and the Evangelical Reformed Church of France by teaching practical theology at the Faculte Libre de Theologie Reformee in Aix-en-Provence and by providing other ministries for these churches.

In Hungary four teachers serve in the English-speaking part of the Reformed Academy in Sarospatak. CRWM is beginning to provide assistance for the redevelopment of the Reformed Seminary at Sarospatak, for development of Christian schools in Romania, and for redevelopment of church ministries among the Reformed churches in the Carpatho-Ukraine.

The possible development of evangelism ministries in the Commonwealth of Independent States (CIS), in conjunction with the radio and television ministry of the Back to God Hour and in cooperation with other denominational agencies, was approved by the World Missions Committee. A \$400,000 budget line item is included in the 1992-1993 budget, subject to the availability of designated gifts/offerings received for this cause. Rev. Thomas De Vries has been appointed to give leadership and to represent World Missions in the development of ministry in the CIS as well as in other parts of eastern Europe.

4. Latin America

The Reformed Church in Argentina concentrates its ministry in the provinces of Buenos Aires, Chubut, and Rio Negro. Growth is slow. CRWM will provide program grants for some church ministries until 1996. With the retirement of Dr. Sidney and Mrs. Mae Rooy, we have concluded the sending of long-term missionary personnel to this country.

Thirty-seven CRWM missionaries work in Central America, in the countries of Honduras, Costa Rica, Nicaragua, and El Salvador. They support the development of Christian Reformed churches in each country. During 1991 the national synod of the Christian Reformed Church of Honduras was established, with eight organized churches and about twenty other worship and evangelism centers. SETERA, a theological-education center, had eighty-six students. Six Christian Reformed churches in Nicaragua received visits from CRWM personnel during the year, and some financial assistance was given. The change in the government of Nicaragua has made contact easier. Contact with two churches in El Salvador is expected to grow. In Costa Rica four churches are doing well, but other church-development work has had mixed results. IMDELA, a cooperative mission-leadership training institute, is supported by CRWM and has growing recognition throughout Latin America.

CITE (Cooperative International Theological Education) provides textbooks and leadership-training materials for Spanish, Creole, and English readers in twenty-one different countries. A growing catalog of materials and textbooks in the Spanish language is being offered, sold through bookstores in Latin America, and used by our missionaries in Latin America. Two missionaries work as full-time consultants for this project.

The twelve Christian Reformed churches in Cuba continue their witness and ministry and are experiencing good growth. CRWM provides financial grants and periodic visits from missionaries to the Cuban churches.

CRWM's mission in the Dominican Republic is aimed at Haitian migrant workers and their families. This is a joint field with CRWRC.

There are 3,300 adult members in 93 organized churches and 139 preaching centers. About 9,500 adults and children attended the worship services. During 1991 many were forced to flee back to Haiti due to the repatriation program of the Dominican government. This hampered church development, but many are now returning from Haiti to the Dominican Republic. Twenty-five missionaries support this church development. Four missionaries encourage development of Christian day schools, which grew to over 2,500 students. Six associate missionaries also teach at the Santiago Christian School.

In Haiti CRWM has eight missionaries, who concentrate on evangelism, leadership training, teacher training, and literature production and distribution. This is a joint field with CRWRC. Six congregations have formed the Evangelical Church of the Reformation. They have about 80 members and 200 attenders. The training program has 198 diploma-level students, 45 advanced-level students, and 65 Bible-school students served through four main training centers.

In Mexico CRWM is present in three geographical areas: Mexico City, Tijuana, and the Yucatan. Fourteen missionaries work on a project basis with the Independent Presbyterian Church (IPIM), the National Presbyterian Church, (NPC), and InterVarsity. Support is given to Juan Calvino Seminary (IPIM), which graduated fourteen students, as well as to two NPC seminaries. Bible institutes in the south are also supported. The IPIM now has about thirty-five churches, an additional one hundred worship and evangelism centers, and an average Sunday attendance of about 20,000. The outreach in Mexico City and Tijuana is growing. Emphasis on church planting and development in Baja, California, is increasing since Tijuana is growing at a faster rate than Mexico City. This field is emphasizing cell-group Bible studies as a means to church planting.

In Puerto Rico one missionary family assists five congregations with leadership development and outreach. CRWM provides these churches with decreasing grants according to an established schedule.

C. Long-range plan and fiscal 1993 plan

A sixth draft of the CRWM Long-Range Plan, which charts a course for the agency to follow into the next century, was approved. Copies of this plan will be distributed to the appropriate advisory committee of synod for its information and attention. It will also be made available to the other members of synod upon request.

A fiscal 1993 plan and budget were approved. It continues our number of employed long-term missionaries at 143. The fiscal 1993 plan increases our number of short-term missionaries from 99 to 102, including about twenty college-age people who volunteer for our Summer Mission Program and many teachers in China and eastern Europe. The expenses for these missionaries and mission fields, including grants to national churches, will be \$11,982,000. CRWM-Canada and CRWM-U.S.A. will also expend \$1,895,000 in North America for a total expenditure of \$13,787,000. Total income is also expected to be \$13,787,000. The plan and budget have one significant area of growth: development of ministry in the Republic of Russia and among the Hungarian Reformed Churches in Hungary, Ukraine, Romania, Czechoslovakia, and Yugoslavia. The plan reduces budgeted administrative staff in

the Burlington and Grand Rapids offices and trims our administrative and fund-raising costs below 12 percent.

D. Personnel report

1. Missionaries

World Missions has 143 long-term missionary positions, of which 125 are presently filled. Many spouses, who are also designated as missionaries, give much volunteer time and make significant contributions to mission programs around the world.

In addition to the 143 long-term missionaries, CRWM is also involved in the sending of 99 short-term missionaries in fiscal 1992. These short-term mission opportunities are growing in number and fall into the categories of volunteers, associate missionaries, seminary interns, and summer mission participants. Short-term missionaries 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 200 missionary children overseas. They receive logistical and educational support from World Missions.

The names and locations of missionaries and administrative personnel are listed in the "Directory of Agencies and Committees" section of the 1991 *Yearbook*.

2. Summer Mission Program

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

3. Special tribute

Five missionary families retired from service in 1991: Rev. Edward and Mrs. Frances Van Baak after forty-two years of service in Asia; Dr. Peter and Mrs. Tina (Van Staalduinen) Ipema after thirty-nine and twenty-nine years of service respectively in Africa (mostly Nigeria); Dr. Sidney and Mrs. Mae Rooy after twenty-six years of service in Argentina; Mr. Abe and Mrs. Doris Marcus after twenty-six years of service in Mexico; and Dr. John and Mrs. Mary Zinkand after five years of service in Nigeria. All of these servants were honored by the World Missions Committee at the annual meeting in February. In addition, the committee noted with gratitude twenty-five years of service by Rev. William and Mrs. Laura Van Tol.

E. Joint-ministry agreement between CRWM-U.S.A. and CRWM-Canada

CRWM-Canada and CRWM-U.S.A. 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. Revisions were made in February 1992 to streamline decision-making procedures and reduce committee and administrative expense.

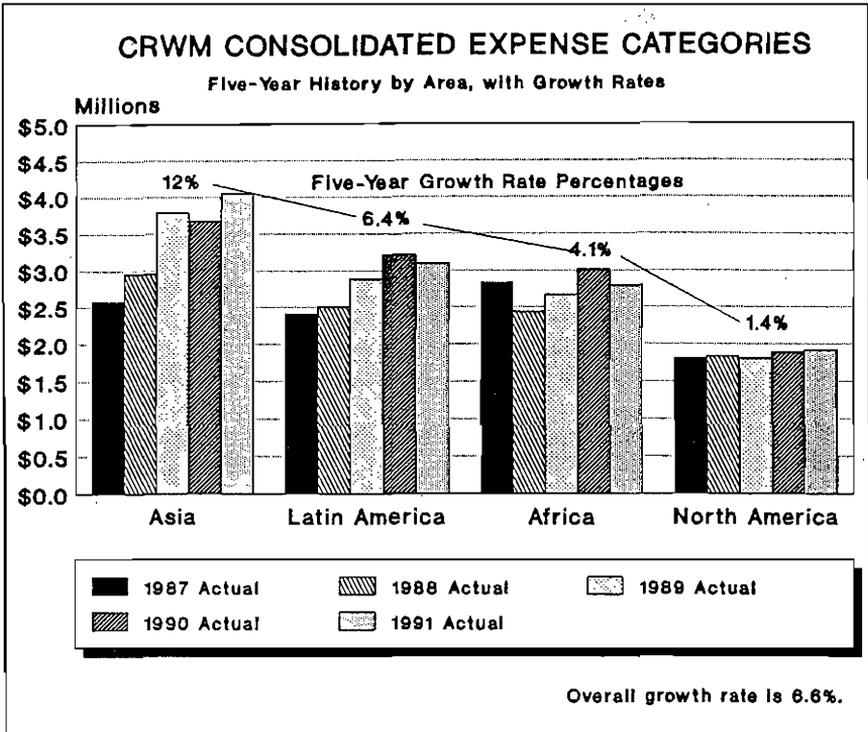
CRWM-Canada and CRWM-U.S.A. also have an agency agreement, through which CRWM-U.S.A. provides CRWM-Canada with certain media and financial services. This arrangement is working well.

F. CRWM administration

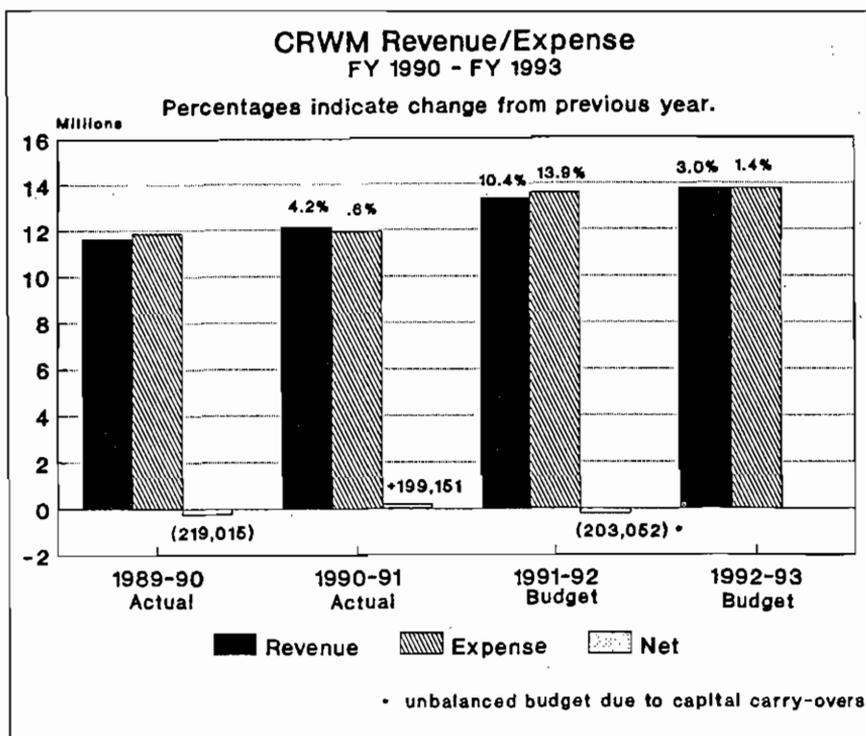
The general administration of World Missions, in distinction from the international ministry program, is shared between the U.S.A. and Canada directors and their respective support personnel. This general administration has much to do with the financial resources needed to fund a \$13 million budget. Critical in the network of support sources is the quota World Missions receives. There is no more cost-effective way of raising support. Declining quota support, therefore, increases our cost of fund-raising; presently quota can be counted on for less than 50 percent of the budget. Anything synod can do to encourage the churches to support the mission of the CRC through quotas not only promotes good stewardship but also reduces the need for special offerings and solicitations.

Another source of significant income is the missionary-salary-support program, in which 78 percent of the U.S. and 65 percent of the Canadian congregations participate. All missionary personnel are involved in these relationships as they relate back to their supporting churches.

Increased expenses and the beginning of new ministries require greater income generation. In the graph below, the increased expenses are shown for the last five years with the annualized percentages of increase reflected for each of the regions. North American expenses (essentially administrative and fund-raising costs) have increased the least.



A financial summary is provided below. Detailed information on income projections, expenditures, and other budget matters can be found in the *Agenda for Synod 1992—Financial and Business Supplement*.



IV. Christian Reformed World Relief (CRWRC)

A. Introduction

Over thirty years ago, tornadoes in Michigan and floods in Ontario and the Netherlands prompted the Christian Reformed Church to create CRWRC.

The first part-time director, Dr. Edward Postema, began by providing relief to the Korean and Cuban refugees. By 1963, Louis Van Ess, full-time director, helped the denomination develop a love affair with CRWRC. At the same time, in Canada, Peter Zwart was challenging deacons to form diaconal conferences.

Today CRWRC-Binational is revealing God's grace in twenty-six countries by utilizing \$8 million to free over 71,000 families from poverty—in Jesus' name. We praise the Lord for enabling his church to reflect his attributes to a world that is groaning for deliverance.

B. Diaconal ministries

The primary role of CRWRC diaconal ministries is to develop ministries to and with the most needy. This ministry development is linked with existing diaconal conferences and/or church networks. The goal will be to have 75,000 persons/families being ministered to by the year 2000 in programs that incorporate self-sufficiency principles with caring relationships from

Christian individuals and families. To achieve this level of ownership among the members of the CRCNA, staff will be giving greater attention to communications and church relations. Specific objectives are being set to meet with diaconates (Canadian staff has a goal of meeting with one-third of the local diaconates in Canada this year) and to develop resources and materials for use in the churches in consultation with diaconal conferences.

Refugee sponsorship has been a significant part of the diaconal program of CRWRC, especially in Canada. Due to changes in Canadian government policy regarding refugee sponsorship, applications for refugee sponsorship have declined substantially. In the past CRWRC-Canada has processed over 1,000 applications annually, but this past year only 379 applications were processed, by thirty-eight participating congregations. The diaconal consultant in Canada, Mr. Peter Zwart, will continue his advocacy with the Canadian authorities on the whole matter of refugee sponsorship.

CRWRC has many more diaconal ministry opportunities than it can take on. In light of that reality, a key question being raised is how, in the midst of so many urgent needs, can CRWRC be increasingly responsive?

This question needs to be addressed at two levels. First, we need to develop strategies for rapid formation of diaconal conferences so that these conferences can respond to needs in their respective areas. Second, CRWRC needs to provide resources for developing ministry to specific target groups through channels delineated in the goal statement.

CRWRC continues to experience a good working relationship with Home Missions (CRHM) at the home-office level. It has been more difficult to coordinate leadership-development discussions regionally, with some clear exceptions. These exceptions have occurred when regional representatives of CRWM and CRWRC have coordinated their efforts to influence the classical system or when the classical leadership deliberately invited both CRWRC and CRHM into discussions or planning sessions. Currently, work on developing a strategic-planning process, which would include leadership development, is occurring primarily in Hudson/Hackensack (urban), Holland, and Pella. Strategic groups are beginning in several other classes. CRWRC and CRHM are working at the national level to enhance the process of strategic planning wherever possible. However, this year leadership development for diaconal-conference leaders suffered because the Diaconal Forum Conference had to be canceled as a result of budget constraints.

CRWRC has put considerable resources into conference development over the past ten years. Staff continues to believe that the strategy is a good one, recognizing that some other efforts may be needed to allow us to be more responsive to those in need. CRWRC committee delegates approved a full review of the current strategy.

During 1991 good results were achieved through diaconal conferences which addressed a variety of needs and were supported by CRWRC. Over 15,000 lives were touched through programs of budget counseling, friendship, employment, support groups, and many other programs.

In the area of interagency planning, CRWRC's diaconal section has completed a goal-setting process in keeping with the Interagency Advisory Council's planning process. Staff reported progress on these goals to the CRWRC delegates at the annual meeting.

In the area of communications, CRWRC is following a two-step process. Developing strong linkages with churches is important to CRWRC so that churches share the passion of being "Christ to those in need." A second approach is to develop strong ties with individual donors and thereby to build strong networks of people who support the work of mercy in the CRC. Both strategies are meant to be two-way systems of communication so that on the one hand the church knows the work of CRWRC and on the other CRWRC knows what churches and individuals are concerned about.

A new Task Force on World Hunger has been organized and is working hard on putting together a report for Synod 1993.

During 1991, CRWRC's Disaster Response Services (DRS) achieved the following:

- Disaster-recovery work in five locations and a needs assessment in another.
- Hurricane Hugo resulted in unusually long projects at two sites in South Carolina: Georgetown (Camp Baskerville) and Summerville. These were both closed by May 1991. Three hundred twenty-eight volunteers contributed over 40,000 hours of work in fiscal year 1991 alone.
- Recovery work from the California Loma Prieta earthquake was also completed in early 1991.
- Throughout the spring and summer, DRS collaborated with California deacons in an across-the-border project to help flood victims in Chihuahua, Mexico.
- The year ended with a flood-relief program in Houma, Louisiana, not far from the Gulf of Mexico. Almost fifty volunteers helped rehabilitate thirty-eight homes in a four-month period.
- DRS also provided temporary leadership and a short-term need assessment in Wichita, Kansas, where tornadoes struck in late April.
- Early in 1992, responses were also initiated to assist victims of flooding in Texas and California.
- A cooperative agreement with the Reformed Church of America was announced to both denominations in 1991. In it, DRS and the RCA's Department of Volunteer Services have committed themselves to bring RCA volunteers into CRWRC's disaster-response program.
- The year 1991 ended with plans being implemented to create a new unit alongside DRS called Volunteer Services (VS). Doing so takes us in a direction endorsed by the CRWRC committee last year: toward enlarging volunteer opportunities for members of the Christian Reformed Church. Through short-term service projects of one to three weeks, VS will create opportunities for both younger and older volunteers to meet a variety of social needs. As with DRS, VS volunteers will usually serve in groups and have trained, experienced leadership. Volunteer Services will both *respond* to increasing requests for service opportunities and attempt to *create* new avenues of service for more volunteers. In 1992-1993 we will be attempting to do this without increasing our budget and adding staff. If VS meets a need and proves effective, we may need to consider a budget increase for it next year.

C. *International programs*

1. Overview

a. Need

There are 1,000,000,000 (that's right, one billion) people who survive on less than \$1 a day. More than one billion of our brothers and sisters face nutritional deficiencies, and 500,000,000 adults and children experience constant hunger.

The world does not side with the poor, but God does. The poor suffer because of sin and the brokenness in the world and because of the aftereffects of hunger, ill health, lack of education, dependency, oppression, and conflict. The poor have very few resources and opportunities. Many have little hope.

b. Vision

CRWRC's work is done in such a way that all may "see Jesus" (John 12:21). Through development and disaster-relief projects, CRWRC will offer hope to the poor and assistance and advice to other Christian organizations because as Reformed Christians we believe in restoring and renewing persons and communities to their created wholeness.

This vision for empowering the poor and freeing those that are bound has meant that the poor not only improve their own lives but also develop a willing-servant attitude toward their neighbors.

To accomplish this vision for development and reconciliation, CRWRC programs organize the poor as well as Christian groups wanting to do ministry with the poor. Our goal is to reduce alienation from God and other persons and to increase and improve the know-how, productivity, and health of the poor.

c. Strategy

CRWRC works with and through churches, expatriate staff, Christian organizations, and Christian leaders to create effective and wholistic community-level programs to assist the poor in breaking out of oppressive poverty. By this strategy, we have set in motion plans that will help more than 100,000 families toward self-sufficiency per year in the late 1990s. We will also provide relief (goods and services) where it is needed and effective.

d. Types of activities

1) Agriculture

CRWRC assists farmers to form cooperatives, to increase productivity, to gain marketing skills, and to use appropriate techniques for soil conservation.

2) Income

CRWRC has developed small industries, formed microenterprises, and offered small entrepreneurs training (and sometimes credit).

3) Health

CRWRC programs usually stress community-based health care. They assist a community's efforts to care for its own members. Health problems are often linked to agricultural and income limitations.

4) Adult literacy

In many areas of the world traditional schools are beyond the means of the community. Intensive programs can meet the immediate need of the learner to gain reading and writing skills and of the communities to organize for action.

5) Diaconal development

CRWRC works with national (often Christian Reformed) churches in which the church or staff conducts activities of compassion and stewardship.

e. Cost per family

Despite a declining budget for developmental programs, CRWRC was able to increase the number of families assisted:

1989/1990—58,316 families—\$5,295,326 budget

1990/1991—71,145 families—\$5,116,966 budget

2. Main strategy: Christian organizational development

Several years ago, CRWRC staff asked, "Which of our activities and strategies attack real causes of poverty?" Out of that came a strategy aimed at creating and strengthening Christian organizations. To effectively reach the target group—the poor—we have to build an effective expatriate staff who will strengthen and build Christian organizations. These organizations, through their national paid and volunteer staff, will form local organizations which will be owned and used by the poor for their betterment and empowerment. If we can build and strengthen local organizations to become self-sustaining, benefits continue after we are no longer involved in a project. For an organization to become self-sustaining, it must be strong and "locally owned" and have the capacity to continue to get good results.

If CRWRC is going to help people and programs move toward independence and self-sufficiency, there needs to be an organization functioning within the country that can (1) take responsibility for those people and programs, (2) develop a Christian vision and Christian values, and (3) get results. Such a CRWRC-like organization in a particular country and culture will work so that the gains are preserved and the capabilities are maintained over time.

To develop effective and independent Christian organizations by which the poor can be empowered to solve their problems requires the skills of very experienced and well-trained staff. CRWRC is blessed with an outstanding staff.

With the people of partner organizations, CRWRC does ministry overseas. Our partners hire the national staff and develop the local or community or grass-roots organizations through which the benefits can be transferred to the families themselves. Through these organizations people are empowered; they are enabled to accomplish results that individuals cannot accomplish. The resulting institutions can become part of the national community in a way that CRWRC cannot. Organizations can increase the capacities of individuals. Therefore, people need to learn how to function in communities, in the broader society, in the networks of systems of government and economic agencies that are present in every

society. Without the capability to organize and manage organizations of their own, community people are powerless.

3. Other Strategies

a. Partners

CRWRC is developing a network of Reformed groups working together to respond effectively to world needs. In the past five years support relationships have been developed with Reformed churches in Australia, Canada, New Zealand, and the United States.

Overseas, CRWRC has relationships with ten Presbyterian and Reformed churches in Guatemala, Nicaragua, Belize, Honduras, Dominican Republic, Mexico, Indonesia, the Philippines, Sri Lanka, and Nigeria, through which human or financial resources are provided. Recently, working relationships with the Presbyterian Church in Belize and the Reformed Church in Sri Lanka have been dissolved. The work with the small CRCs in Nicaragua is quite inactive. CRWRC has begun work with Reformed churches in Costa Rica, Mexico, Indonesia, Malawi, and Zambia. It appears that we could develop new partner relationships with an additional eight churches, in Haiti, Puerto Rico, Brazil, Nigeria, Zaire, Mozambique, and Indonesia.

b. Leadership development

This program is decentralized; using the CRWRC *Leader's Resource Manual*, fields and regions manage a leadership-development program to meet local needs. CRWRC's leadership-development program develops leaders by giving people an opportunity to demonstrate leadership abilities in the context of gospel ministry to the poor.

c. Christian community organization (local organizational development)

At the community level, the poor themselves are empowered to identify their own community problems and to organize themselves to solve them. Their efforts, their growing leadership skills, the solutions they develop, their leadership capacities—all are housed in, reenforced by, and perpetuated by organizations or institutions, which are key to CRWRC strategy. It is at the community level that innovations must be accepted with a level of commitment that gets the job done.

These grass-roots activities are "what it is all about." All of the above is of no benefit unless the knowledge is acted upon locally. But grass-roots activities are insufficient without connections to broader organizations and without appropriate national policies for making the lives of the poor better.

Keeping in mind our long-term goals and strategic plan, we are also undertaking timely changes to improve our efficiency, because of increased pressure for funds. Great care is given to every funding decision; plans and budgets are carefully scrutinized. A priority is being put on human-resource development. To increase efficiency, we have been working hard at collaboration, especially with local groups of Christians.

d. Program expansions; many are integrated with World Missions

1) Asia

CRWRC has been and will continue to be especially active assisting victims of the typhoons and of Mt. Pinatubo in the Philippines. New ministry is also being proposed in 1992-1993 in Zambales, the Philippines, the area hit by the eruption of Mt. Pinatubo and by the removal of the Subic bases.

Working with World Missions staff, CRWRC has plans to expand in the Leyte area of the Philippines.

In Indonesia, projects have been slow in developing because program funds were not available. In the 1992-1993 budget year CRWRC will begin to fund the program work of Amerta (Central Java) and do a research and development activity in Irian Jaya.

Currently a strategic-planning initiative, led by executive director Dr. Peter Borgdorff, is considering integrated ministry in Vietnam. Present plans anticipate beginning a Vietnam program in the 1993-1994 budget year.

2) East Africa

CRWRC intends to continue to respond to the food shortage in Sudan and elsewhere in the Horn of Africa. In Tanzania expanding programs have been proposed, increasing regular staff and replacing the short-term service and training staff who are completing their work at the end of this year. CRWRC will also expand the work with World Missions as we both attempt to assist the Reformed Church of Zambia.

3) The Americas

In Haiti, where governments representing old and new structures regularly attempt to replace each other, CRWRC has been busy with disaster assistance to Haitians who have had to flee to and from the Dominican Republic and Haiti. Programs in the Dominican Republic and Haiti are quite unstable at this time.

In Central America, some program expansion in El Salvador has been proposed. In Ecuador, staff proposes some expansion with the partner organization FEINE, a group of indigenous Christian churches. Long-term work with Christian Medical Action in Nicaragua is planned, and CRWRC has received permission from the Board of World Ministries to develop a five-year relationship with Christian Medical Action. In Mexico, CRWRC plans to increase integrated work with World Missions by expanding the Mexico City project (which also includes participation by the national church) and beginning diaconal development programs with the national church in the state of Chiapas. In Brazil, diaconal development work will be initiated with the Reformed Church.

4) West Africa

In Liberia, CRWRC has been responsible for a joint CRWRC/World Missions rehabilitation project. Staff support has been provided to direct programs for at-risk children and mothers and to assist in the reconstruction of a nation-wide health system. We have also provided medical supplies. After a prolonged civil conflict, the

need in Liberia has been great, but recent assessments indicate that disaster-response work may no longer be necessary.

With the completion of survey and preparation work, Arid Lands will expand into a project effort. In Nigeria, the integrated Jos urban project is being implemented, and long-term work with an association of churches, including those that World Missions has worked with, is being proposed. CRWRC also received approval from the Board of World Ministries for a long-term partnership agreement with the Christian Rural Development Association of Nigeria (CRUDAN).

In Zaire, following an on-site assessment by Dave Wierda, CRWRC-Canada is supporting food-relief activities being conducted by the Canadian Foodgrains Bank. As a follow-up to the request of "The Back to God Hour," one portion of the response will provide food to an area where "The Back to God Hour" has had listener and church contacts. In Mali, two service and training staff will join the Crickmores in the Fulbe work.

5) The Middle East

For millions of Kurds, other displaced people, and ordinary Iraqi citizens, conditions are desperate. CRWRC has provided medical supplies, food, and rehabilitation assistance in the area. More volunteers will be sent as the situation allows. We expect that the volunteers will work on medical assistance, reconstruction, farming, and logistics—especially deliveries of food and of seedlings.

As one of ten partners in the Canadian Foodgrains Bank, CRWRC-Canada authorized the shipment of 1,500 metric tons of wheat, 300 metric tons of beans, 60 metric tons of canola oil, and 50 metric tons of milk products to El Salvador, Bangladesh, Ethiopia, Sudan, and Liberia at a total value of \$1,086,000. Eighty percent of these costs are now born by the Canadian International Development Agency (CIDA).

Additional new program developments in the 1992-1993 budget year depend largely on a new U.S. AID grant. With a significant grant, we intend to expand programs in Bangladesh, Kenya, Haiti, Mexico, and Sierra Leone.

4. Issues

a. Environment

At the February 1992 meeting, CRWRC approved the following policy:

- 1) While CRWRC's central mandate remains to serve the poor (in contrast to an expanded mandate to engage in wildlife conservation, for example), we will engage in development activities in a way that the environment is protected while people are benefited.
- 2) CRWRC will incorporate environmental education into development education so that North Americans understand that environmental action benefits the poor through reduced consumption, more equity in resource distribution, and increased development possibilities because the environment is not diminished or polluted.

b. Tension between old, efficient programs and new, developing ones

At the management level there is a general consensus that CRWRC needs to develop new projects and fields even in times of severe budget restrictions. Some of the rationale for this is to maintain systemic vigor; to keep the challenge fresh for personnel; to discipline our organization to creativity, flexibility, and innovation; and to infuse fresh blood into our promotional activity.

c. Using the gifts and skills of short-term volunteers

We are being approached by more volunteers and people wanting short-term assignments than ever before. CRWRC-International has become much more active in developing special response projects and in placing volunteers overseas. This year alone volunteers have gone to Sierra Leone (for water-project work), Costa Rica (for disaster assessment), Mali (to provide veterinarian consultation), the Middle East (for a wide variety of disaster responses), Mexico (for housing reconstruction in Chihuahua), Honduras (to assist a partner organization), Liberia (disaster relief), and Niger (to do survey work). In addition, a student group from Calvin College is being organized to go to Guatemala to carry out engineering assignments.

Because of our commitment to motivating and enabling members of the CRC to joyful and effective service with the poor, we will use volunteers in ways consistent with CRWRC goals, values, and strategies.

Volunteer proposals will be evaluated against the following criteria:

(1) where there is no dependency created, (2) where development education is possible, either through training or placement with an overseas partner organization, (3) where CRWRC can enhance its image and/or funding, and (4) where the volunteers can be "built up" for kingdom service. (Normally volunteers and volunteer groups will be self-supporting.)

d. Rapid-response projects

With these projects, CRWRC is attempting to be rapid and flexible in responding to situations which have denominational interest but which may not fit the categories of development or disaster.

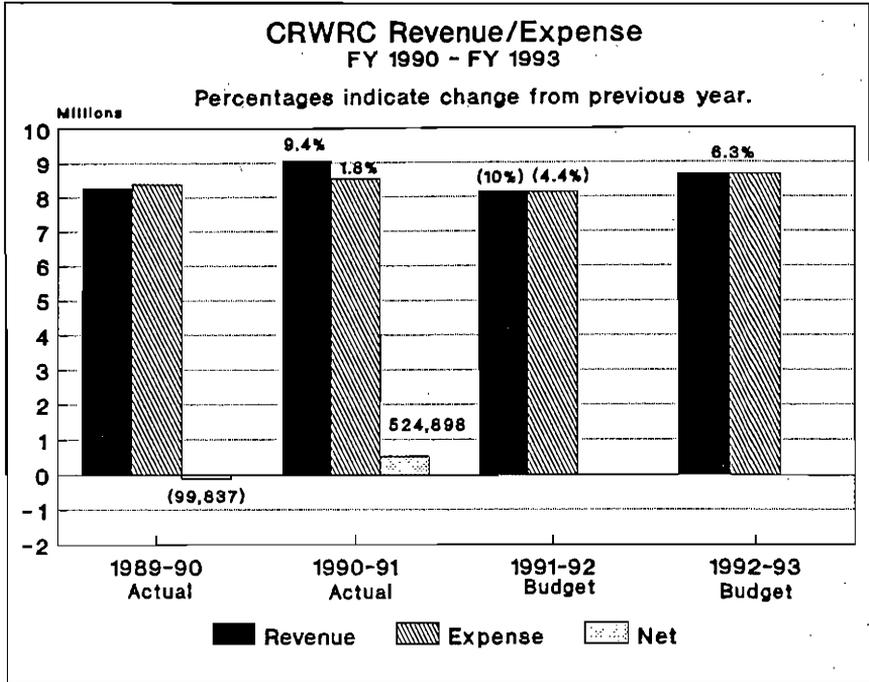
D. Personnel changes

During the two-year time period from September 1, 1990, through August 31, 1992, CRWRC had or will have fourteen staff leave regular overseas assignments. This is a rate higher than in recent years. The people who terminated are *Annette and Henry Tensen, *Jaci Van Gilst, *Greg De Haan (took volunteer position in Sudan), Grace Tazelaar, Sherrie Kornoelje, Janne Ritskes, Bob and Laurie (took home-office position) Laarman, John Hamstra, Steve and Carol Nikkel, JoAnn and Kurt VerBeek, and Bill and Sue Van Lopik. Those marked with an asterisk left with the closing of the Krim project in Sierra Leone. (Note that in some cases both husband and wife were regular employees.)

On the occasion of her retirement in April 1992, we want to recognize Ms. Helen Linders for thirteen years of dedicated work in the home office as she has supported the overseas staff in a prayerful, kind, and conscientious way.

E. Financial matters

The following table is a CRWRC financial summary.



CRWRC-Canada met its financial commitments this past year with a significant increase in constituency giving. CRWRC is deeply thankful to God and to the church for the blessings received to enable ministry to the poor of the world.

Additional financial information is available in the *Agenda for Synod 1992—Financial and Business Supplement*.

F. Administration

The CRWRC boards have approved a change in organizational structure. CRWRC-Binational is composed of the total membership of the Canadian and U.S. corporations with an executive committee of six members from each national board (total twelve). It plans and implements international programs and serves as a coordinating entity between the two national boards. The two national boards are responsible for decisions regarding domestic diaconal work, fund-raising, and communications. Collaboration regarding planning and implementation occurs at a joint subcommittee level. The codirectorate is retained. This organizational arrangement will be evaluated in two years.

CRWRC believes that CRWRC-Binational satisfies legal requirements of both Canada and the U.S. and reduces organizational complexity and decision making. It complements the new World Missions organizational changes.

On December 31, 1991, CRWRC's finance director, Merle Grevengoed, retired after sixteen years of service. Besides Merle's love for the Lord and the CRC, his two most important achievements were clean audits and innovative technology. His aggressive desire to put CRWRC at the forefront of cost-effective technological change and his responsiveness to new and innovative technology have been enormous assets to the organization. More important, Merle provided technological leadership not only for CRWRC but also for the entire denomination. CRWRC gives thanks and praise to God for Merle Grevengoed and his many years of faithful service.

V. Matters requiring synodical action

A. Representation at synod (see Section II, C, 14).

B. Reappointment of CRWM-International director, Rev. William Van Tol (see Section II, C, 8).

C. Reappointment of CRWM-U.S.A. director, Mr. David Radius (see Section II, C, 9).

D. Reappointment of CRWRC-Canada director, Mr. Ray Elgersma (see Section II, C, 11).

E. The 1993 quota and offerings request for World Missions of both the United States and Canada (see Section II, C, 6).

F. The 1993 offerings request for CRWRC of both the United States and Canada (see Section II, C, 5).

G. Appointment of nominees from agency committees to the board (see Section II, C, 12).

H. Appointment of a pastoral adviser for CRWRC-U.S.A. (see Section II, C, 16).

I. Appointment of a member-at-large for CRWRC-Canada (see Section II, C, 17).

J. Presentation of missionary personnel who are present at synod (see Section II, C, 15).

Christian Reformed Board of
World Ministries
Peter Borgdorff, executive director

CHAPLAIN COMMITTEE

Fifty years ago Synod 1942 established the Chaplain Committee of the Christian Reformed Church. The Chaplain Committee requests Synod 1992 to mark and celebrate the fiftieth anniversary of this ministry of the church. Therefore, we begin this report with a brief history of the committee.

I. A brief history—1942 to 1992

A. *Early beginnings*

During World War I, Rev. Leonard Trap expressed a strong desire to enter the Armed Forces as a chaplain. Synod 1918 considered establishing a committee to facilitate such a request, but it never did, and the war was over soon after. In 1922, synod adopted an overture from Classis Muskegon which would allow ministers to join the Reserve Corps of Chaplains and instructed the Synodical Committee to prepare the necessary documents.

In 1935 Dr. Henry Beets, while traveling, visited the National Committee on Army and Navy Chaplains in Washington, D.C. He learned that the Christian Reformed Church could become a member of this committee by paying a basic \$50.00 membership fee. He paid this fee himself for 1935 and every year thereafter until 1942, when synod appointed a Chaplain Committee.

In 1937 Rev. Cornelius Oldenburg made application to serve as a chaplain in the Army Reserves and was accepted. His endorsement was signed by the stated clerk, Dr. Henry Beets. Chaplain Oldenburg appears to have served on active duty from 1940 to 1942, at which time he terminated his Reserve status.

B. *The war years*

In his report to Synod 1942, Dr. Beets recommended that a chaplain committee be appointed to screen and facilitate the accession of ministers into the chaplaincy of the U.S. Army and Navy. Revs. J.M. Vande Kieft, H. Baker, E. Kooistra, and E. Boeve were appointed as members of the first Chaplain Committee. One of these ministers served on the National Committee of Army and Navy Chaplains.

Interestingly, Dr. Beets also recommended to synod that the membership fee payment to the National Committee of Army and Navy Chaplains be increased to \$100.00 and that the synodical treasurer be instructed to pay this fee as well as expenses incurred by the members of the Chaplain Committee.

The Christian Reformed Church through the synod and the Chaplain Committee demonstrated sensitive pastoral concern for young men and women serving in the Armed Forces. Service pastors were sent to areas of the country where there were concentrations of military personnel. Christian Servicemen's Homes were established in strategic coastal cities to provide a home away from home for many. CRC chaplains, twenty-two of them, ministered not only to those who came from Christian Reformed homes but also

to others. Some served on the front lines; others, in the rear, in hospitals and support areas. They served with dignity and honor. They, along with the returning soldiers, sailors, and marines, changed the Christian Reformed Church for years to come. The denomination could no longer isolate or insulate itself from a broken world. The world was not to be feared but reclaimed for Christ.

C. From 1945 to 1960—a time of transition

After the war, synod urged ministers to become chaplains in Veterans Administration Hospitals, caring for those whose lives had been permanently affected by the ravages of war. Rev. Elton Holtrop served for many years as a VA chaplain. Others followed him, ministering to this broken segment of our society.

These were called institutional chaplains. They were not the first such chaplains, however. Rev. Idzerd Van Dellen had served Bethesda Sanatorium as a part-time chaplain. Revs. Edward Heerema and Ralph Heynen were serving as chaplains at Christian Sanatorium (Wyckoff, New Jersey) and Pine Rest Christian Hospital, respectively. Seminars and workshops were conducted by the staff of these institutions to assist ministers in developing their pastoral skills. Concern was growing among ministers for those in hospitals, prisons, and the military, who had been temporarily displaced from their familiar environment. More ministers began to consider the call to serve as chaplains.

During this time several young pastors volunteered to serve as chaplains in the military. Most of them served an initial tour of three or four years and returned to a civilian congregation. However, a few of those who entered the military chaplaincy during this period chose to make it a career. This was a time of transition, a time of change.

D. From 1960 to 1975—a time of crisis

During most of this period, the Vietnam War attracted and distracted our attention. This was a time of extremes. There were racial unrest in our communities, turmoil on our campuses, drugs in our schools, and widespread antigovernment, anti-institutional, antimilitary sentiment in the land. In Vietnam there were wanton destruction and death.

The Chaplain Committee members, especially Revs. Harold Dekker, Dick L. Van Halsema, Jim R. Kok, and Cornelius M. Schoolland, tried to meet the growing interest in and the need for chaplains. The number of ministers who served as military chaplains during this period equals that of World War II. More hospitals were offering special training in pastoral care (it was called clinical pastoral education—CPE). Rev. Jim R. Kok was the first Christian Reformed pastor to become a supervisor in CPE.

Meanwhile, more institutions and agencies in society were requesting the services of trained chaplains. Sensing the need for someone to promote, develop, and monitor this expanding ministry, the Chaplain Committee requested Synod 1974 to appoint a full-time director of chaplaincy, and Rev. Harold Bode was appointed to be the first full-time director of chaplaincy for the denomination. There were fourteen military and eleven institutional chaplains at that time.

E. From 1975 to 1992—a time of expansion

Ministers desiring to be chaplains often hesitated when they were advised of the need to take several quarters of CPE. Stipends offered by institutions which served as training centers were not sufficient to keep bread on the table and children in Christian schools for pastors in training, so the Chaplain Committee began to offer an additional stipend to assist these CPE residents. More than fifty ministers have received stipends of varying amounts. These stipends assist the chaplains-in-training, but the committee also profits from them by having better-trained ministers to place in chaplain positions. The CPE stipends proved to be a wise decision.

The Chaplain Committee was authorized to provide some salary support for chaplains. Although this has been done in various ways, the one method which seems to work best is to fund a new chaplaincy on a decreasing-scale basis, phasing out salary supplements in three or four years. Total salary supplements are usually less than \$70,000 a year. Approximately \$4 million is paid to chaplains in salary support by the institutions they serve.

Institutional chaplaincy expanded most rapidly during this period. More hospitals employed full-time chaplains. Due to the widespread misuse of drugs and alcohol, the prison population in North America increased, and the need for more chaplains grew. Chaplains began to serve in drug- and alcohol-rehabilitation centers and in centers for the developmentally disabled. Counseling centers opened, and chaplains served them. Visionaries saw the need for chaplains to serve in the workplace, in business and industry.

In order to facilitate the placement of chaplains in governmental institutions, denominations need to gain credibility and visibility. This is best done by a staff. It takes time, courage, and persistence. The success the committee has had in placing ministers in the U.S. military to serve as chaplains is one example of good staff work. Another example is the outstanding work of Rev. Carl D. Tuyl with the provincial government of Ontario in upgrading pastoral care and expanding chaplaincy in provincial institutions. Rev. Harold Bode and Dr. Melvin J. Flikkema do this work on behalf of the CRC in the United States. By itself, it could fill a fascinating report.

During the past decade chaplaincy has expanded rapidly in Canada. Most of our chaplains serve in the provinces of Alberta and Ontario. We are making progress toward placing our first chaplain in the Canadian Armed Forces.

After fifty years, the denomination has eighty-five full-time and twenty part-time chaplains. Times are changing, and chaplaincy is changing. The staff and committee members are grateful to God and the denomination for the opportunity to serve the church in this ministry and look forward to an exciting future in chaplain ministry.

II. What is chaplain ministry?

A. An outreach ministry of the church

Chaplain ministry is a specialized ministry of the church. We cannot plant a Christian Reformed congregation in the Burnaby Prison for Women, but we can place Chaplain Smidstra there to minister on behalf of Christ and the church. Neither can we plant a congregation inside the gates of Ramstein Air

Force Base in Germany, but the Christian Reformed Church can make Chaplain Hartwell available to minister there. One characteristic of the church's ministry through its chaplains is the sending of pastors to places where the church cannot go as an institution. One might call it an outreach ministry of the church.

B. A ministry to persons removed from their familiar environment

Another characteristic of this ministry is that chaplains minister to those who have been temporarily dislocated from their familiar environment. That is why chaplains serve in prisons, hospitals, and in the military. Governments have no right to deprive persons of the opportunity to worship and/or practice their faith or to be assisted in doing so by chaplains. Governments justify the paying of chaplains' salaries for this reason.

C. A pastoral ministry

Chaplain ministry is also characterized by a heavy pastoral focus. It provides pastoral care and concern on behalf of Christ to those who suffer various kinds of brokenness. Chaplains bring hope that there is a better way to those who suffer from the effects of drug and alcohol abuse. They walk along with those whose lives are tormented by emotional and mental problems. They hold the hand or head of one who is dying, as many of our military chaplains have done.

D. A ministry in the marketplace and the workplace

More recently, the church has considered the importance of ministering to those in the workplace, in the marketplace, and in business and industry. The church through chaplains is going to those who are not coming to the church. This, too, is a fascinating and exciting ministry. Chaplains have done this kind of ministry in the military for many years. Now it is coming into the civilian sector. We will see much more of it in the future. We will likely see chaplains attached to cities in a kind of community chaplaincy.

E. A ministry to the disenfranchised

Chaplains often minister to those who have been disenfranchised by society and the church. These people may be old or young, on the streets or in prisons, from broken homes or marriages, affected with one form of disease or another. Chaplains often serve as a point of contact, a connection through which the disenfranchised may return to society and the church. Chaplains help people make the proper connections in life.

III. But why a Chaplain Committee and staff?

A. To work with government agencies, institutions, and professional organizations

The CRC needs a Chaplain Committee and chaplain staff essentially because governmental agencies, institutions, and professional organizations do not work with local congregations or regional judicatories. For example, the Department of Defense does not wish to work with the Grace Christian Reformed Church of Burke, Virginia, if it needs a military chaplain. It works instead with denominational agencies which have responsibility for chaplaincy.

B. To develop, monitor, and maintain the chaplain ministry

Most denominations recognizing chaplaincy as a necessary and valid ministry of the church establish an agency to develop, monitor, and maintain that ministry. Even denominations which place primary authority in some kind of regional judicatory (we place primary authority in the local congregation) have a central agency to direct chaplaincy to ensure uniformity and quality control and to work with governmental institutions as well as national certifying professional pastoral-care organizations.

C. To provide expertise in organization, direction, and personnel selection

The Chaplain Committee gives organization and direction to this ministry for the denomination. The committee members are selected because of their expertise in various disciplines which are important to chaplaincy ministry. Committee members are involved in interviewing persons for training stipends or for placement as chaplains. The committee also assists the staff in the decision-making process, providing perspective and advice.

D. To be endorsing agents for chaplains and to minister to chaplains and their families

The staff does most of the hands-on work with chaplains and their families as well as with the government agencies, institutions, and pastoral-care organizations. The staff members are usually called "ecclesiastical endorsing agents" or "religious body representatives." Endorsing agents representing many different denominations form councils to upgrade the quality of pastoral-care institutions such as prisons, VA hospitals, or homes for the developmentally disabled. Ministering to chaplains and their families as well as working with institutional structures of society is the heart of the work done by the staff.

Synod 1942 was wise in deciding to establish a Chaplain Committee as a standing committee of synod. We hope that Synod 1992 will help celebrate its fiftieth anniversary.

IV. The Canadian chaplaincy review

Canada's economy was in deep recession during 1991. The rate of unemployed workers was alarming. Both federal and provincial governments faced decreased income and increased expenses because of progressively more costly welfare-support and unemployment-insurance payments. As budget deficits took on alarming proportions, the governments cut back on as many expenses as possible.

These measures trickled down through the government bureaucracy, touching every level of administration. In hospitals, correctional facilities, and other recipient agencies of transfer payments, pastoral-care departments experienced restrictions in expenditures, which in some cases have resulted in loss of positions.

Chaplaincy is often regarded as a so-called soft service, which means that it is considered nonessential for the operation of the facility. This erroneous view has led to the dismissal of chaplains for financial reasons. We might well remember our chaplains in our prayers as they face this added pressure and anxiety in their ministry.

The Canadian subcommittee, through its membership in the Ontario Provincial Interfaith Committee on Chaplaincy as well as its participation in the Federal Interfaith Committee, remains alert to the dangers that threaten chaplain positions, and it engages in active advocacy for the maintenance of existing positions. Through its involvement in the several organizations that deal with chaplains and chaplaincy, the committee defends the conception of wholistic treatment and, in doing so, never tires of pointing out that spiritual care is as much part of the government's obligation to those in its care as medical care and psychological care are.

We report with satisfaction and gratitude that none of the Christian Reformed chaplains at the time of this writing has been dismissed. With pride and thankfulness for the opportunity to serve, we make mention of the fact that several of our chaplains have been entrusted with very influential positions.

Three Christian Reformed chaplains continue to be much appreciated members of the staff of Chaplaincy Services Ontario. Two of our chaplains have supervisory status with the Canadian Association for Pastoral Education, and a third is expected to reach this level of competency in the near future. Three of our chaplains occupy leading positions in the national professional organization, and the assessments of Christian Reformed duty chaplains speak continually of well-regarded contributions to the institutions that employ them.

This year, after discussions with the Chaplain General in Ottawa, our committee was recognized as an endorsing agency for military chaplains, a goal we had been pursuing. The committee has begun to recruit chaplains to meet this challenge. We hope to place a Christian Reformed chaplain in Canada's Armed Forces in the foreseeable future. We are also searching for candidates for other branches of chaplaincy. Stipends in several teaching hospitals and some denominational support make it possible for members of the clergy to enroll in a CPE program for at least one year.

Although all Canadian provinces employ chaplains in lesser or greater numbers, we acknowledge especially, with profound gratitude, the unique and ongoing support of the government of the Province of Ontario, which not only employs almost one hundred chaplains in full-time and part-time positions but also very generously supports the education of those who aspire to this demanding and difficult ministry.

One of the challenges of the past year was the formulation of a Memorandum of Agreement, which aims to affirm the relationship between Chaplaincy Services Ontario, the government of Ontario, and the Ontario Provincial Interfaith Committee on Chaplaincy. Your committee was and still is actively involved in this process.

We have performed the tasks that were assigned to us—endorsement and encouragement of chaplains; we have interviewed those who wanted to train for chaplaincy; we have negotiated with the trustees of the Pension Fund regarding certain issues that have arisen in connection with chaplains' pensions; we have seen to it that in the Province of Ontario every Regional Interfaith Committee except the extreme northern one has at least one Christian Reformed person on staff; and we have, as much as possible, developed a network of information that is profitable to our chaplains and keeps us abreast of possibilities and developments in the area of chaplaincy.

The term of office of one of our members, Mrs. Irene Van Leeuwen, expires, and we seek to fill the vacancy with a person who will bring as much dedication to the work as Mrs. Van Leeuwen did.

We continue our work in the knowledge that God will bless the work of our chaplains and that through their labor the Lord of the church will unceasingly add his own to the number of the saints.

V. The committee's report on the staff

An anniversary is an excellent time for us to review what the Lord has done in the past and a good time for us to plan for the future. To review where we have been and chart a course for what lies ahead, we need practical people who are visionaries. The Chaplain Committee has been blessed with that kind of leadership.

Rev. Harold Bode serves the church for the committee in the position of executive director. His knowledge of chaplaincy and his rich experience are recognized by the people who are currently serving us as chaplains and by many outside the boundaries of the Christian Reformed Church. He ministers with an acute pastoral sense to a "parish" whose borders are as extensive as the locations of our chaplains. Harold Bode knows all the chaplains, their spouses, their families, the area where each one serves, and where all have previously served. This familiarity allows him to be a pastor and a mentor to those who serve as chaplains. In addition he has been elected to serve in leadership roles on several national organizations and has been appointed to serve on a number of task forces and committees involving pastoral care and chaplaincy. His work in these areas extends the influence of the Christian Reformed Church and the Reformed faith far beyond its normal boundaries. Rev. Bode has served the church in this position for seventeen years.

Dr. Melvin J. Flikkema brings his unique talent for organization and attending to detail to the committee as assistant executive director. During this past year he has spent much time planning the annual retreat, which is held for our chaplains during the time synod meets. He has also busied himself in the areas of promotion and publicity in our continuing attempts to make our people aware of the various kinds of ministry with which our chaplains are involved every day. Mel also serves as a Reserve Army Chaplain. During this past year he was very nearly called to active duty during Operation Desert Storm. Mel is in regular contact with the chaplains, encouraging them and letting them know that they have the support they need back home. His work rates very high with the chaplains. During this year a committee was appointed to review and evaluate Dr. Flikkema's work as assistant executive director. Uniformly the reports favor his reappointment. The committee is very pleased to recommend him to Synod 1992 for reappointment to a four-year term.

Rev. Carl D. Tuyl serves half-time as the Canadian consultant on chaplaincy. His wide range of life experiences, his unique talents in maneuvering governmental structures, and his genuine desire that the broken in society receive high-quality pastoral care equip him well in promoting chaplaincy. We are grateful for his excellent ministry.

The details of operating an efficient office are very capably handled by Judy VerStrate, who also keeps the office pleasant and welcoming for those who stop by. She makes sure appointments are kept and the office calendar

is followed. The committee is very appreciative of her work and the contribution she makes to the staff and the committee members.

Finally, our chaplains continue to meet new challenges. They are busy ministering to persons in situations that are out of the ordinary. They meet men and women in uniform who are far away from home and loved ones and who find temptation and other points of stress they never dreamed of in civilian life. They sit at the bedside of those who face the uncertainty of life as a result of a debilitating disease. They face the brokenness of a family dealing with alcohol or other substance abuse. They deal with those who find themselves incarcerated because they fail to meet the requirements of life in society. Wherever they are found, they are giving the cup of cold water in the name of our Lord and sharing the good news that our Savior reaches down to whoever are hurting wherever they are . . . and heals.

VI. Chaplain personnel

The Christian Reformed Church has chaplains serving in many specialized settings. Ecclesiastical endorsement has been given by the Chaplain Committee to the following chaplains:

Prisons

Rev. A. Gene Beerens, Exodus 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, Muskegon Correctional Facility, Muskegon, 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. De Jong, in transition
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, Poudre Valley Hospital, Ft. Collins, CO
Rev. Peter P. Kranenburg, Queen Elizabeth Hospital, Toronto, ON
Rev. Fred D. Rietema, Veterans Administration Medical Center, Seattle, WA
Rev. Gerard Ringnald, 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

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, Charter Oak Hospital, Covina, 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, Rehoboth, Stoney Plain, 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, Naperville Nursing Home, Naperville, 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. Vernon Geurkink, Christian Health Care Center, Wyckoff, NJ
Rev. Richard Grevengoed, Christian Care Center, Lansing, IL
Rev. Dirk N. Habermehl, Regional Coordinator of Pastoral Services, Cobourg, ON
Rev. Allen Hoogewind, Hope Rehabilitation Network, Grand Rapids, MI
Rev. Donald J. Klompeen, Rehoboth McKinley Christian Health Care, Gallup, NM
Rev. Jim R. Kok, Crystal Cathedral, Garden Grove, CA
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. Henry R. Post, Porter Hills Presbyterian Village, 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, ON
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

Industrial

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

The two ministers who took chaplaincy positions during this past year are Rev. Charles R. Cornelisse and Rev. Vernon Geurkink.

Rev. Herbert L. Bergsma retired from many years of distinguished service as a chaplain with the United States Navy. Rev. Jacob P. Heerema and Rev. Orlin J. Hogan accepted calls to serve as pastors of local congregations. Rev. Gordon A. Terpstra elected to return to a civilian pastorate after serving about three years with the United States Army.

In 1991 seven ministers were granted stipends for training in specialized ministry: Revs. H. Hendrick Boer, Raymond Hommes, Karl J. Van Harn, Case Vink, Gordon Van Enk, Steven J. Van Heest, and James L. Vander Laan.

Ecclesiastical endorsement has been given by the Chaplain Committee to eighteen Reserve chaplains and to seventeen chaplains serving full-time on extended active duty with the Armed Forces. The five chaplains who served in Desert Storm have all returned safely. We are grateful for the outstanding ministry which those chaplains provided during this period.

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

Air Force

- Ch. (CPT) Charles R. Cornelisse, Luke AFB, AZ (1991)
- Ch. (MAJ) Richard M. Hartwell, Jr., Ramstein AFB, Germany (1981)
- Ch. (CPT) Thomas Klaasen, Elmendorf AFB, AK (1986)
- Ch. (MAJ) Marinus Vande Steeg, Presbyterian School of Christian Education, Richmond, VA (1982)
- Ch. (CPT) Karl J. Wiersum, Soesterberg, The Netherlands (1986)

Army

- Ch. (MAJ) Dale D. Ellens, Chaplain Family Life Center, Ft. Knox, KY (1983)
- Ch. (COL) Herman Keizer, Jr., U.S. Army War College, Carlisle, PA (1968)
- Ch. (CPT) Timothy J. Kikkert, Brooke Army Medical Center, Ft. Sam Houston, TX (1985)
- Ch. (LTC) Marvin Konynenbelt, U.S. Army Engineer Center, Ft. Leonard Wood, MO (1965)
- Ch. (MAJ) Philip R. Touw, USARPAC, Ft. Shafter, 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, Naval Weapons Station, Charleston, SC (1979)
- Ch. (LCDR) Norman F. Brown, CHC, USN, 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, USS Jason, San Diego, CA (1985)

VII. Organization

Synod has appointed the following persons to serve on the Chaplain Committee (dates indicate end of term):

Rev. Henry Guikema (1992), Rev. Homer J. Wigboldy (1992), Mrs. Helen Brent (1993), Mrs. Arlene Wassink (1993), Mrs. Nell de Boer (1994), Dr. Daniel De Witt (1994), Mrs. Shirley Los (1994), Mr. Harold Postma (1994), Mrs. Mary Zwaanstra (1994), and Rev. Peter C. Hogeterp (1994). Each of these serves on one or more subcommittees.

Serving on the Canadian subcommittee are Mrs. Diane Algera, Mrs. Nell de Boer, Mrs. Irene Van Leeuwen, and Revs. Evert Gritter, Peter C. Hogeterp, and Siebert A. Van Houten.

Rev. Harold Bode serves the committee as the executive director, and Dr. Melvin J. Flikkema as the assistant executive director. Rev. Carl D. Tuyl serves as a consultant on Canadian chaplaincy. Ms. Judy VerStrate provides secretarial assistance for the committee.

VIII. Requests and recommendations

A. Representation at synod

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

B. Presentation of chaplains

We request that the chaplains who are present while Synod 1992 is in session be presented to synod after the noon recess on Friday, June 12, 1992, and that two chaplains be allowed to speak briefly to synod. Our annual Chaplains' Retreat will be held on Calvin College campus, June 11-14, 1992. Chaplains will be preaching in area churches on Sunday, June 14, 1992.

C. Committee personnel

1. Rev. Homer J. Wigboldy has served the committee for two three-year terms and is ineligible for reelection. His outstanding leadership and wise counsel will be missed by the committee. We are grateful for his service. The committee presents the following nominations to fill this vacancy:
 - a. *Rev. Robert C. Heerspink*, pastor of Cottonwood Heights Christian Reformed Church, Jenison, Michigan.
 - b. *Rev. Gerrit W. Sheeres*, pastor of East Paris Christian Reformed Church, Grand Rapids, Michigan.
2. Rev. Henry Guikema, having served one three-year term, has asked not to be considered for another term for personal reasons. We are most grateful for his enthusiastic support of chaplaincy and his service to the committee. We submit in nomination the following:
 - a. *Rev. Robert Koornneef*, chaplain for Hospice of Grand Rapids, Grand Rapids, Michigan.
 - b. *Rev. Raymond Swierenga*, chaplain with Muskegon Correctional Facility, Muskegon, Michigan.

D. Reappointment of Dr. Melvin J. Flikkema

We request that synod reappoint Dr. Melvin J. Flikkema to a four-year term (see Section V).

E. The Chaplain Committee's fiftieth anniversary

We request that synod recognize and celebrate appropriately the fiftieth anniversary of the Chaplain Committee.

IX. Financial matters

A. Salary disclosure policy

Job level	Number of positions	Compensation quartile (including housing allowance)
6	1	4th 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 1992—Financial and Business Supplement*, which will be available at the time of synod.

Chaplain Committee

Harold Bode, executive director

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

The Loan Fund corporation is organized by synod solely to assist the Christian Reformed Church in the United States and its member churches and boards in the financing of capital improvements for organized Christian Reformed churches. Its board of directors is responsible to synod. It offers financing by way 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, 1991, amounted to \$449,347 U.S. and \$69,453 Canadian.)
- gifts and bequests made to the corporation.
- 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

In 1991 progress was made in the implementation of the 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, 1991, a total of \$3,638,609 of interest-bearing notes held by investors was outstanding. Maturities range from one year to ten years, and interest rates vary from 6.25 percent to 10.50 percent, depending upon market conditions at the time the notes were issued.

C. To date, 218 requests for loan information have been received from various Christian Reformed churches in the United States; 53 churches have completed loan applications, of which the board has approved 51. Ex-

perience 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, 1991, interest-bearing notes-receivable balances from U.S. churches totaled \$4,776,663 and from one Canadian church, \$423,269 (Canadian dollars). It is expected that several more churches will request funds in 1992 and 1993.

III. Board of directors

The terms of board members Donald Molewyk and Merle Prins will expire September 1, 1992. The board requests synod to appoint two 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, 1995

Mr. Donald Molewyk, incumbent, has served the Loan Fund board for two years and is eligible for a second term. He is a graduate of the University of Michigan business school. He retired as regional manager of General Motors Acceptance Corporation. He has served seven years on the Synodical Interim Committee, four years on the Christian Reformed Church Ministers' Pension Investment Committee, three years on the CRWRC board, six years on the Christian Rest Home board, and nine years on a Christian-school board. He is presently director of development of Christian Schools International Foundation. He is a member of Westend CRC, Grand Rapids, Michigan.

Mr. Calvin Nagel has been officially off the board for two years after having previously served seven years. He has, however, continued to serve for the past two years on the finance committee of the CRC Loan Fund. Mr. Nagel 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 University of Wisconsin's school of banking, and the University of Michigan's school of banking. He is a member of Alger Park Christian Reformed Church, Grand Rapids, Michigan.

B. Position #2—select one for a three-year term through August 31, 1995

Mr. Gerard J. Borst, past director of finance, Christian Reformed Board of Home Missions, has his B.S. in accounting and a C.P.A. license in Michigan and California. He has served fifteen years on church council, four years on a Christian-school board, and twenty-seven synods as Home Missions' director of finance. He is a member of Plymouth Heights CRC, Grand Rapids, Michigan.

Mr. Merle J. Prins, incumbent, has served the Loan Fund board for two years and is eligible for a second term. He is a graduate of Davenport College in business administration. He has served nine years on council and presently serves on the board of the Holland Christian Schools, on the Holland Christian School Education Foundation, and on the board of the Barnabas Foundation. He is senior vice president and on the board of directors of the First Michigan Bank, headquartered in Holland, Michigan. He is a member of Faith Christian Reformed Church, Holland, Michigan.

The remaining members of the board of directors are Rev. Herman Hoekstra (1993), Henry Washington (1993), Henry De Wit (1994), and Gary A. Geenen (1994).

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 four nominees to the board and that it vote for two of the four to serve on the board of directors of the Christian Reformed Loan Fund, Inc., U.S.

C. That synod thank Donald Molewyk and Merle J. Prins for their years of excellent service during their first term on the board of directors.

D. That synod thank Harry J. Vander Meer, denominational financial coordinator; Gerard J. Borst, retired 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, 1991, appear in the *Agenda for Synod 1992—Financial and Business Supplement*.

Christian Reformed Church
Loan Fund, Inc., U.S.
Herman Hoekstra, secretary

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COMMITTEE FOR EDUCATIONAL ASSISTANCE TO CHURCHES ABROAD

I. Introduction

In accordance with its mandate, the Committee for Educational Assistance to Churches Abroad continues to administer the sponsorship of international students in educational programs designed to upgrade their qualifications for service in their home churches and countries. This strategic ministry clearly 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 approved programs at other institutions has increased. During the past academic year, for example, CEACA sponsored students at Institut Farel in Quebec (1); Justo Mwale Theological College in Lusaka, Zambia (2); Daystar University in Nairobi, Kenya (1); and the Faculte Libre de Theologie Reformee in Aix-en-Provence, France (1).

In all cases, it is the home church, not the individual student, that applies for sponsorship. For the first time in our history, we are asking churches to have applications approved by their broadest assemblies and to submit a copy of the minutes of those assemblies making the pertinent decisions. This requirement helps ensure that the church involved designates students who would most benefit from our programs, that such students have the broadest possible backing, and that specific ministry posts will be available for them upon completion of studies. In addition, the home church is expected to provide a measure of financial support, no matter how minimal that support may be.

Additional programs offered by the committee 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 single most important activity.

II. Student sponsorship

The following students have been or are being sponsored by CEACA during the 1991-1992 academic year:

Armando Coxe (Angola)
 Gabriella Farkas (Hungary)
 Paul Hidayat (Indonesia)
 Winnie Kottutt (Kenya)
 Stephen Kundishora (Zimbabwe)
 William Lane (Brazil)

Moses Magombo (Malawi)
 Abraham Mbachirin (Nigeria)
 Christopher Munikwa (Zimbabwe)
 Ricardo Orellana (Chile)
 Seth Pierre-Louis (Haiti)

Calvin Theological Seminary, through its CEACA-CTS program, provides partial support for five of these students. CRWRC provides partial support for yet another.

III. Library assistance

The committee approved six applications for library assistance for the 1991-1992 academic year:

- Zomba Theological College, Malawi
- Heidelberg Theological Seminary, Venda, S. Africa
- Smith Memorial Bible College, Baissa, Nigeria
- Christian Reformed Seminary, Bacolod City, Philippines
- Facultad de Teologia, Guatemala City, Guatemala
- Pacific Islands Bible College, Guam

Grants are funneled through the library program of the Reformed Ecumenical Council. These funds enable grantees to order new theological books at a considerable discount.

IV. Special concerns

As we reported to Synod 1991, our committee has spent a great deal of time ascertaining the reasons and need for its very existence. These reflections have come about not only by way of renewed evaluation of the relationship between CEACA and Calvin Seminary but also as a response to anticipated synodical directives in the context of the ongoing denominational structure review.

CEACA discussed these concerns with the seminary administration, with representatives of World Missions, and with the Reformed Ecumenical Council. We then thoroughly reviewed our present mandate. We determined CEACA has essentially three alternatives: to transfer our work to Calvin Seminary, to transfer our work to World Missions, or to remain an independent agency of synod. The first alternative seemed plausible to us because much of our work has to do with theological education. The second alternative appeared to be satisfactory because the focus of CEACA's work is really the development of leadership in churches abroad. Our mandate, on the other hand, touches on both of these areas and more. Neither of the two alternatives, we believe, would sufficiently safeguard that justice be done to all of our concerns. In addition, with specific reference to the denominational structure-review process, the matter of merger is not critical: CEACA has no paid staff and little overhead.

Having reviewed these and other considerations, the committee presently favors CEACA's continuation as an independent agency of synod.

IV. Committee membership

The present committee members are Thelma Boonstra (1994), Chris Cok (1992), John De Jager (1992), Henry De Moor (1992), Martin Essenburg (1992), Lillian Grissen (1992), and Geraldine Vanden Berg (1993). Please note that the current terms of five of the seven of us expire this year. Understandably, we are concerned about continuity within the committee. If at all possible, we would like to avoid yet another "mass exodus" at whatever

time that might occur. In addition, synod should be aware that it is not easy to find people willing to volunteer for this purpose.

Chris Cok and Martin Essenburg have indicated that due to other commitments they are not able to serve for another term even though they are eligible for it. *Lillian Grissen* is able to serve for one additional year, and *John De Jager*, for two additional years; both are eligible for reappointment. Only *Henry De Moor*, our secretary, is able to consider a full second term of three years, for which he is eligible. CEACA judges that continuity in the secretarial position is crucial at this point. Consequently, we ask synod to reappoint the three last-named members for the time indicated without resorting to the normal synodical election process.

A. To replace Martin Essenburg, we present the following regular nominations:

1. *Evelyn De Vries* has taught in Christian schools and served CR World Missions with her husband in Argentina and Puerto Rico; she is currently a member of Seymour CRC in Grand Rapids, Michigan.
2. *Joy Witte* is media administrator for CRWRC, engaged in planning, producing, and evaluating its printed and audiovisual materials; she previously taught in the Christian schools and was involved in writing and advertising for Christian Schools International. She is a member of Ivanrest CRC, Grandville, Michigan.

B. To replace our treasurer, Chris Cok, we present the following regular nominations:

1. *Gordon Brinks* is director of finance for Daane's Food Market Inc. of Grand Rapids; he served as field treasurer for Christian Reformed World Missions in Nigeria in 1978 and 1979, on the World Literature Committee, and on the CRWM Foundation; he is a member of First CRC of Cutler-ville, Michigan.
2. *Merle Grevengoed* is recently retired from CRWRC, where he served as director of finance for sixteen years; a member of Millbrook CRC, Grand Rapids, Michigan, he has served as elder and deacon.

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

VI. Budget 1992-1993

The budget for the next fiscal year has been sent to the Finance Committee of the SIC. At the present time we note two trends: a significant decrease in quota income and, in contrast to the previous fiscal year, a better than expected pattern of receipts from churches and individuals. The decrease in quota income, we are sure, is shared by all denominational agencies and remains a cause of great concern. The increase in individual and church gifts can probably be attributed to greater effort on our part to publicize and promote our programs—all on a volunteer basis—and, of course, to the generosity of the many who truly understand and care deeply about our mission. We ask synod and the churches to remember that CEACA has no paid staff members and that all contributed funds are used directly for our ministry.

CEACA quota remained steady at \$0.75 per family for the years 1985 to 1990. It was raised to \$1.00 for 1991 and to \$1.25 for 1992. This year, we would like to begin a regular pattern of increases that will correspond roughly to the annual rate of inflation.

We therefore request that our \$1.30 per family quota request 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.

VII. Recommendations

A. That our chairman, John De Jager, and our secretary, Henry De Moor, be given the privilege of meeting with the advisory committee of synod and representing CEACA at the time that synod deals with matters relating to our ministry.

B. That synod confirm our present judgment that this educational ministry to churches abroad can best be carried out by a volunteer committee serving as an independent agency of synod.

C. That synod approve the work of the committee.

D. That synod express its gratitude to Mr. Chris Cok and Mr. Martin Essenburg for three years of dedicated service on our committee.

E. That synod, waiving normal procedure, reappoint the following three persons for the length of time indicated:

1. *John De Jager*, for two years (exp. 1994).
2. *Henry De Moor*, for three years (exp. 1995).
3. *Lillian Grissen*, for one year (exp. 1993).

F. That synod elect two persons to serve on the committee from the nominations submitted (see V, A and B).

G. That synod adopt the proposed budget, including both the quota request of \$1.30 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

Thelma Boonstra

Chris Cok, treasurer

John De Jager, chairman

Henry De Moor, secretary

Martin Essenburg

Lillian Grissen

Geraldine Vanden Berg

COMMITTEE ON DISABILITY CONCERNS

I. Introduction

It is estimated that over 47 million individuals living in the United States and Canada have significant physical, mental, emotional, or sensory limitations. These limitations are ongoing and severe enough to require adjustments or adaptations to carry on one or more of the basic functions of daily living. Since all such individuals have one or more persons who care for them and/or care about them, it becomes evident that a large segment of our society is directly involved in the concerns brought about by disabilities.

The Christian Reformed Church, in recognition of this segment of our population, took a historic step forward in its approach to ministry when Synod 1985 adopted "A Resolution on Disabilities," which follows:

Whereas the Bible calls us to be a caring community as the covenant people of God,

Whereas we recognize that our Lord Jesus Christ requires the involvement of all his people in the ministry of his church,

Whereas we have not always made it possible for people with disabilities to participate fully in the community and have often isolated them and their families,

We pledge ourselves to be the caring community according to I Corinthians 12, paying special attention to the needs and gifts of people with physical, sensory, mental, and emotional impairments.

We pledge ourselves to make public these needs and capabilities through our various communication and educational materials.

We pledge ourselves to overcome three barriers:

1. the attitudinal barriers which make persons with disabilities feel unwelcome;
2. the communication barriers in sight, sound, and understanding which may impede participation; and
3. the physical and architectural barriers which make it difficult for persons with some disabilities to enter.

We commend those within the denomination who have made efforts to eliminate these barriers in order to use the gifts of all people in our life together as God's family.

(Acts of Synod 1985, pp. 702-03)

The year following the adoption of this resolution, Synod 1986 made another important decision regarding the concerns of persons with disabilities and their families. That year a standing committee was appointed to attend to this matter, and thus a new agency of the denomination was established which is now the Committee on Disability Concerns (CDC). This action of Synod 1986, in essence, confirmed the sincerity of the denomination when it adopted "A Resolution on Disabilities" the previous year.

Since the establishment of the CDC the members of the committee and the staff have conscientiously sought to promote "the full participation of people

with disabilities in the life of the church" as an expression of the intent of the resolutions. In doing so the committee is grateful to the many churches, agencies, and individuals evidencing a growing awareness of and concern for those to whom this ministry is directed.

With this report the CDC seeks to draw to the attention of Synod 1992 the work that is being done and the continuing challenges that need to be met.

II. Ongoing activities

A. *Addressing personal concerns* of individuals and families whose lives are directly affected by disabilities has been and continues to be the primary consideration of the CDC. Such concerns are approached by various means.

1. Counseling and consultation with individuals, families, pastors, etc., occupies a significant amount of the time of the staff of CDC. Assistance is given by means of phone and mail as well as through personal contacts. Concerns vary across the spectrum of human needs, many of them coming to our attention because of the desperation that is being felt.
2. *Christian Companions*, our newsletter, continues to be distributed as a means of education, information, and support through the sharing of ideas, programs, and experiences. Publication has temporarily been reduced to three times a year for financial reasons.
3. Assisting congregations in meeting the various needs of their members is a major emphasis of the CDC. Through preaching, participating in church education, and working with pastors and church councils, the staff has been able to assist in developing a greater awareness. Councils are being encouraged to appoint individuals or committees to oversee and coordinate the entire ministry of the congregation as it pertains to concerns brought about by disability. More than twenty congregations now have such committees, and several other churches are considering this action. These committees address a wide variety of needs, including housing, finances, respite care, spiritual care, emotional support, worship services, architecture, etc. The CDC members and staff feel strongly that this is an ideal method of approach to this ministry and that all congregations should be encouraged to adopt this strategy.

B. *Establishing networks* is crucial to the achievement of the goals of CDC. It is impossible for a small staff to meet every need and to reach every congregation in two countries. Furthermore, this ministry must properly be carried on within the congregation and within the framework of the denomination.

1. Diaconal conferences were chosen early on by the CDC as the logical organizational framework upon which to build a network for this type of ministry. At the time of this writing, six diaconal conferences have established committees to deal with disability concerns, and two more are in the process of doing so. Presentations have been made by our staff to several more conferences which are presently considering further attention to this matter. The CRWRC has been of valuable assistance to us in this area of work as has the All Ontario Diaconal Conference. Mr. Andy

Ryskamp, director of diaconal ministries for the CRWRC-U.S.A., serves as an advisory member on the CDC in order to foster close cooperation.

2. Area representatives are being sought and appointed in each classical area of the denomination to represent the CDC and its ministry. Twenty-six classes now have such representatives. Their initial task is to inform diaconates about our ministry and to encourage above-quota giving by churches and individuals. At the request of many of these representatives, this position is being developed into a more significant activity.

C. *Coordination and cooperation* with denominational and denominationally related agencies is high on the list of priorities of the CDC.

1. Denominational agencies are of particular significance to the CDC since consciousness of the presence and importance of individuals with disabilities should permeate all of the activities of the church. We are grateful for cordial and open relationships with all denominational agencies and for their readiness to listen to suggestions and ideas arising from the CDC. An example of this is the cooperative effort with CRWRC as mentioned above. Another is the October 7, 1991, and November 11, 1991, issues of *The Banner*, which gave excellent attention to the subject of disabilities. Other examples could be cited.
2. Care-giving agencies such as Elim Christian School (Illinois), Salem Christian Homes (California), Bethesda Christian Association (British Columbia), Salem Christian Mental Health (Ontario), and many others are essential in assisting churches and individuals in meeting the needs of individuals with disabilities. There are over twenty-five such agencies in some way related to the CRC, and the CDC seeks to maintain a working relationship with each of them. CDC annually organizes and sponsors a conference for those agencies dealing specifically with developmental disabilities. The fifth will be held in northwest Iowa in the spring of 1992.
3. Other denominationally related agencies are concerned with the effects of disability, and CDC works in relationship with them also. Among these are Christian Schools International and the Young Calvinist Federation. A close, mutually supportive relationship is maintained with Friendship Ministries in the U.S. and Friendship Groups in Canada since the Friendship Series continues to be the most outstanding biblical study material for persons with mental limitations. The spiritual well-being of this group of people is of great concern in the CDC ministry, and for this reason Cele Mereness, director of Friendship Ministries, is a real asset to CDC in her function as an advisory member.

D. *Nondenominational agencies and organizations* are also vital to the work of CDC as a means of obtaining resources and information from others but also in providing opportunities to exercise this ministry within the church and society at large, both nationally and internationally.

1. Organizational involvement is demonstrated by the membership and active service of Rev. Ted Verseput in the following national and international groups:

- Pathways to Promise: Interfaith Ministries and Prolonged Mental Illnesses—chairman
- Christian Council on Persons with Disabilities—board of directors
- American Association for Mentally Retarded—religion division
- Social Action Commission of the NAE—executive committee
- National Council of Churches' Task Force on Developmental Disabilities

2. Organizational assistance was provided to other denominations this past year as they sought to establish or build their ministries to persons with disabilities. Of particular note was the help provided to the Reformed Church of Japan, the National Council of Churches in Korea, and the Reformed Presbyterian Church in the United States. These have been excellent opportunities to share our experiences and make this ministry even more effective.

III. Specific concerns

As the work of the CDC continues, we confront a great variety of situations that need to be addressed in various ways. Many of these are specific concerns that are limited to individual cases or individual areas and churches. In these situations we provide direct assistance to the best of our ability by supplying information, advice, counseling, encouragement, or whatever seems appropriate. However, in the course of this work we have become increasingly aware that there are some situations and concerns that are general and far reaching. These are the kinds of concerns that we believe must be faced by every church council and congregation. We bring these to the attention of synod with the hope that synod will bring them to the attention of the churches and urge that intentional consideration be given to these matters.

A. Acceptance and inclusion are needed by every individual who is part of the body of Christ. This is no less true for the individual who happens to have a limiting condition of whatever kind or cause. All are imagebearers of God. All belong to him. All are a part of his body. Although progress is being made, there are still many persons who are in effect being excluded from the "communion" of the saints. To understand this, one must realize that it is impossible for an individual to participate in and feel wholly part of the life of the congregation if that individual is in any way excluded from full participation by circumstances that are alterable. Usually exclusion exists not because that individual has limitations but because of a lack of recognition of the accommodations necessary to allow inclusion and/or an unwillingness to make those accommodations. This concern can be met by congregations who provide the following:

1. Barrier-free environments are essential to effective inclusion of all members into the body of the church. This certainly pertains to the worship services but includes all church activities, social, musical, educational, and governmental. To this end churches should be urged to review the "environment" in which congregational activities take place. Are the sanctuary, social hall, educational rooms, and restrooms accessible to individuals with even the most severe physical limitations? Is efficient hear-

ing assistance (either electronic or visual interpretation) available for those with hearing impairments. Are the order of worship, Scriptures, and songs available in large print and/or braille? Is space made available so that those who use wheelchairs are included as part of the body and not as an appendage awkwardly wedged into any space that happens to be available? Seeking answers to these questions can do much to foster inclusions and acceptance. Government regulations in both the United States and Canada now insist that many of these accommodations be made in public buildings and areas. However, churches are usually excluded from strict application of these provisions. This may be unfortunate. If the church reflects the unlimited love of Christ, such regulations should not be necessary; consideration of these needs should flow naturally from the heart of the church.

2. Positive attitudes toward persons with disabilities are extremely important for full inclusion of all members of the congregation. Very few, if any, church members purposely reject individuals who have disabilities. However, there is often a tendency to regard the person with the limitation as being "different." This, in most cases, means "less than." Emphasis is usually put on the disability and not on the abilities of the person. The result is often an attitude of neglect, or paternalism, or even rejection. This is felt by individuals and by their families and loved ones, and it greatly hampers true inclusion. Reversal of this attitude comes about through intentional planning and education of the congregation.

B. Christian education has long been considered a very important element in the training of children of Christian Reformed parents. This practice and reasons for it are strongly expressed in Article 71 of the Church Order, which states, "The consistory shall diligently encourage the members of the congregation to establish and maintain good Christian schools, and shall urge parents to have their children instructed in these schools according to the demands of the covenant." This stand is reiterated in Our World Belongs to God: A Contemporary Testimony, adopted by the synod of the Christian Reformed Church. In that statement an added element appears. Paragraph 53 declares, "In education we seek to acknowledge the Lord by promoting schools and teaching in which the light of his Word shines in all learning. There students, *of whatever ability*, are treated as persons who bear God's image and have a place in his plan." Too frequently the churches and the Christian schools have not carried out these principles for children who have mental or physical limitations. Such children are often automatically rejected by the school, yet no great concern is shown by the church council. There are some notable exceptions, and we applaud these. However, even where good provisions for education have been made, in most situations the financing of such education is separated from the regular school budget and becomes an added amount to be paid by the parents or by their congregation, frequently as a "benevolent" cost. Such practices raise real questions as to whether we truly regard children with disabilities as imagebearers of God and participants in the covenant.

C. Pastoral care is extremely important to all members of the church. Spiritual nurture, emotional support, and Christian empathy are needed by

all. We expect these to be provided by pastors, elders, deacons, and, ideally, by every member of the congregation. This type of concern is especially needed by those who have disabilities and by their families. It is usually demonstrated liberally at the time a disability is discovered or takes place. But the memory of a crisis soon fades. The majority of us return to our prior way of life. But disability is ongoing. And it brings with it guilt, or sorrow, or pain, or frustration, or, most frequently, all of these and more. For example, the parents of a child with mental limitations struggle throughout the life of the child and often into their old age with needs for care, programming, therapy, financing, housing—the list goes on. They should not have to deal with all of these matters in isolation. These concerns need to be shared and talked about openly. What better place than the church of Jesus Christ? Yet too often the church fails. This is another area which needs intentional planning and education.

D. Adequate and appropriate housing is the category of need that is most often brought to the attention of the CDC staff. It is also the area which is most difficult to deal with. This need includes housing for individuals who have mental and physical limitations but also for those who have mental illnesses. Perhaps the latter category is one of the most challenging at the present time. What are wanted and needed are places to live where individuals will receive proper and adequate care in a Christian atmosphere. The problem of finding such care becomes more acute daily as the number of those requiring this service rapidly increases because of prolonged life and increasing de-institutionalization. We are grateful that there are Christian agencies in both the United States and Canada which are seeking to meet these needs. All of these continue to expand their facilities, but even so their waiting lists are growing longer as their government and other funding sources are being reduced. Certainly the church should be deeply concerned that its members have proper places to live.

E. Physical, emotional, and sexual abuse of persons with disabilities has long been a problem in our society. Throughout the years efforts have been put forth to eliminate this situation, but it persists. This committee took note of Report 30 of Synod 1992, which is the report of the Committee to Study Physical, Emotional, and Sexual Abuse. Significant from our perspective were the following statements: "Persons with physical disabilities report sexual and emotional abuse at rates double, even triple those of persons without disabilities" (III, D, 2, b) and "Persons with physical disabilities are more likely to report having been abusive than those without disabilities" (III, D, 3, c). These findings are consistent with the experiences of individuals who work extensively with persons who have disabilities. It should be noted that the report makes no mention of persons having mental disabilities. It is quite probable that abusive situations exist in this segment of the population. In the light of these facts we believe that any actions or activities which result from the report of the study committee on abuse should address this aspect of the problem as a specific area of concern. We also urge that whatever entity is given responsibility in this matter consult and coordinate efforts with the Committee on Disability Concerns when dealing with the matter of abuse as it affects persons with disabilities.

IV. Organizational matters

A. Committee staff

1. Presently the staff of the CDC consists of Rev. Ted Verseput as director and Mr. Jerry Van Spronsen as program developer, with the secretarial and administrative assistance of Mrs. Marcia Lagerwey.
2. Synod 1990 authorized the CDC to hire another staff member in the position of program developer. Mr. Jerry Van Spronsen began work in this position on April 1, 1991. He has been an excellent addition to the staff and has made it possible for the CDC to expand its outreach considerably.
3. The present term of appointment of Rev. Ted Verseput as director of CDC expires on August 31, 1992. Since Rev. Verseput will have reached retirement age, he has indicated that he intends to retire from the active ministry at that time. He will have completed almost thirty-nine years in the ministry and six years as director of CDC.
4. The CDC is in the process of selecting a new director to begin work on September 1, 1992. Present plans are to communicate the name of the appointee to Synod 1992 for approval.

B. Present committee members

Name	City/State	Term expires
Mr. Bert Zwieters, chairperson	Burlington, ON	1992
Mrs. Elvinah Zwieter, vice chair	Jenison, MI	1994
Mrs. Carol Van Drunen, secretary	Grandville, MI	1993
Dr. Gerben DeJong	Bethesda, MD	1994
Mrs. Barbara Heerspink	Grandville, MI	1993
Mr. Bryan Jansen	Ankeny, IA	1994
Mr. Jake Kuiken	Calgary, AB	1994
Mrs. Jane Manten	Rockwood, ON	1993
Rev. Roger Timmerman	Middleville, MI	1993
Mrs. Cele Mereness, director of Friendship Ministries, adviser		
Mr. Andy Ryskamp, director of diaconal ministries, CRWRC, adviser		

C. Membership considerations

1. The term of Mr. Bert Zwieters expires in September of 1992. This is his first term, and he is eligible for reelection.
2. Nominations for committee membership (member-at-large, Canada).
 - a. *Mr. Bert Zwieters* (incumbent) is presently serving as chairman of CDC. He has had multiple sclerosis for several years and needs to use a cane or a wheelchair. His condition has necessitated his early retirement from a management position. He has a sister with mental limitations. His church membership is with Faith CRC in Burlington, Ontario.
 - b. *Mr. Henry Lammers* has been an elementary- and secondary-school teacher for many years. As the result of the effects of many years of rheumatoid arthritis, it was necessary for him to retire in 1990. He has been active in work with disabilities and volunteer work for CDC. He is a member of Covenant CRC in St. Catherines, Ontario.

V. Financial matters

A. Salary disclosure

The committee reports one executive staff position at the fourth quartile of level five on the Hays scale.

B. Financial materials

A financial report of the past year together with our proposed budget will be published in the *Agenda for Synod 1992—Financial and Business Supplement*.

C. Financial requests

1. We request synod to establish the quota for the work of the Committee on Disability Concerns in the fiscal year 1992-1993 at \$2.10 per family.

Grounds:

- a. Synod 1990 approved our present quota of \$2.00 per family. The same amount was again approved by Synod 1991.
 - b. Our 1992-1993 budget will still require us to raise over \$90,000 through gifts and offerings.
2. We request synod to again place the CDC on the list of causes recommended for one or more offerings.
Ground: The CDC is a synodical agency that depends on above-quota support for much of its funding.

VI. Recommendations

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 take note of the retirement of Rev. Ted Verseput as director of CDC and commend him for his nearly thirty-nine years in the ministry of the Christian Reformed Church and in particular for his six years of dedicated and committed leadership to persons with disabilities as the director of the Committee on Disability Concerns.

C. That synod give approval to the appointment of the replacement selected by the CDC. (The name of this individual should be available at the time of synod.)

D. That Rev. Ted Verseput be given the opportunity at a time convenient to synod to briefly address Synod 1992 regarding ministry to persons with disabilities.

E. That in the light of the specific concerns brought to the attention of synod in this report (III, A, B, C, D), Synod 1992 urge the council of every congregation in the Christian Reformed Church to

1. Give serious consideration to the appointment of a committee or individual to monitor and coordinate the entire ministry of the congregation as it pertains to concerns brought about by disability.
2. Evaluate the environment of its worship services and programs and the attitudes of the members of its congregations with a view to providing the optimum situation for the acceptance and inclusion of persons with disabilities.
3. Review with the local Christian schools their policies with regard to enrollment of and education for children having limitations and encourage the provision of Christian education for *all* covenant children.
4. Assess the pastoral considerations given within the congregation and the community to individuals with disabilities and their families by the pastors, elders and deacons, and all other congregational members.
5. Evaluate in conjunction with the individuals and families concerned the availability and appropriateness of housing situations for those who have needs for special housing arrangements.

Grounds:

- a. Attention to these concerns is consistent with and an expression of the mandate of the Scriptures as set forth in the resolution on disability adopted by Synod 1985.
- b. These are the greatest concerns regarding persons with disabilities and their families in their relationship to the church. An action of synod calling specific attention to these matters will enhance the ministry of the denomination to and with this large and growing segment of our society.

F. That synod direct that any actions or activities which result from the report on abuse give direct and specific attention to the matter of physical, sexual, and emotional abuse as these relate to persons with disabilities and that whatever entity is mandated responsibility in this matter consult and coordinate efforts with the Committee on Disability Concerns when dealing with the matter of abuse as it affects persons with disabilities.

Grounds:

1. Report 30 states the following: "Persons with physical disabilities report sexual and emotional abuse at rates double, even triple those of persons without disabilities" (III, D, 2, b) and "Persons with physical disabilities are more likely to report having been abusive than those without disabilities" (III, D, 3, c).
2. This aspect of the problem of abuse is of special concern to the Committee on Disability Concerns because of the specific nature of its mandate (see III, E above).

G. That synod establish the quota for the work of the CDC in fiscal 1992-1993 at \$2.10 per family.

H. That synod place the CDC on the list of causes recommended for one or more offerings.

I. That synod elect one committee member from the following nominations:

- *Mr. Bert Zwiers* (incumbent)
- *Mr. Henry Lammers*

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); vicar, Mr. James Evenhouse (1994).

II. Work of the committee

Statistics for 1992

Applications processed	104
Assistance granted	102
Average size of congregation	33.3 families
Educational allowances granted	20

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 the same privilege for 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 \$24,700 for 1993. (It was \$24,100 for 1992; \$23,100 for 1991; \$22,200 for 1990.)
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 \$600 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. (This allowance has been \$500 for the last several years.)
4. That an 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 1993.

6. That an allowance of up to 20 percent of the salary subsidy be granted to 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 \$300 per week for 1993 (\$280 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 \$415 per family for 1993 (\$405 for 1992; \$390 for 1991; \$375 for 1990).
9. That congregations in the United States receiving assistance from the FSC shall pay a Social Security/Medicare offset to their pastor in the amount of at least \$2,425 for the year 1993 (\$2,340 for 1992; \$2,250 for 1991; \$2,120 for 1990).
10. That FSC churches in the United States be assisted in the Social Security/Medicare offset according to the following formula:
Churches shall receive assistance in the amount of .10 of the approved salary subsidy for 1993.
11. That a cost-of-living differential allowance of 10 percent be added to the minimum salary and allowances paid to pastors serving Canadian congregations assisted by FSC. The Canadian congregations shall also be expected to contribute at a rate of 110 percent of the per family contribution rate established for 1993.
 - a. The present disparity in the dollars it costs to live in the United States and the dollars it costs to live in Canada makes necessary some adjustment.
 - b. Other denominational agencies give a differential premium to those employed in Canada.
12. That synod declare the continuing-education allowance for pastors in smaller churches to be \$350 for 1993.
13. That synod approve a Christian-education allowance of \$600 per child for each child attending a Christian school (grades 1-12) for 1993. (This amount has been \$500 for the past several years.)
14. That the 1993 quota for the Fund for Smaller Churches be set at \$16.00 per family. (FSC request of \$10.00 for 1992 was reduced at Synod 1991 to \$2.00 per family; the quota was \$17.00 per family in 1991 and \$19.00 per family for 1990.)

C. Recommendations re committee membership

Lay member

Mr. Gerrit Bos has served two terms on this committee and is not eligible for reelection at this time. The committee presents the following names:

Mr. James W. Hofman has served two terms on the Board of Home Missions, two terms on the board of Christian Schools International, twenty-one years as superintendent of Bradenton Christian Schools, as a deacon, and as a member of the administrative council of Community Life Church of Lockport, Illinois. He is presently vice president of operations for Ozinga Brothers, Inc.

Mr. Robert Regnerus has served as deacon, elder, and treasurer of Immanuel CRC of Burbank, Illinois, is an alternate board member of CRWRC, and is vice president and division head of the correspondence banking division of American National Bank in Chicago.

Clergy member

Dr. Calvin L. Bremer is not eligible for reelection to the committee. We present the following nominees to replace him:

Rev. Bernard J. Haan, Jr., has served as pastor of Immanuel CRC, Sheldon, Iowa, is presently pastor of First CRC of DeMotte, Indiana, and is a member of the student-fund committee of Classis Illiana.

Rev. Lambert Sikkema, who was in business prior to going to seminary, has served the Wayland CRC in Wayland, Michigan, and is presently the pastor of Western Springs CRC in Western Springs, Illinois.

Fund for Smaller Churches Committee
Calvin L. Bremer, secretary

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HISTORICAL COMMITTEE

The Historical Committee is the standing committee of the Christian Reformed Church that oversees the work of the denominational archives. The archives are located in Heritage Hall at Calvin College and are competently staffed by Dr. Herbert Brinks, curator and denominational archivist; Ms. Zwanet Janssens, archivist and curator's assistant; Mr. Nick Huizenga, denominational field agent; Rev. Marinus Goote and Mr. James De Jonge, archival assistants; Ms. Hennie Van Spronsen, secretary; and Dr. Henry Ippel, who voluntarily assists with the work of the archives in a variety of ways.

During the past year the archives accomplished the following:

1. Increased the number of classes with designated regional representatives (contact persons) to thirty-nine, up from thirty-seven a year ago and thirty-five two years ago. Only seven classes (Alberta South, Atlantic North-east, Chatham, Georgetown, Grand Rapids South, Orange City, and Red Mesa) do not yet have such representatives.
2. Published the tenth annual newsletter in March 1991, which was sent to all regional representatives, classical stated clerks, and other denominational leaders.
3. Updated the inventory of archival holdings of CRC churches. This inventory indicates the dates of the minutes microfilmed and stored in the vault as well as other materials on file from individual congregations, such as anniversary materials and lists of charter members. It also includes a list of churches in each classis which have passed a significant anniversary date but from which no anniversary booklet or historical sketch has been received. A copy of this inventory was sent to the stated clerk and regional representative of each classis.
4. Microfilmed records from eighty consistories, Christian-school societies, and other agencies. Of the 841 congregations in the CRC, 662 now have microfilmed records in the archives; of the remaining 179 congregations, only twenty-six were organized before 1970.
5. Processed the personal papers of fourteen deceased CRC ministers and professors, the minutes of four synodical committees, and numerous other materials from denominational agencies and organizations.

In addition to supervising the work of the archives, the committee continues to discuss the possibility of initiating a series of books or booklets on the history of the Christian Reformed Church. We hope to have more to report on this project in another year.

We present one matter for synodical action. Mr. Hero Bratt is completing a three-year term on the committee. We present, therefore, the following slate of nominees for his position:

Mr. Hero Bratt (incumbent), a member of Central Avenue CRC, Holland, Michigan, is a retired religion and history teacher at Holland Christian High School.

Mr. Thomas Buursma, a member of Lighthouse Community CRC, Holland, Michigan, is a church history teacher at Holland Christian High School.

Historical Committee

Lyle Bierma, chairman

Hero Bratt

John Kromminga

John Primus, secretary

INTERCHURCH RELATIONS COMMITTEE

I. Membership and organization

The members of the Interchurch Relations Committee (IRC) and the years in which their terms expire are Dr. Fred H. Klooster (1994), president; Ms. Eunice Vanderlaan (1994), 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 (1994); Dr. George Vanderveide (1992); and the general secretary, Rev. Leonard J. Hofman (ex officio). Rev. Clarence Boomsma continues to serve as part-time administrative secretary of the committee. Ms. Wilma Meyer resigned her membership due to the demands of her employment. It was decided not to seek a replacement for Ms. Meyer since she was in the last year of her term. Nominations for members whose terms expire this year are presented below.

The Interchurch Relations Committee 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. The listing of these committees provides a survey of the IRC agenda.

Committee 1 deals with the Council of Christian Reformed Churches in Canada (CCRCC), churches in Europe (GKN, CGKN, NGK) and the ecumenical organizations: World Alliance of Reformed Churches (WARC) and the Caribbean and North American Area Council (CANAAC) of WARC.

Committee 2 deals with the churches in Africa, Asia, Australia, New Zealand, Central America, and South America and with the Reformed Ecumenical Council (REC).

Committee 3 deals with the churches in the United States and with the following ecumenical organizations: North American Presbyterian and Reformed Council (NAPARC), National Association of Evangelicals (NAE), National Council of Churches of Christ (NCCC), and the World Council of Churches (WCC).

II. General information regarding churches in ecclesiastical fellowship

A. *Meaning and membership of churches in ecclesiastical fellowship*

In the interest of conserving agenda space and expense, we will neither repeat the six elements that define churches in ecclesiastical fellowship nor list the twenty-five churches with whom the CRC has ecclesiastical relations. The agenda of last year contains this data for those interested in pursuing the details (*Agenda for Synod 1991*, pp. 161-63). The committee will be glad to provide synod with this information if it is desired.

B. *Fraternal delegates and observers*

The IRC, when possible, engages the services of CRC members who are conveniently located to serve as delegates to the assemblies of churches with

whom we are in ecclesiastical fellowship, in order to reduce expenses and conserve the time of its members. In 1991, the committee appointed the following representatives:

1. To the general synod of the Associate Reformed Presbyterian Church, meeting in Flat Rock, North Carolina, from June 10-12, 1991: Rev. Calvin W. Nieuwenhuis.
2. To the general assembly of the Evangelical Presbyterian Church, meeting in Livonia, Michigan, from June 24-26, 1991: Rev. Wilbur L. De Jong.
3. To the general assembly of the Korean American Presbyterian Church, meeting in Toronto, Ontario, from June 19-22, 1991: Rev. Gregg V. Martin. Due to a lack of information from the KAPC, Rev. Martin was unable to fulfill his assignment.
4. To the general assembly of the Orthodox Presbyterian Church, meeting in Beaver Falls, Pennsylvania, from May 30-June 6, 1991: Dr. Dean Deppe.
5. To the general assembly of the Presbyterian Church in America, meeting in Birmingham, Alabama, from June 17-20, 1991: Rev. Christopher De Vos.
6. To the general synod of the Reformed Church in America, meeting in Holland, Michigan, from June 10-14, 1991: Dr. Carl G. Kromminga.
7. To the general assembly of the Reformed Church in Japan, meeting in Tokyo from October 28-31, 1991: Rev. Lawrence K. Spalink.
8. To the general assembly of the Reformed Presbyterian Church in North America, meeting in Beaver Falls, Pennsylvania, from June 1-7, 1991: Dr. Dean Deppe.
9. To the general synod of the Reformed Churches in the Netherlands (GKN), meeting in Lunteren from October 8-9, 1991: Rev. Clarence Boomsma, who was in the Netherlands at the time attending the Interim Committee meeting of the Reformed Ecumenical Council.

In keeping with the mandate of the Ecumenical Charter, the IRC continues to appoint representatives and observers to various ecumenical organizations, by which the committee is kept abreast of developments within these bodies. These appointees regularly submit reports to the IRC.

1. General secretary Rev. Leonard J. Hofman and administrative secretary Rev. Clarence Boomsma are our representatives on the Board of Administration of the National Association of Evangelicals. Rev. Hofman serves on the Executive Committee of the Board of Administration.
2. Dr. Fred H. Klooster serves on the Theology Committee of the National Association of Evangelicals.
3. Dr. George Vandervelde is our observer on the Faith and Order Commission of the National Council of Churches of Christ (NCCC).
4. Dr. John Bolt is our observer on the Theological Commission of the Caribbean and North American Area Council (CANAAAC) of the World Alliance of Reformed Churches (WARC).

III. Ecumenical organizations

A. North American Presbyterian and Reformed Council (NAPARC)

The seventeenth annual meeting of NAPARC was held in Pittsburgh, Pennsylvania, November 6 and 7, 1991, hosted by the Reformed Presbyterian Church in North America. The member churches of NAPARC were all repre-

sented. 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, the Evangelical Presbyterian Church, the Hungarian Reformed Church in America, Netherlands Reformed Congregations, Presbyterian Reformed Church, Protestant Reformed Churches in North America, Reformed Church in the United States, and the Reformed Presbyterian Church.

Our delegation consisted of Rev. Leonard J. Hofman, Dr. Carl G. Kromminga, Rev. Alfred S. Luke, and Ms. Eunice Vanderlaan. Rev. L. Hofman was reappointed to the NAPARC Interim Committee.

The Evangelical Presbyterian Church placed its application for membership on hold, pending action of its general assembly. The council decided to send invitations to an additional number of churches to send observers to the meeting next year.

Our delegation explained that the NAPARC statement of 1990 requesting the Christian Reformed Church to reverse the action of Synod 1990 leading to the opening of all church offices to women was before Synod 1991 and would be brought back to Synod 1992 when the ratification of the decision on women in office is on the agenda. NAPARC expressed its continued concern by addressing the statement to synod again.

The Interim Committee recommended and the Council adopted the following proposal made by the Reformed Presbyterian Church in North America:

Whereas 1993 constitutes the 350th anniversary of the seating of the Westminster Assembly, we propose that NAPARC appoint a committee to plan a conference on the history and theology of the Westminster Assembly. We recommend to the Committee that this conference be held in London in the summer of 1993. The committee should be comprised of one member from each of the member churches (Bylaws V:1).

The purpose of the conference would be to give thanks to God for the work of the Assembly, to promote unity among Reformed churches around the world, and to advance the Reformed faith by focusing attention on the work of the Assembly.

The Committee's responsibilities would be to locate facilities for the conference (note: we have already received permission from the Dean of Westminster to use the Jerusalem Chamber of the Abbey for a meeting), plan the program, select and invite speakers, invite churches which subscribe to the Westminster standards or the Three Forms of Unity to send delegates, and seek financial support for the conference.

"[We] shall endeavour to bring the Churches of God in the three kingdoms to the nearest conjunction and uniformity in religion, confession of faith, form of church-government, directory for worship and catechizing; that we, and our posterity after us, may, as brethren, live in faith and love, and the Lord may delight to dwell in the midst of us."

—Solemn League and Covenant, 1643
(adopted by the Westminster Assembly, September 1643)

Our committee recommends that synod endorse the adopted NAPARC proposal regarding the commemoration of the 350th anniversary of the Westminster Assembly in 1993 and that the IRC be instructed to consider how the CRC may cooperate in this commemoration and to report its suggestions to the next synod.

Grounds:

1. The close affinity of the Westminster Confession with our three forms of unity.
2. Our common membership in NAPARC with churches that maintain the Westminster Confession as their confessional standard.

The privilege of the floor was granted to Eunice Vanderlaan, who addressed "the Council relative to her personal journey [and] her convictions respecting her sense of the importance of women being involved in ministry, and offered some suggested questions for consideration as the subject of women in office is studied by NAPARC churches."

The next meeting of NAPARC is scheduled for October 28-29, 1992, to be hosted by the Associate Reformed Presbyterian Church at Bonclarken, Flat Rock, North Carolina.

B. Reformed Ecumenical Council (REC)

The twelfth quadrennial assembly of the Reformed Ecumenical Council is scheduled to meet from May 25 to June 6, 1992, in Athens, Greece. The CRC voting delegates chosen by synod last year are Rev. Jason Chen, Dr. Fred H. Klooster, Rev. Bassam Madany, and Dr. Charles Spoelhof. In order to save expenses, synod authorized the IRC to choose the four nonvoting delegates and two advisers from among those persons who it learns may be present at the assembly. The IRC has appointed as nonvoting delegates Dr. Roger Greenway, Rev. James Lont, Rev. Alfred S. Luke, and Rev. Arie Van Eck. Dr. John B. Hulst, who will be in attendance representing the REC Youth and Education Committee, has been appointed as one of two advisers the CRC is entitled to appoint.

Last year the IRC reported in some detail on the issue confronting REC ATHENS 1992 regarding the membership of the Reformed Churches in the Netherlands (GKN) in the REC (*Agenda for Synod 1991*, pp. 166-67). The REC Interim Committee, with its advisers, meeting in October 1991 in the Netherlands, engaged in a long and intensive study and discussion on whether the GKN violates the basis and purpose of the REC. Twelve pages of the *Agenda for the REC Assembly at Athens 1992* are devoted to the Interim Committee's report on this matter, which will be a dominant issue on the agenda of the assembly in Athens.

The Interim Committee is recommending (1) that REC ATHENS 1992 declare that there are insufficient grounds to terminate the membership of the GKN in the REC and (2) that, in the light of concerns expressed in this evaluation, the REC explore ways to give content to the GKN's assertion that the *Report on Hermeneutics and Ethics* is a "worthy invitation to a serious ecumenical dialogue with the sister churches."

The decision of REC ATHENS 1992 regarding the membership of the GKN in the REC will be a significant factor in our continuing evaluation of the CRC's ecclesiastical fellowship with the GKN.

C. National Association of Evangelicals (NAE)

The forty-ninth annual convention of the National Association of Evangelicals was held March 5-7, 1991, in St. Louis, Missouri. The convention theme was "Proclaiming Jesus Christ - Together!" Rev. Leonard J. Hofman,

Rev. Norman Shepherd, Mr. Gary Teja, and the administrative secretary represented the CRC.

As noted above, Rev. Hofman and the administrative secretary serve on the NAE Board of Administration (BOA). Rev. Hofman is a member of the Executive Committee of the board, which meets four times a year; he functions as chairman of the membership committee. CRC representatives continue to serve as members on the numerous NAE commissions and affiliates (cf. *Agenda for Synod 1991*, p. 167).

A *commission* is an organization related to and approved by the NAE to render specific services within well-defined areas of responsibility and operating under the NAE incorporation. Rev. Harold Bode serves on the Chaplains Commission, Rev. Ted Verseput on the Social Action Commission, Dr. Harvey Smit on the National Christian Education Commission, Rev. Dirk Hart on the Evangelism and Home Missions Commission, Mr. Gary Teja on the Hispanic Commission, and Dr. Peter Vande Guchte on the Higher Education Commission.

An *affiliate* is a separately incorporated organization which is related to the NAE by provisions in the constitution of the affiliate and which renders specific services to the NAE within well-defined areas of responsibility. Reports were received from the following affiliates: Christian Stewardship Affiliation, Evangelical Foreign Missions Association, Evangelical Child and Family Agency, and National Religious Broadcasters.

Rev. Donald Griffioen has consented to serve as chairman of an effort to develop a Michigan chapter of the NAE.

The BOA and the convention in plenary session adopted a position paper in connection with its theme "Proclaiming Jesus Christ - Together!" The convention also adopted the "Statement of Reaffirmation," focusing on the infallibility of the Word of God, the recovery of Christian family life, the moral wrong of abortion on demand, and the sinful practice of homosexuality, and a statement on racism condemning racism as a sin and urging NAE denominational members to work against racism by rejecting segregation in local churches, forming partnerships between local black and white churches, and teaching correct attitudes in the home.

Although there is a wide diversity represented in the NAE, there is a fundamental unity among the members in their devotion to the Word of God and to the necessity of proclaiming that Word to our world. Each denomination and local church represented by those attending the convention has its own internal struggles, but there is an overarching unity in those matters summarized by the NAE statement of faith.

The fact that the Reformed and Presbyterian theological stance is increasingly recognized is borne out by the fact that two of the five appointees to the ad hoc committee on vision revision are from churches representing the Reformed faith.

The annual convention of the NAE will be held March 3-5, 1992, in Chicago, Illinois, where the NAE will celebrate its fiftieth anniversary. The theme will be "Forward in Faith." Rev. Leonard J. Hofman, Rev. Norman Shepherd, and the administrative secretary have been delegated to attend the convention as representatives of the IRC.

D. *World Alliance of Reformed Churches (WARC) Caribbean and North American Area Council (CANAAC)*

The Ecumenical Charter of the CRCNA mandates the IRC to "observe and study various ecumenical organizations and report the results of such observations and studies to synod." The World Alliance of Reformed Churches (WARC) and the World Council of Churches (WCC) are included in this category. The IRC is further instructed to "maintain contact with ecumenical organizations with which the Christian Reformed Church has not affiliated, as circumstances warrant and its ecumenical charter envisions."

It is to fulfill this mandate that Dr. John Bolt attends the meetings of the Theological Commission of the CANAAC section of WARC and Dr. George Vandervelde attends the meetings of the Faith and Order Commission of the NCCC. They provide our committee with regular reports on what is happening in these organizations.

Dr. John Bolt, who serves as our observer on the Theological Committee of CANAAC, attended its meeting on November 1-2, 1991, in Toronto, Ontario. Although officially an observer, he is invited to participate in the committee's work and has presented a paper on the cosmic work of the Holy Spirit, which was well received. He writes that "it is personally very rewarding to me to learn how to dialogue with integrity—raising tough issues while genuinely listening and conversing." He is part of a group that is preparing a volume for the Reformed community in North America and the Caribbean on *Confessing the Reformed Faith Today*. It is clear to him that the volume intended will send mixed signals. He is grateful that as a representative of the CRC he is able to "contribute a more classically Reformed signal amidst others."

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 is an active participant on the Faith and Order Commission of the National Council of Churches of Christ (NCCC).

1. On October 23-26, 1991, in Douglaston, New York, he attended the Faith and Order meeting, which is preparing a forthcoming publication on the subject of the Holy Spirit and the church, for which he has coauthored one essay.
2. In November 1991 he attended the last session of a four-year cycle of the Faith and Order-Pentecostal Dialogue, which met in Lakeland, Florida. He has found the meetings useful in raising basic issues and creating greater understanding. He is impressed with the gusto with which bright young Pentecostal scholars are addressing the major challenges facing contemporary theology, such as postmodernism, feminism, secularization, church and culture, hermeneutics, contextualization, and specific challenges faced by their unique tradition.
3. In view of his considerable work on the Faith and Order Commission, Dr. Vandervelde received an invitation to attend a consultation in Boston that met in January 1992 in preparation for the Fifth World Conference on

Faith and Order. An important part of the preparation includes the publishing of the volume *Confessing the One Faith*.

In 1989 Dr. Vandervelde urged the IRC to respond to the invitation of the Faith and Order Commission to study and critique an early draft of this volume entitled *Towards the Ecumenical Explication of the Apostolic Faith As Expressed in the Nicene-Constantinopolitan Creed*. The IRC appointed an ad hoc committee to study the document. It submitted an overall positive and appreciative report on the document along with several comments for improvements. This report was forwarded to the WCC Faith and Order Commission in Geneva, Switzerland, where it received an appreciative response. *Confessing the One Faith*, a revision of the earlier draft, is now part of the preparation for the coming world conference.

Dr. Vandervelde notes that dealing with the apostolic faith "reiterates the World Council of Churches' conviction that the common confession of this faith is 'fundamental for Christian identity and . . . an essential condition and expression of the unity we seek to manifest.'" Regarding the Boston meeting Dr. Vandervelde writes in his report,

The entire event was very much worthwhile. It was a great privilege to be part of this formative process leading to the World Conference. I am excited about the prospects of this conference and especially about the role that the document *Confessing the One Faith* may play there. It gives substance to the claim that the WCC considers the basic confessional content to be fundamental to the unity of the church—something critics of the WCC have always called into question or denied outright. More specifically, though some ambiguities remain, this document evidences a high regard for the normativity of Scripture. As to content, it affirms the fundamental matters in which the churches are, or should be, united: the transcendence of God, the preexistence and divinity of Christ, his death on the cross on our behalf, his resurrection, his Lordship and living presence, the person and work of the Holy Spirit, the encompassing nature of redemption, the foundational place of "creation," the pivotal role of the churches, the significance of baptism and the Eucharist, and much more.

On this journey toward the Fifth World Conference, and specifically in the course of the Apostolic Faith Project, the stakes are very high. The risk of failure is great. Liberal churches will fear a maximalizing interpretation of the basis of the WCC, while, ironically, non-creedal churches will play into the hands of such resistance by their aversion to "creeds." Furthermore, a huge question is whether "Third World" churches will at all be able to own this approach to the Nicene-Constantinopolitan Creed—or even to church unity as a whole (issues of contextualization, etc.). Furthermore, evangelical Christians and communions, including churches such as ours, either will lend no weight to the "success" of the current process surrounding the Apostolic Faith project, or, worse, will help scuttle it by sitting on the sidelines, merely criticizing weaknesses in the *Confessing the One Faith* document and, if and when it fails, declaring "I told you so."

....

This is an opportune moment. The World Conference could mark a turning point in the history of the WCC. It could mark a new beginning in giving content to the long-standing affirmation that unity in confessing the faith is essential for the unity of the church, or it could mark the failure of this quest and the demise of Faith and Order in its key ecumenical role. . . .

The IRC has not yet had time to consider Dr. Vandervelde's report. It may be able to report on its response before the meeting of synod.

IV. Reformed Churches in South Africa (RCSA) (white National Synod)

Synod 1989 suspended our ecclesiastical fellowship with the white National Synod of the Reformed Churches in South Africa because of the apartheid issue. The IRC stressed to the Deputies for Correspondence with Churches in Foreign Countries of the RCSA that "suspension" did not mean "severance" or terminating our ecclesiastical 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." Consistently the RCSA Deputies for Correspondence have maintained that under the circumstances they had no mandate to engage in any further dialogue with the IRC. In fairness to them it must be admitted that our Synod 1989 placed on them the burden to initiate further dialogue. However, the IRC, believing it was within its mandate, sought to encourage further exchange with the RCSA deputies in the interim between 1989 and 1992.

The white National Synod of the RCSA met in January 1991, and the IRC received official notification of the synod's reply in May 1991, too late for the committee to study it and advise Synod 1991. The full text of this letter now appears as Appendix A of this report.

Synod 1991 concurred with the action of the IRC and requested "the IRC to make every effort toward continuing the discussion with the RCSA." Synod further decided to communicate directly with the RCSA through the office of the general secretary, informing it of synod's regret about the lack of discussion and its instruction to the IRC. Synod urged "the RCSA to agree to engage in further discussion by way of our IRC."

On November 1, 1991, the IRC received a reply to its letters of July 24, 1991; August 1, 1991; and September 14, 1991. This letter is reproduced in Appendix B of this report.

The IRC deems it important that dialogue with the RCSA is still in process and should continue. Because of the new role in interchurch relations assigned the General Synod of the RCSA, there is uncertainty about our relations with the white National Synod, the Midlands and Soutpansberg Synods (with whom the CRC has ecclesiastical fellowship), and the Suidlands Synod. We are currently seeking clarification on this point. Our committee is encouraged that there are sympathetic voices in the RCSA that wish to maintain fellowship with the CRC.

In the light of such considerations, the IRC, in consultation with Mr. Bing Goei, executive director of SCORR, makes the following recommendation to synod:

In order to give the IRC an opportunity to continue the dialogue, we advise that synod not proceed to terminate or restore full ecclesiastical fellowship with the white National Synod of the RCSA at this time but postpone synodical decision until 1995.

The IRC chose 1995 because the next meeting of the white National Synod of the RCSA is January 1994, and the next meeting of the RCSA General

Synod is also in 1994. This gives the IRC sufficient time to prepare its recommendation for our Synod 1995.

V. Churches in ecclesiastical fellowship in Australia, Indonesia, and New Zealand

A. Reformed Churches in Australia

The synodical interim committee of the Reformed Churches in Australia expressed appreciation for the presence of Dr. Paul G. Schrotenboer as the CRC delegate to their synod, for the assistance they received from the CRC in the production of their own *Psalter Hymnal* and for the working partnership of their missionaries with our missionaries in the Philippines. They informed us that their synod decided to send a delegate to our synod once every three years.

B. Reformed Churches in New Zealand

In 1990 the IRC reported that it had responded to a letter of pastoral concern for the CRC from the Reformed Churches in New Zealand (*Agenda for Synod 1991*, p. 169). The committee has received no response.

VI. Churches in ecclesiastical fellowship in the Netherlands

A. Christian Reformed Churches in the Netherlands (CGKN)

The deputies for correspondence of the CGKN requested that sometime after our Synod 1991 and before their synod in 1992 members of their inter-church relations committee meet with members of our IRC to discuss in depth our relationship. The IRC has not been able to arrange for such a meeting, but it is exploring ways to meet with their deputies.

B. Reformed Churches in the Netherlands (GKN)

In addition to the uneasiness in our relations with the GKN because of the issues of scriptural authority as expressed in *God with Us* and the practice of homosexuality and its justification in *Homophilia*, the GKN has more recently raised another issue by its revision of the Church Order regarding the church's witness to Jews.

This was reported in some detail in the IRC's *Agenda* report last year (*Agenda for Synod 1991*, pp. 170-71; *Acts of Synod 1991*, p. 597). At issue is the apparent ambiguity about the indispensability of Jesus Christ for the salvation of the Jews. Dr. Henk Vroom, the delegate from the GKN to Synod 1991, stated that the revision did not deny the need of the Jews for salvation through Jesus Christ.

The recent synod of the GKN ratified the revisions in the Church Order, which were reported in the official RCN Bulletin, No. 39, December 1991, under the heading "Jews and Christians: Witnessing to One Another," as follows:

"The churches are called upon to give shape to the unrelinquishable solidarity of the congregation of Christ with the people of Israel and to search for opportunities for Jews and Christians to witness to one another." This is the definitive text of Article 93 of the Church Order of the Reformed Churches in the Netherlands, which defines the relationship with the Jewish people. A section of the Reformed Churches had informed the Synod that it concurred with the draft text. Another section stated objections mainly to what was regarded as the

"abandoning of the witness concerning Jesus Christ," since these words do not occur in the text.

Synod decided to include a supplementary text in an appendix to the Church Order, the so-called executive provisions. The "footnote" to the new article reads as follows: "The mutuality which has grown through the years in the relations—both formally and in other connections—between Jews and Christians offers room for consultation and dialogue in which Christians for their part bear witness in word and deed to their faith in Jesus Christ as the living Lord."

In the Dutch church press a great deal of attention—sometimes confused—has been paid to this change in the Church Order. According to the Committee for Church and Israel, this has led to unnecessary concern among many church members and in the Jewish community. The change involves a historic decision, according to the Committee, since the Reformed Churches in the Netherlands have now once and for all dissociated themselves from mission among the Jews. "The widely discussed executive provision emphasizes our complete respect for the Jewish identity and the heart of the Christian identity," says the Committee, which stresses that both it and a large section of Synod regards the "footnote" as superfluous.

The IRC reported to Synod 1991 that we would continue to study this matter. Our investigation has not satisfied us, and we believe it is necessary to investigate further the statement of the Committee for Church and Israel that "the Reformed Churches in the Netherlands have now once and for all dissociated themselves from mission among the Jews."

VII. Churches in ecclesiastical fellowship in North America

A. Orthodox Presbyterian Church (OPC)

At the NAPARC meeting in November, members of the Ecumenicity Committee of the OPC and our IRC met at the request of the OPC to discuss our fellowship in the light of current issues in the CRC that are of concern to the OPC, such as women in office, the creation/science controversy, and the consequent issue of the authority of the Scripture from the OPC perspective. The IRC decided to bring to the attention of the OPC delegates the concerns that are expressed in the CRC regarding the activities of the OPC, such as the difficulties in the Washington, Pennsylvania, CRC, the participation of OPC leaders with persons in the CRC who appear to encourage schismatic action, the move to include our three forms of unity along with the Westminster Confession as their confessional standards, and the planting of OPC congregations in the areas of CRC congregations.

Generally speaking, all were able to maintain a spirit of mutual respect and love without sacrificing the requisite frankness in the discussion. Although neither side was wholly pleased with the course of these discussions and diverse opinions were expressed within the OPC delegation regarding their concerns, it was the general consensus of our delegates that the meeting was profitable and supportive of our ecclesial relations.

B. Reformed Church in America

On November 25, 1991, the RCA/CRC Joint Committee met for its annual meeting in the offices of the Michigan Synod of the RCA. Present were Revs. Neva Evenhouse, Vernon Hoffman, Fritz Kruithof, and Howard Schipper for the RCA and Dr. Fred Klooster, Dr. Carl Kromminga, Ms. Thelma Meyer, and the IRC secretary for the CRC. In keeping with our mandate, we reviewed developments in both of our churches and the areas of our cooperation. It

was felt that in view of current tensions within the CRC it was not the time to advance new initiatives and programs.

VIII. Churches with whom the IRC has contacts

A. Calvin Protestant Church [of South Africa]

A letter was received from the Calvin Protestant Church, a denomination in South Africa, requesting an opportunity for its delegates, who were seeking contacts with churches in the United States, to meet with representatives of the CRC. On August 30, 1991, five of its representatives met with four members of the IRC.

The history of the church is briefly that two pastors, Dr. E.D. Morkel and a Rev. September, left the Dutch Reformed Mission Church (DRMC) in the early 1950s because the latter did not take a clear stand against apartheid at that time. For their opposition to apartheid the young church suffered much persecution. The church now numbers some twenty congregations with 20,000 members. With the changes in South Africa, this church is again in dialogue with the DRMC and is now seeking fellowship with churches outside of South Africa. The stated purpose for the visit was, in their words, "1) to expose our church internationally, 2) to make ecumenical contacts with other denominations and church bodies, 3) to look at training facilities and programmes for our Theological Seminary and students, and 4) to look at possible funding."

The delegation made a very favorable impression on our IRC members. A letter was addressed to the Calvin Protestant Church, in which the IRC expressed its appreciation for the opportunity to meet with its delegation and affirmed our interest in continuing contacts with it as we have opportunity with the goal of establishing ecclesiastical fellowship with it. Our REC delegates to REC ATHENS 1992 are requested to pursue our ecumenical interests with this denomination through contact with their observers at the assembly.

B. Dutch Reformed Church (DRC) [in South Africa] (*Nederduitse 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 the DRC adopted a revised testimony on race relations entitled *Church and Society*. In 1990 the IRC sent its critique of the statement to the DRC Doctrine and Current Affairs Committee, which was preparing a completely revised edition of *Church and Society* to be presented to its general synod in October 1990.

The newly revised *Church and Society*, adopted by the 1990 General Synod of the DRC, was reported to be a substantial advance in the position of this large and influential church. An English edition is available, and the IRC is in the process of studying it with a view to its significance for the CRC's future relations with the DRC.

C. Hungarian Reformed Church

In April our president and secretary met with deputy bishop Dr. Tibor Nagy of the Hungarian Reformed Church. He spoke of the difficult conditions under which his church existed during the Communist regime and its

debilitating effects on the church. He provided a current assessment of the life of this church and stressed the desire of the church leaders for closer contacts with the CRC.

On September 12, 1991, Bishop Lorant Hegedus, president of the synod of the Hungarian Reformed Church, was in Grand Rapids to visit Calvin College and Seminary and learn more about the CRC. Several IRC members were present at a luncheon with Bishop and Mrs. Hegedus at which he too expressed a desire for closer contacts with the CRC. He was interested in furthering opportunities for clergy of the Hungarian Reformed Church to engage in advanced studies at Calvin Seminary. Various avenues to advance our fellowship were discussed, but the IRC has no specific recommendations to present to synod at this time. The Hungarian Reformed Church plans to have observers at REC ATHENS 1992.

The Hungarian Reformed Church has delegated Rev. Istvan Thurocy to be an observer at synod.

IX. Nominations for committee members

The three-year terms of Dr. Carl G. Kromminga and Dr. George Vandervelde expire in September. Both are eligible for reelection. A third member must be elected to replace Ms. Wilma Meyer. As reported to Synod 1990 the IRC stated that it would seek to have two Canadian members on the committee; therefore both nominees for a third member are from Canada. The IRC presents the following nominations.

A. To replace Dr. Carl G. Kromminga

Dr. Carl G. Kromminga (incumbent) is a graduate of Calvin College and Seminary; he received his doctorate at the Free University of Amsterdam and was professor of homiletics at Calvin Theological Seminary until he retired in 1990. He has served as an elder of Neland Avenue CRC, Grand Rapids, Michigan; he is a member of Calvin CRC, Grand Rapids.

Rev. Edward A. Van Baak is a graduate of Calvin College and Seminary; he served for many years as a missionary to Japan, on the staff of CRWM, and as director of Chinese ministries for CRWM. Recently retired, he is a member of Fuller Avenue CRC, Grand Rapids, Michigan.

B. To replace Dr. George Vandervelde

Ms. Kathryn Posthumus is a graduate of Calvin College; she has served as a school teacher and on the board of Christian Schools International. She serves on the IRC of the Council of Christian Reformed Churches in Canada and as a volunteer for relief work in the Toronto area. She is a member of First CRC, Toronto, Ontario.

Dr. George Vandervelde (incumbent) is a graduate of Calvin College and Seminary; he received his doctorate at the Free University of Amsterdam. He now teaches theology at the Institute for Christian Studies in Toronto, Ontario, and serves as an observer for the IRC of the Faith and Order Commission of the National Council of Churches. He is a member of Willowdale CRC, Toronto, Ontario.

C. For a second Canadian member

Ms. May Drost is a graduate of Calvin College, has a master's degree from the University of Western Ontario, is currently a teacher at the Lambton Christian High School in Sarnia, has served on the board of Redeemer College, and is a member of Redeemer CRC, Sarnia, Ontario.

Ms. Eldean Kamp is a graduate of Calvin College; she serves as a church-educational consultant for CRC Publications, conducting workshops in various denominations that use CRC materials. She is a member of First CRC, Guelph, Ontario.

X. Hospitality Committee

The IRC has appointed Rev. Gerard and Mrs. Margaret Bouma and Rev. Tymen and Mrs. Cobi Hofman to host the delegates and observers to synod from other denominations.

XI. Representation at synod

Dr. Fred H. Klooster and the administrative secretary, Rev. Clarence Boomsma, have been appointed to represent the IRC at synod.

XII. Matters requiring synodical action

- A. IRC representation at synod (see Section XII).
- B. 350th anniversary commemoration of Westminster Assembly (see Section III, A).
- C. Recommendation re the RCSA (see Section IV).
- D. Election of committee members (see Section X).

Interchurch Relations Committee
Clarence Boomsma,
administrative secretary
Herbert J. Brinks
Leonard J. Hofman (ex officio)
John B. Hulst
Fred H. Klooster, president
Carl G. Kromminga
Alfred S. Luke
Norman Shepherd
Eunice Vanderlaan, vice president
George Vandervelde



*Die Administratiewe Buro van die
Gereformeerde Kerk in Suid-Afrika*

Posbus 20004, Pk. Noordbrug, 2522, POTCHEFSTROOM. Tel. (0148) 2398/7/8

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Ons verw. _____

25 February 1991

Christian Reformed Church in North America
Admin. Secretary
2850 Kalamazoo Avenue S.E.
Grand Rapids
Michigan 49560
U.S.A.

Dear Brethren

CRC SUSPENDED ECCLESIASTICAL TIES WITH GKSA

We refer to your letter dated 14 August 1989, as well as the report by Prof. J.L. Helberg and V.E. 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.

Yours in Christ

Rev. F.R.P. de Bruyn (Chairman) Dr. M.J. du Plessis (Secretary)
Deputees for Correspondence with Churches in Foreign Countries.

"7. Synod decides:

- 7.1. The Synod of the GKSA deeply regrets the CRC's decision to suspend its ecclesiastical fellowship with the GKSA. The Synod acknowledges with disappointment the delays in correspondence on its part and notes the apology and explanations in this regard offered at the Synod of the CRC. Postal delay should also be taken in account - for example the Agenda of the CRC reached Potchefstroom only on 20.6.89 and by that time the Synod of the CRC was already in session and nearly at an end. The Synod also regrets that in its decisionmaking the CRC acted partly on undocumented information, that the CRC ignored the fact that the GKSA actually were in the process of discussion with deputies of the CRC and our other Nation Synods, and moreover that the CRC in the middle broke off these talks. Furthermore the Synod expresses its deep disappointment with the prescriptive resolutions of the CRC which made meaningful and brotherly discussions impossible and thus effectively put an end to them.
- 7.2. The GKSA questions the ecclesiastical concept expressed by the presenter of the CRC's report and which apparently underlies the CRC's resolutions and the report itself, namely that the one religious denomination can/should place another under pressure and discipline by confronting it prescriptively with their own formulations and prescriptives instead of confronting it with the Word of God and the communal creed (cf. also 1.4 on the concept of correspondence).
- 7.3. The GKSA sincerely hopes that the CRC both when formally engaging into ecclesiastical relations with other National Synods on the one hand, as when suspending ecclesiastical relations with the GKSA on the other hand, will guard against playing a divisive role, however unwittingly or unknowingly.
- 7.4. The Synod judges that from its resolutions on race relations, it should be clear that it rejects the ideology of apartheid as well as the practice of this ideology or of any policy based on injustice. This should also be apparent from the high praise the GKSA expressed for the "RES testimony on human rights" and from the fact that the GKSA subscribed to the appeal in the testimony to help remove all

F.R.P.D.

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forms of discrimination in the RSA (GKSA Acts 1985:651).

- 7.5. The GKSA states that they, being sinful human beings, are aware of their shortcomings despite their sincere endeavours to act according to the light of the Word. Accordingly the GKSA took a serious view of the comments of the CRC in talks, and sent the Report on Race Relations to the other National Synods for comment to the Deputies for Race Relations - a process already in progress in 1989 at the time when the CRC Synod took its decisions. The whole spectrum of problems relating to the case in question is raised in a concrete, topical and ecclesiastical manner in this report. The GKSA further declares that the individual believers in the local churches are continually called upon in the preaching of the Word to the maintaining of righteousness toward all people, and the combatting of all injustice.
- 7.6. The Synod points out that a clear distinction should be made between two matters: on the one hand the relationship between the CRC and the GKSA, and on the other hand the situation in South Africa as such. The former does not substantially affect the situation in South Africa nor does it help to solve the problems, but these matters should, in responsibility before God, be faced and treated here. Whether we hold talks with the CRC or not and whether we have ecclesiastical fellowship with the CRC or not, we shall nevertheless continue with self-examination and critically review our decisions, circumstances, conduct, attitude, etc.. In so doing we shall strive to fulfil our calling before God and people of all races responsibly and faithfully as seen within the framework of the mandate of the church.
- 7.7. The Synod draws the attention of the General Synod to the 1984 resolution on correspondence according to article 52 of our Church Order."

Comment:

Re 7.4. we also draw your attention to the fact that our Synod approved the minority report on race relations of its deputies at Harare, including the contents of that report. This inter alia

F.R.L. de P.

M. P.

states: "...that the ideology of apartheid, which is a political and social system by which human dignity is adversely affected and whereby one particular group is detrimentally suppressed by another, cannot be accepted on Christian ethical grounds, because it contravenes the very essence of reconciliation, neighborly love and righteousness, the unity of the Church and inevitably the human dignity of all involved and is therefore a sin and the biblical justification of it is a heresy."

F.R. de S.

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Die Administratiewe Buro van die Gereformeerde Kerk in Suid-Afrika

Posbus 20004, Pk. Noordsbrug, 2622, POTCHEFSTROOM. Tel. (0148) 23996/7/8

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16 October 1991

INTERCHURCH RELATIONS COMMITTEE
CRC IN NORTH AMERICA
2850 KALANAZOO AVENUE S. E.
GRAND RAPIDS
MICHIGAN
49560
U. S. A.

Dear Brethren,

CRC LETTERS JULY, 24, 1991 AND AUGUST 1, 1991 AND SEPTEMBER 14, 1991.

We draw your attention to the following matters:

1. The Deputies for Correspondence with Churches in Foreign Countries studied your letters thoroughly and came to the conclusion that there are serious discrepancies, eg. the remark that the suspension of ecclesiastical ties does not mean severance or termination. This also applies to the general secretary's remark "that dialogue between our two churches should be intensified." With reference to the "Appendix Supplement" art. IV, 5, 6, 7, 8, and V, 1., it is clear that the CRC de facto severed all ecclesiastical ties: "5. ... But during the suspension the accused party has the right to an opportunity to argue and demonstrate that the suspension should be lifted ... 6. The terms of suspension are that all the elements of ecclesiastical fellowship are suspended, including: the exchange of fraternal delegates, pulpit and table fellowship, joint action in areas of common responsibility, communication on major issues of joint concern, and any new exercise of mutual admonition. Such restrictions will apply until such time as the suspension is

F.R.P. de Graaf *M. J. van der Merwe*



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lifted."

Above-mentioned statement proves that there was no intention to intensify dialogue or correspondence. The contrary has however been proved. The statement in the letter of the general secretary is thus incorrect.

2. The above mentioned extract from the decisions of the CRC evokes serious concern in regard to the viewpoint the CRC takes on what the Church of God is. The RCSA is of opinion that Churches either keep up correspondence with one another or terminate it.
3. The CRC suspended ties with the RCSA without any proof of guilt, and did so on the basis of misconception. This action taken by the CRC neglects to consider the basic rule of justice that nobody is guilty unless his guilt is proven. The CRC turned justice upside down, because "... during the suspension the accused party has the right to an opportunity to argue and demonstrate that the suspension should be lifted," i.e. the RCSA has to prove its innocence. This interpretation is in direct contrast to Scripture. According to Scripture action should only be taken when the guilt can be proved beyond any doubt.
4. With reference to the official document sent to the RCSA by the CRC, the Deputies for Correspondence with Foreign Countries would like to point out that government policy was accepted by the CRC as policy of the RCSA - as if the RCSA were the government of the day. We refer you to "Appendix Supplement" art. 1. The definition of apartheid, as seen by the CRC and put before the RCSA, fully concerns the policy of the S.A. government of that time.

Notwithstanding, ties were suspended with the RCSA without ever indicating where the RCSA were at fault concerning the ideology of apartheid. The CRC will have to rectify this matter before ties can be reestablished between the CRC and the RCSA.

J.R.P. de Bruyn



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5. In your letter dated August 1, 1991 the general secretary states clearly that the suspension of ecclesiastical ties came to being because of the apartheid issue. It is untrue that the RCSA approved or practised an ideology of apartheid, because the RCSA didn't accept the ideology of apartheid as policy. The CRC thus caused the disintegration of what presently exists because of misconceptions. The CRC will also have to make amends of this situation before ties can be reinstated.
6. Furthermore committees of CRC have a broader mandate than the deputies of the RCSA. The committees of the CRC can, e.g. act on behalf of the Synod of the CRC, and make decisions as matters occur. They report back to their Synod which is in session every year in June. On the contrary the Synod of the RCSA gathers once every three years. The mandate of the Deputies for Correspondence with Churches in Foreign Countries is to handle only matters which are referred to them by Synod. They may not finalize any matter without such a mandate (art. 49 Church order RCSA, art. 49 Church order CRC). The Deputies for Correspondence with Churches in Foreign Countries will thus not be in a position to enter into dialogue with the IRC in order to restore ecclesiastical ties in 1992.

The CRC and the RCSA will have to attend to the interpretation of art. 49 of both our Church orders for future correspondence.

7. Will you kindly note that since the CRC suspended ecclesiastical ties with the RCSA, decisions were adopted by the CRC, which is contradictory to findings (and subsequent decisions) made on Scriptural basis by the RCSA, e.g. the fact that the CRC decided to put women in office. After the decision had been taken deputies were appointed to find proof for this decision on a Scriptural basis. This is a reversed order of handling matters of principle. The Deputies for Correspondence with Churches in Foreign Countries will have to bring this matter to the attention of the Synod of the RCSA. When correspondence between our two churches is reestablished, matters like this will have to be clarified.

F.R.P. de Bruyn
M. J. R. van Rensburg



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8. It is important that the CRC note that the 1991 Synod of the RCSA decided that all correspondence with Churches in foreign countries will in future be attended to by the General Synod of the Reformed Churches in South Africa. (We refer you to Acts 1991, p. 223, pt. 4.) All the Synods come together in the General Synod. As the RCSA sadly took notice of the suspension of ecclesiastical ties by the CRC, the Deputies for Correspondence with Churches in Foreign Countries thus have no mandate to enter into dialogue with the IRC(CRC).
9. We joyfully took notice of the contents of your letter of September 14, 1991. In due time we will attend to it.

For the Reformed Churches in South Africa

Rev. F.R.P. de Bruyn (Chairman)

Dr. M.J. du Plessis (Secretary)
Deputies for Correspondence with Churches in Foreign Countries

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MINISTERS' PENSION FUNDS

I. Introduction

Effective January 1, 1983, two ministers' pension funds were established, each administered by its own committee, as follows:

A. Retirement Plan for Ministers of the Christian Reformed Church in the United States of America, including Shared Ministers, administered by five United States Pension Committee members. (Shared ministers are those ministers who are not pastors of churches but are in ministries 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.

In addition, this office administers the life-, dental-, and health-insurance plans for the Consolidated Group Insurance Committee and the Employees' Retirement Plan (previously known as the Unordained Pension Plan).

Overhead expenses are allocated to the four areas of operation and are thus held to a minimum for each activity.

III. Registration of Canadian plan

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 the *Acts of Synod 1982* for complete copies and supporting exhibits of the new plans.

Easy-to-read booklets describing the new United States plan and, separately, the new Canadian plan are available by addressing requests to:

The Administrator
CRC Ministers' Pension Plans
2850 Kalamazoo Ave. SE
Grand Rapids, MI 49560

VI. The quota and contributions

A. *Deferred compensation*

Scripture clearly teaches that ministers are to be adequately supported. A pension assures that this support will extend into the time of their retirement. The church is responsible for having funds available to support retiring ministers. Advance funding assures both the church and its ministers that these funds will be available at retirement.

B. *Advance funding*

The synods of 1969 and 1979 affirmed the concept of advance funding. "An actuarially sound plan is based on the principle that the cost of funding a pension for a person is incurred while one is actively employed. Therefore, an amount is set aside each year during one's career so that at retirement there will be sufficient monies to pay the pension benefits in accordance with terms of the plan" (*Acts of Synod 1969*, p. 451).

C. *Per family responsibility*

It is necessary to stress that the quota for ministers' pension funds is a *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 for U.S. and Canada*

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 they have fewer families. Pension quotas 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 1993, if approved, will be \$38.50. In 1970, it was \$16.00. While the quota has gone up (in nominal terms) by 141 percent, inflation is up approximately 255 percent. Quotas expressed in 1970 dollars have actually declined by 32 percent.

Furthermore, ministers' pension quotas 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 1992 the pension quota is \$38.50 out of \$497.00, or only 7.7 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, 1991, there were 1,530 participants in the ministers' pension plans. The pension office also maintains files on 143 ministers who have withdrawn from the plan, most of whom retain some vested interest. In 1991, synod approved a plan to allow withdrawn ministers to withdraw their vested pension benefits. To date 29 have taken advantage of this opportunity. These ministers are not included in the census.

1,233	United States ministers, shared ministers, widows, and orphans
<u>297</u>	Canadian ministers and widows
<u>1,530</u>	Total

Another classification follows:

843	Active United States and shared ministers
<u>244</u>	Active Canadian ministers
<u>1,087</u>	Total active ministers
279	Retired United States and shared ministers
<u>36</u>	Retired Canadian ministers
<u>315</u>	Total retired ministers
111	United States widows and orphans
<u>17</u>	Canadian widows
<u>128</u>	Total widows and orphans
<u>1,530</u>	TOTAL

B. Deaths in 1991

Name	Date of Death	Age
Hessel Kooistra	January 17	89
Paul Vermaire	January 18	65
John Dykstra	January 20	58

Gertrude Van Someren	January 27	89
Marvin Baarman	February 21	72
Dena Karsen	February 25	92
George Gritter	March 20	79
Alice Ehlers	March 22	89
Martha Holwerda	April 9	86
Renze De Groot	April 9	82
Hiram Vander Klay	June 19	86
Jennie Weidenaar	July 5	88
Harry Vander Aa	July 24	68
Rena Verhulst	July 24	83
Andrew Cammenga	August 1	82
Sebastiaan Cammenga	September 9	71
Katherine Bos	September 22	95
Marten Woudstra	October 3	69
Donald Drost	October 19	83
John Van Harmelen	October 25	81
C. William Flietstra	October 28	69
Charles Greenfield	November 2	83
Oliver Breen	November 29	85
John Hollebeek	December 7	76
Martin Gritters	December 23	85
Pauline Brink	December 28	78

C. Retirements in 1991

Under the United States plan:

Name	Reason	Classis	Date
John Stek	age	Grand Rapids East	January 1
William D. Buursma	age	Kalamazoo	January 1
Harry G. Arnold	age	Kalamazoo	January 1
Henry Bruinooge	age	Chicago South	January 1
Herman Minnema	age	Kalamazoo	January 13
Louis Kok	age	Pacific NW	February 18
Richard M. Hartwell, Sr.	age	Chicago South	March 1
Willard Van Antwerpen	age	Northern Illinois	March 31
Kermit Rietema	age	Central California	April 7
Marvin Beelen	age	Holland	April 15
John Vander Lugt	age	Minnesota North	May 1
William A. Huyser	age	Illiana	May 31
Gordon Spykman	age	Grand Rapids East	May 31
John W. Maas	age	Iakota	June 3
Herman Leestma	age	Pacific Northwest	June 30
John Morren	age	Cadillac	July 1
Farquhar J. Mac Leod	health	Florida	July 1
John M. Zinkand	age	Iakota	July 22
Bernard J. Niemeyer	age	Zeeland	July 31
Theodore Minnema	age	Thornapple Valley	August 14
John C. Medendorp	age	Thornapple Valley	August 31
Edward A. Van Baak	age	Grand Rapids East	August 31
George B. Ebbers	age	Central California	August 31
John C. Rickers	age	Hackensack	September 30
Lloyd J. Wolters	age	Holland	October 29
George R. Spee	age	Holland	December 31
Bruce Hemple	age	Pacific Northwest	December 31
Sidney Rooy	age	Illiana	December 31

Under the Canadian plan:

James Joosse	age	Eastern Canada	January 1
Gerrit J. Heersink	age	Alberta North	February 1
Menno S. Jorritsma	age	Alberta South	July 1
Jacob Kuntz	age	Huron	July 15

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, 1991. Financial statements appear in the *Agenda for Synod 1992—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 and Touche has prepared an actuarial report for the United States and shared ministers' pension plan. Murray, LeHouiller, Hartog Actuaries has prepared a similar report for the Canadian ministers' pension plan. This firm also prepares and files required governmental reports.

The reports used the census data as of January 1, 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 multiplied by the number of years in service. 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 multiplied by the number of years in service. (The final average salary is the average of cash salaries of CRC ministers in the three years prior to the year of retirement. For 1992 the U.S. salary used is \$26,059; in Canada it is \$28,520.)

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. Asset balances

Net assets available for plan benefits at market values were as follows:

	August 31, 1991	August 31, 1990
United States	\$44,849,208	\$38,040,072
Canada	10,992,736	9,457,368
Total	\$55,841,944	\$47,497,440

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 (stocks) 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. What contributes to our unfunded liability?

Questions often arise as to the funding status of the pension funds.

We are making good progress in reducing the unfunded accrued actuarial liability. Until we are fully funded, however, both 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. When we are fully funded, we still need to pay for the normal annual costs, but we will have paid off the unfunded liability for past service costs. The following factors offset the size of the unfunded portion.

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. As a result, unfunded liabilities increase.

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 \$.39 per family quota decrease. Another way to view the lack of 100 percent collection is that pension-fund quotas could be reduced by \$7.70 per family if all churches paid their full pension quotas.

XV. Adequacy of pensions and insurance

A. Background: the synodical mandates and current pension plans

1. Mandate from Synod 1990

Synod 1990 responded to two overtures dealing with the adequacy of

pensions and the subject of indexing by adopting the following recommendations:

1. That synod instruct the ministers' pension committees to study the adequacy of old- and new-plan pensions with a view toward increasing future pensions.

Grounds:

- a. Inflation has eroded the purchasing power of pensions.
 - b. Canada pension laws may require indexing in 1991.
 - c. The committees must evaluate the costs of paying higher pensions as a fiduciary responsibility.
 - d. The committees need to balance the advantages and disadvantages of paying for higher pensions with higher quotas and higher contributions.
2. That the committees present their recommendations to Synod 1991 with an analysis of costs and quotas required.

(Acts of Synod 1990, p. 697)

2. Mandate from Synod 1991

The Ministers' Pension Funds committees (MPFC) responded to the mandate of Synod 1990 by recommending various proposals dealing with the adequacy and fairness of pensions and with the subject of indexing. Synod 1991, however, did not accept the recommendations of the MPFC but instead adopted the recommendations below:

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 limited to quotas, participant assessments, and participant contributions.

[The "proposed plan" refers to a special communication from the MPFC. The MPFC were unable to complete their work in time for inclusion in the printed Agenda for Synod 1991. This special communication, however, was available to synod and was used in considering MPFC's recommendation.]

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-plan pension in 1983.
4. That the long-range objectives for the pension plans be considered as part of the evaluation process for this particular proposal.

(Acts of Synod 1991, p. 756)

3. The current pension plans

Ministers' pensions and those of eligible surviving spouses are cur-

rently determined by the provisions of one of two plans sponsored by the CRC—the old plan and the new plan. In addition, special assistance is available to ministers and eligible surviving spouses under the provisions of a Special Assistance Fund.

a. The old plan

Under the old plan, pensions for retired ministers are established annually by synod. Although increases in pensions are not an official provision of the old plan, nor are they automatically granted, ministers who retire under the old plan have been granted ad hoc increases (averaging approximately 3 percent or about half the rate of inflation in recent years) almost every year since 1940. Under the old plan, pensions for 1992 have been set by synod at \$8,040 in the U.S. and at \$8,700 in Canada. Eligible widows receive 80 percent of a minister's pension under the old plan.

b. The new plan

The new pension plans for both the United States and Canada became effective January 1, 1983. The main feature of the new plan is that the pension of a retired minister or an eligible widow is determined by a formula rather than by annual ad hoc decisions of synod. The principal factors in the formula are (1) 1.1 percent multiplied by (2) the average cash salaries of CRC ministers in churches in the U.S. in the three years prior to the minister's retirement multiplied by (3) the number of pensionable years of service of the retiring minister. The methods for calculating average cash salaries and pensionable years of service are clearly stipulated in the pension plans. A minister retiring in 1992 who has served thirty-seven years would receive an annual pension of \$10,606 U.S. or \$11,693 CDN. Once established, pensions under the new plan are fixed. Eligible widows receive 80 percent of a minister's pension, just as they do under the old plan.

It should be noted that both the old plan and the new plan are *defined-benefit* plans, i.e., they define what the benefits will be upon retirement or under other specified circumstances, such as early retirement, disability, and death. It should be noted further that an alternative to a defined-benefit plan is a *defined-contribution* plan. In a defined-contribution plan contributions are made to a minister's account. Each year this account balance increases by the minister's pro rata share of investment income and by contributions made to the plan on his behalf.

Finally, it should also be noted that some ministers or their eligible widows have an option as to whether they will receive pensions under the old or the new plan. Thus, any minister who was accruing pensionable years of service on December 31, 1982, and who retires after that date will have his pension computed both under the old plan and under the new plan. He may choose between the benefits of the two plans. Once he has made his choice, however, he may not change his choice at a later date. Eligible widows have this same option, subject to the same limitation of choice once it is made.

c. Special Assistance Fund

Additional payments to pensioners may be made under either the

old or the new plan when a definite need exists and is demonstrated. These payments are made out of the Special Assistance Fund, which is financed by a separate per family quota.

B. The Ministers' Pension Funds committees' response to Synod 1991's mandate

The balance of this report is a response to the mandates of synod, particularly to the specific mandates of Synod 1991, for they directly or indirectly include the substance of the mandates of Synod 1990. Each of the mandates of Synod 1991 is first addressed individually and later incorporated into the recommendations to Synod 1992.

1. Response to Synod 1991's mandate 1

Synod 1991's first mandate is an instruction to the MPFC to use the Special Assistance Funds to meet financial needs among current retirees through 1991 and 1992. These instructions have been followed in 1991 and will be followed in 1992.

2. Response to Synod 1991's mandate 2

The MPFC have contacted all retired pastors and widows to ascertain needs for 1991 and 1992. The findings of these inquiries were used by the MPFC in making their recommendations to Synod 1992 and are referred to particularly in the section of this report dealing with the adequacy of pension benefits (see Section C, 1).

3. Response to Synod 1991's mandate 4

The MPFC judged that a statement of the long-range objectives of the pension plans, the subject of Synod 1991's mandate 4, should be presented prior to a consideration of Synod 1991's mandate 3, which the MPFC believe to be the heart of Synod 1991's mandate to the MPFC. Hence, the long-range objectives of the pension plan are stated here, prior to a consideration of Synod 1991's mandate 3.

Synod has established a number of objectives and guidelines pertaining to pension benefits and to the provision of funding to support these benefits. The MPFC serve synod and the Christian Reformed Church by managing the pension fund in such a way as to achieve the objectives and, when deemed necessary and appropriate, to recommend changes in the objectives which guide the MPFC in managing the pension fund. It is synod, finally, which has the authority and responsibility to determine what the pension benefits are to be and how they are to be funded.

a. Objectives pertaining to pension benefits

- 1) To provide an adequate pension for retired ministers and their widows and orphans.

Scripture clearly teaches that ministers are to be adequately supported. A pension assures that this support will extend into their retirement; a pension, then, is to be viewed as deferred compensation. Although "adequacy" may be somewhat subjective, it is a goal of the MPFC that *during the year of retirement*, the combination of minister's pension and government pensions should equal at least 80 percent of final average ministerial salaries in the country of retirement, or 60 percent of salaries including housing allowance.

- 2) To provide an equitable pension plan.

The pension plan must provide benefits that are equitable to all participants. This means, among other things, that the rules and regulations must be simple and clearly understood by all participants and not subject to future uncertainties and contingencies. The pension benefits of all participants in the pension plan should be governed by a single set of provisions, and only two factors should govern the amount of the pension benefits, viz., (a) the year of retirement and (b) the number of pensionable years of service.

- 3) To phase out the old plan and bring all retirees into the new plan.

The establishment of a single plan, which would be effected by elimination of the current old plan, must include a proviso which would guarantee that no retiree would receive a pension benefit smaller than the benefit he/she is now receiving under the old plan.

- 4) To provide a pension plan which places the risk of investment on the plan rather than on the individual minister. This means, in effect, that a defined-benefit rather than a defined-contribution plan is preferred.
- 5) To provide for the special confirmed ad hoc needs of individual retirees out of the Special Assistance Fund, not by adjusting benefits under the single pension plan.

b. Objectives pertaining to funding the pension plan

- 1) To fully fund the obligations of the pension plan.

Promises made to ministers should be more than promises; they should be fully funded, i.e., there should be sufficient funds available to meet the obligations of the plan. The synods of 1969 and 1979 have affirmed the principle of advance funding. Thus, Synod 1969 stated,

An actuarially sound plan is based on the principle that the cost of financing 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 the terms of the plan.

(Acts of Synod 1969, p. 451; Acts of Synod 1991, p. 178)

Fully funded does not mean no more funding or quotas are required. Annual and administrative costs must still be paid.

- 2) To assure the collection of 100 percent of the per family quota and assessments established to support the pension plan.

To the extent that ministers' pensions are funded by per family quotas and assessments, it is the obligation of every CRC congregation to see to it that quotas are paid in full into the ministers' pension funds. 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)

Pension quotas should be paid in full even by "smaller churches," for, as noted above, pension obligations are *legal obligations*.

- 3) To assure collection of 100 percent of the per family quota established to support the obligations of the Special Assistance Fund.

Although meeting the special, verified needs of retirees or their widows and orphans is *not*, strictly speaking, a *legal obligation*, the CRC has assumed a moral obligation to provide for these special needs. They can be met only if all congregations pay their quotas for this purpose.

- 4) To hold quotas for the pension plan at the level established for 1993 for several years.

To establish a pension quota at this fixed level will enable congregations and synod to have a clear understanding of their obligations to fund the pension plan.

- 5) To amortize the unfunded accrued liabilities of the pension plan as soon as possible.
- 6) To remove the arbitrary maximum final average salary from the present plan.

This salary cap holds down the magnitude of the unfunded liabilities of the plan and therefore gives an overly optimistic view of the unfunded liabilities of the plan.

- 7) To adhere to approved investment policies guiding risk and return goals of the plan. Sound investment policies must be followed if the plan is to meet its obligations to its members.

c. Objectives concerning services provided by the MPFC

The MPFC wish to provide services to pension-plan members and churches, including but not limited to the following:

- 1) To provide active and retired ministers and their widows opportunity to participate in financial planning and retirement seminars.
- 2) To provide limited tax advice to churches and their ministers.
- 3) To provide sensitive and balanced preretirement advice related to financial and tax matters.

4. Response to Synod 1991's mandate 3

In the judgment of the MPFC, this is, as was noted earlier, the heart of Synod 1991's mandate to the MPFC. Because of the significance of this material, it is included as a separate major section of this report. It follows immediately below.

C. *An evaluation of the adequacy, equity, and funding of the pension plan*

Implicit in the mandate of Synod 1991 is the mandate of Synod 1990 to study the adequacy and equity of the pension plan, including the subject of indexing. In the third mandate of Synod 1991 to the MPFC, synod explicitly asks the committees to include an evaluation of various forms of funding. All of these aspects of the plan are addressed in this section of the MPFC's response to synod.

1. The adequacy of pension benefits

It is, of course, difficult to determine with mathematical precision whether or not a given pension total, including government pension

benefits, is adequate. Differences in life-style, personal savings, place of retirement, housing arrangements, medical costs, and a host of other contingencies all influence the adequacy of pension benefits for a given person. In spite of these many variables influencing the question of adequacy of pension benefits, it is the judgment of the MPFC that pension benefits paid to retired ministers or to their widows, when combined with government pension benefits, are adequate to meet the normal costs of living. The committees present the following evidence to support this judgment.

a. Survey of CRC minister retirees and widows of ministers

In 1991 the MPFC surveyed all U.S. and Canadian ministers and widows regarding the adequacy of their pensions. Of those contacted, 75 percent responded to the committees' request for information. The MPFC asked only for information about pensions from the CRC ministers' pension plan and government pensions. No effort was made to determine income from other sources, such as employment, rental property, or other investments.

From the data gathered, the MPFC now have a wealth of data on the pension income of retired CRC ministers and the widows of CRC ministers. These data are not reproduced in this report to synod. They are available, however, and will be shared with the appropriate committees of synod.

Another finding of the survey of pensioners in 1991 should be noted: there was an overwhelmingly positive response to the care of the CRC for its retired ministers and the widows of ministers. Conversely, only a few declared disappointment or expressed a need for additional pension benefits. These latter were expressed mostly in the context of special circumstances creating special need.

b. Comparative data from other pension plans and income studies

In addition to surveying its own pensioners, the MPFC reviewed several other pension and income studies in order to have additional standards by which to judge the adequacy of CRC ministers' and widows' pensions. Thus, the committees studied the replacement rates, (i.e., the ratio of pensions to earnings), private and government pension plans in both Canada and the United States, the plan of Christian Schools International, and some other plans closely related to the CRC constituency. Again, these data are not reproduced in this report but will be available to the appropriate committees of synod.

c. Indexing

As was noted earlier, Synod 1990's mandate to study the adequacy of the old- and new-plan pensions was grounded, at least in part, in an overture requesting a study of indexing. Indexing is a provision written into a pension plan whereby pensions are automatically increased to compensate for inflation. Neither the new pension plan nor the old one includes provisions for indexing, although under the old plan synod normally has increased pensions on an ad hoc basis to the extent of approximately one-half of the annual rate of inflation. The committees have analyzed the incidence and the cost of indexing. Its findings are reported immediately below.

1) The incidence of indexing: who indexes pensions?

There is some indexing in government pension plans, but it rarely appears in private pension plans. The U.S. government includes indexing in its Social Security plan, and the government of Canada is considering a law which will index pensions for service after January 1, 1992. Only a very small percentage of private pension plans in the U.S. and Canada include provisions for indexing.

2) The cost of indexing

What would it cost if the CRC were to index ministers' pensions? If all present retirees and currently active ministers were to be covered by an indexing provision, a 1 percent increase in benefits each year would require a quota increase of \$9.00 per family.

d. Conclusions about adequacy of benefits

- 1) On the basis of the data obtained from the survey of ministers and widows receiving benefits from the ministers' pension plans, the MPFC judge that the benefits of those who have retired in recent years under the new plan appear to be adequate by most standards of comparison.
- 2) Pension benefits received by those who have retired under the old plan and by those who retired in the early years of the new plan may be considered less adequate by some standards of comparison.
- 3) Most CRC ministers already participate in some indexing of their retirement income through participation in the pension plans of their respective governments. The MPFC also note again that only a small percentage of private plans include provisions for indexing. Finally, the committees note that the cost of indexing pension benefits is prohibitive.

2. The equity of pension benefits

The equity, or fairness, of pension benefits can be judged by evaluating a plan's internal consistency (i.e., are all members being treated fairly when compared to the other members?) or by comparing benefits in one plan with benefits in other pension plans.

A comparison with benefits from other pension plans is given in Section C, 1, b above and need not be repeated here. The MPFC judge that ministers' pensions are fair when compared to the pensions received under other plans. Not noted previously, but of considerable significance, is the provision that an eligible spouse of a CRC minister is entitled to 80 percent of a minister's pension upon his death.

What about the internal consistency of the ministers' pension plan? It should be noted again that ministers are paid pension benefits under the provisions of either the old plan or the new plan (see Section A, 3 for details of the two plans). Because of this, pension benefits will vary between pensioners, and some pensioners or other persons may perceive this to be evidence of inequity. Thus, it is possible to perceive inequities in the pensions received under the two plans. Furthermore, it is possible, given the option some retirees have of choosing to be under either the old plan or the new plan, that one retiree may have a better pension than another retiree simply because of the option selected, even though the retirees may have served exactly the same number of years in the minis-

try. This is possible because the benefits under the new plan are fixed, whereas those under the old plan are determined annually by synod and are usually increased. Retirees may feel aggrieved when they compare pensions under the two plans or when they compare the benefits they receive with the benefits they might have received had they selected the other option when they chose between old-plan and the new-plan coverage.

The MPFC's conclusions regarding the equity of the ministers' pension benefits follow:

- a. There is a high probability of perceived inequities when ministers' pensions can be computed in two different ways under two different plans, i.e., when some pensions are fixed and others are variable.
 - b. The option given to certain ministers to choose between the old plan and the new plan places on the retiring minister the risk as to which plan is really better for himself and his spouse. Different choices can lead to different pensions for ministers with identical years of service.
3. An evaluation of the sources of funding

Adequate finances must be available, i.e., the pension plan must be funded, if the benefits promised by the provisions of the pension plan are to be kept. Prior to 1970, ministers' pension benefits were financed by an annual per family quota on a pay-as-you-go basis. Further, ministers contributed 3.5 percent of their salaries. Since then, quotas have been established at a level sufficiently high to provide not only for payments of current benefits but also for a fund out of which future benefits can be paid. Ideally, the fund should have sufficient assets to assure the payment of all obligations which were accrued by the fund on the basis of previous service of ministers. After that level of assets has been achieved, only obligations that are being incurred by the fund for present ministerial services plus administrative costs need be funded by quota.

Currently, the pension fund receives revenue from three sources: (1) quotas for ministers serving regular organized churches, (2) participant assessments for those ministers serving as second or third pastors of organized churches or those serving in a synod-approved ministerial capacity, and (3) earnings on the investment of the pension-funds' assets. The value of the funds' assets may increase or decrease due to appreciation or depreciation. It would, of course, be possible to receive contributions from the employee as well as from the employer, but this is not a part of the present plan.

Income from quotas and assessments tend to be fairly stable because the number of families paying quota and the level of per family payments do not change much from year to year. On the other hand, earnings on and appreciation of fund assets are dependent on the performance of the economy and hence are not nearly so stable as quota and assessment contributions. (It should be noted, however, that, although the value of the assets fluctuates in the short run, it has increased significantly through earnings and appreciation in the long run.) A combination of these sources of funds will need to be used for some time to come, although the

MPFC believes it is important to fund the unfunded liability of the fund as soon as possible.

It has been suggested by some that the pension plan be changed from a defined-benefit plan to a defined-contribution plan. While this is not technically a different way of funding, it does have some bearing on how a pension plan is funded; hence, some observations about defined-contribution plans are made here.

A defined-contribution plan provides for contributions, usually a percentage of the employee's salary or wages, to be contributed directly to the employee's pension account. Each year the employee's account balance increases by contributions and a pro rata share of investment income. The MPFC have reviewed this approach to funding the pension plan and, although there are some advantages to it over the defined-benefit plan, have judged in favor of continuing the defined-benefit plan. Indeed, the committees have stated that one of the objectives they have in mind for the pension plan is to provide a pension plan which places the risk of investment on the plan rather than on the individual minister (see Section B, 3, a, 4 above). This means retaining the present defined-benefit plan rather than changing to a defined-contribution plan.

The MPFC's conclusions regarding funding follow:

- a. Contributions by quota and assessments plus earnings on and net appreciation of the assets of the funds should continue to be the sources of revenue for the funds.
- b. Employees (ministers) should not be asked to contribute to the pension fund.
- c. The precise amount of quotas established for any given year must be determined with a view to the integrity of the funds and the capacity of the members of the CRC to pay.
- d. The defined-benefit plan should be retained.

D. Recommendations to Synod 1992

Both the U.S. and Canadian pension committees met numerous times, independently and in joint sessions, to consider the mandates of Synod 1990 and Synod 1991. The committees present the recommendations below as, in their judgment, the best way to meet the retirement needs of CRC ministers, to enhance the integrity of the pension funds, and to maintain reasonably low per family quotas in the future.

1. That synod declare that there shall be only a single plan governing ministers' pensions.

Ground: There is too much potential for actual and perceived inequities when pensions are calculated under two different plans.

2. That synod declare that there shall be only two factors which determine pension amounts.

- a. The year of retirement

Thus, a minister who retires in 1992 will receive a larger pension than a minister who retired in any previous year with the same num-

ber of pensionable years of service because of a higher final average salary.

b. Years of service

Thus, a minister who serves, say, thirty-seven years will receive a larger pension than a minister who serves fewer years.

Grounds (for Recommendation 2):

- a. Average salaries tend to increase over time; hence, the later a minister retires, the larger his pension needs to be to maintain a relatively stable relationship to average salary.
- b. This set of factors produces equitable results in that *all* ministers will, over their retirement years, have pensions that are larger than some other ministers (those who retired at an earlier time than they did) and smaller than some other ministers (those who retired at a later time than they did).
- c. The years-of-service factor is justified on the grounds that pensions are really a form of deferred payment; consequently, the more years of service one has, the more one is entitled to by way of pension benefits.
- d. These provisions now govern the pensions under the current new plan and have assured equity for all pensioners and a simple and clear formula for calculating pensions.

3. That synod approve the following implementing provisions.

- a. The elimination of the old plan shall take effect July 1, 1992.
- b. All retirees and widows currently under the old plan shall be placed under the new plan.
- c. All retirees and widows currently under the new plan of the class of 1991 or earlier shall have their pensions calculated on the basis of the final average cash salary of the class of 1992. The average increase is 15 percent. For the exceptional, above-average situations, the pension committees shall be authorized to phase in the increases over a period of years.
- d. All retirees and widows currently under the old plan shall have their pensions increased by 15 percent.
- e. Increased pensions will begin in July 1992.
- f. Early retirement, disability, and withdrawal provisions of the plan are not changed.

Grounds (for Recommendation 3):

- a. These provisions are necessary to provide the details of how the transition is to be made from the old plan to the new plan.
- b. These provisions provide information regarding how pension benefits are to be changed in order to provide a more equitable distribution of pension benefits.
- c. These provisions are consistent with the principles or objectives by which the management of the pension plan is guided.

- d. These provisions meet the goal of keeping the costs of increasing pensions within the capacity of the pension funds to meet the increased costs and recognize the need to do so without requiring increases in the per family quota.
4. That synod approve the following additional guidelines for the future administration of the pension funds.
 - a. No ad hoc adjustments of future pension benefits are presently contemplated.
 - b. That the pension funds should be fully funded as soon as possible in accordance with sound actuarial principles.

Grounds (for Recommendation 4):

- a. It must be made clear that ad hoc pension increases will no longer be made until the pension funds have sufficient funds to meet already existing obligations of the funds.
 - b. To be able to meet their already existing obligations, the pension funds must be fully funded as soon as possible in accordance with sound actuarial principles.
5. That synod declare pension-fund quotas to be a form of legal assessment, 100 percent of which should be paid. Churches under the Fund for Smaller Churches should also pay 100 percent and are not exempted by the provisions of reduced quota for smaller churches.
 6. That synod approve a quota of \$38.50 for 1993, the same as it was in 1992.

Ground: This quota is needed for meeting the normal costs of providing pension benefits and administration, for making the transition from the old plan to a single plan, and for providing monies to enhance the "funded position" of the pension fund. The quota is based on sound financial data provided by the actuaries.

XVI. Social Security exemption

Synod 1991 approved a plan by which ministers who have opted out of Social Security for religious reasons can apply to be categorized as "exceptions." Those that applied for this status had to

1. Have their councils acknowledge their action.
2. Sign an affidavit of exemption along with their spouses.
3. Have approval of their pension committee.

This exception is no longer available. The committee approved thirty-eight ministers for the category of "exception."

XVII. Contribution rate

The assessment, or contribution amount, for 1993 is \$2,700 in the U.S. and \$2,900 in Canada. Synod 1991 approved a plan to peg the rate at 10 percent of final average salary for that year.

XVIII. 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 1992 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, 1992, one member from the following nominations for a three-year term. He is to replace Mr. Julius F. Mellema, who has served for six years and is not eligible for reelection.

1. *Mr. Melvin VanderBrug*, from Bloomfield Village, Michigan, is currently president of Vancraft Manufacturing, Inc. in Detroit, a supplier of metal fabrications to the automotive industry. He is also president and executive director of Record Masters Network Corp, a nationwide franchise providing records-management services to the health-care field. Mr. VanderBrug has served on council in North Hills CRC and as a member of the board of the Grosse Pointe Christian Day School. He currently serves on the investment subcommittee of the ministers' pension fund. He attended Calvin College.
2. *Mr. David Vander Ploeg*, of Orland Park, Illinois, is currently executive director of the Back to God Hour, having previously practiced law in St. Joseph, Michigan. He is a member of Orland Park CRC and has previously served on his church council. He attended synod twice and has served on the Ministers' Pension Fund Committee for eleven years. He also served on the Judicial Code Committee, Pastor-Church Relations Committee, the Barnabas Foundation, and the RACOM board.

D. *Election of Canadian pension trustee*

1. The Canadian Pension Trustees request synod to elect, effective September 1, 1992, one trustee for a three-year term from the following nominations. (Simon Kouwenhoven has served one three-year term).
 - a. *Mr. Simon Kouwenhoven* (incumbent) of Halifax, Nova Scotia, is currently senior vice president, Bank of Montreal, having served the bank for thirty-five years. He is a member of All Nations CRC in Halifax and has been a member of nine CRCs during his lifetime. He currently serves as a pension trustee and on the investment subcommittee. He has also served on numerous church councils and on the Christian-school board.

- b. *Mr. Peter Venema*, of Peterborough, Ontario, is currently vice president of operations and a director of Royal Homes Limited. He is a member of the Peterborough Cephas CRC and has served for six years on council. He served on the finance committee of Ontario and on the Alliance of Christian Schools. He is a chartered accountant with a degree from McMaster University.
2. The Canadian Pension Trustees request synod to appoint effective September 1, 1992, *Mr. Nicolaas Van Duyvendyk* for a one-year term. He has served for five years, having been elected twice, but once for only a two-year term. Thus, he is eligible to serve one more year.

E. Benefits, quotas, and contributions

The United States Pension Committee and the Canadian Pension Trustees jointly recommend the following for 1993:

1. That synod establish a per family quota of \$2.75 for the Special Assistance Fund, the same as in 1992. 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.
2. That synod approve pension-plan changes.
The committees recommend that synod approve the new pension plan discussed in Section XV.

F. Thanks

The pension committees suggest that synod express its appreciation to the following members for their services:

1. Canadian pension trustee *Mr. Simon Kouwenhoven*, who has served for three years and is eligible for reelection.
2. Canadian pension trustee *Mr. Nicolaas Van Duyvendyk*, who has served for five years and is eligible for a one-year reappointment.
3. United States Pension Committee member *Julius F. Mellema*, who has served six years and is not eligible for reelection.

Canadian Pension Trustees

Durk De Jong
 Jerry Hoytema
 Simon Kouwenhoven
 Donald E. Nelson
 Nicolaas Van Duyvendyk, chairman

United States Pension Committee

Louis Dykstra
 Stewart Geelhood
 Julius F. Mellema, chairman
 John Vanden Berg
 Thomas Verhage

Ray Vander Weele, executive director

PASTOR-CHURCH RELATIONS COMMITTEE

I. Ministry in the nineties

Unprecedented needs, from a kingdom perspective, also present unprecedented opportunities. There seems to be a growing fear among North Americans that more than just situations have gone awry: it is as though the foundations of society are crumbling. None of us is exempt from that fear, but God's people know the deep secret of the Savior's redemptive power. They know the great challenge of sharing the gospel of peace with their fellow citizens. God has often used the distress of the times to make people receptive to the gospel of salvation. Synod 1992 has its own unique opportunity to encourage the churches to rise to the challenge of the nineties.

Looking back upon the past year, we can say that our churches struggled with old and new problems. Among those affecting pastoral and congregational well-being were minimal membership growth, congregationalism, regionalism, decreasing levels of trust, decreasing volunteerism, increased average membership age, decreasing denominational and congregational loyalty, the influence of secularism, unemployment, business failures, financial shortages, and a new type of pragmatism perhaps influenced by the baby-boomer mentality.

Some other developments affecting church life in general were increased membership mobility; heterogeneity of membership; growing levels of skill, education, and training among our members; enrichment of liturgical expression in the worship services; rising membership expectations of the churches; a growing prominence of prayer among our people; and a desire of many to understand the implications of their Christian profession for daily life.

Last year we made mention of the sad reality of the relational disturbance we call polarization. That trend has run its course this past season unabated. Polarization causes members to withhold trust from fellow members, even to disown them. We have seen members and leaders intentionally collect evidence of confessional deviation to be used against other members and leaders. For many ministers who were already under much strain because of the hardships of the times, polarization became the straw that broke the camel's back. Congregational life can absorb many ills and woes, but it often cannot cope with the problems that are parachuted in from the outside via the nearly irreversible process of polarization.

During the decade of the seventies about 75 CRC pastors were released from their congregations or special ministries because of insoluble relational problems. This fact was reported by an SIC study group, the Healing Ministries Committee, to Synod 1982. Over the decade of the eighties that number nearly doubled to 143 (see Appendix, Figure 1).

Without doubt, this figure is only one of many indicators that the CRC is going through a difficult phase as it approaches the close of the century. The ministry itself as exercised by our pastors is now much harder than it was a generation ago. Few can understand the pain pastor-couples go through when they are released from their congregations.

All of this, however, should not blind us to the fact that the Lord has also surrounded our denomination with many blessings. In every classis there are congregations that are growing in spiritual depth. They strike out in new and promising ways. Many churches earnestly seek to serve the Lord in areas they had previously avoided. The good news, in word and deed, is being expressed around the globe through faithful and imaginative CRC agencies. CRC-related institutions are producing resource materials that have been recognized by other denominations across the continent and beyond. All of this is heartening, and we thank the Lord for it.

The PCRC has played its own modest part in these all-embracing ministries. We are grateful that you have called us to serve pastors, councils, and congregations especially in the area of their relatedness. We are grateful to the Lord for adding his blessings. It has been our fervent prayer that a new generation may grow up among us in a spiritual climate conducive to fresh exploration, bold initiative, and personal holiness.

II. Regional pastors

The regional pastors (RPs) are the backbone of the PCRC ministry. Average-size classes have one RP and large classes, two. RPs have their own congregations but are generally exempt from other classical duties. Often as husband-and-wife teams they minister to colleagues and families both in personal and professional ways.

During the past year the RPs have again done yeoman's service. Their presence in the classical districts has become highly valued, and over the years pastors and their wives have increasingly felt free to seek out their RP for ministry ranging from a heart-to-heart talk to conflict mediation. The RPs also minister to other church leaders, ordained and unordained alike.

The PCRC ministry was launched by Synod 1982, and already then its mandate focused significantly on the role of the RP. But that synod probably did not fully foresee the important role the RPs would play. I count it a privilege to have worked with them this past year.

Though the RPs are very aware of the need to prevent various forms of breakdowns in the ministry, it is nevertheless true that remedial ministry is still a prominent part of their work. The statistics found in Figure 1 of the appendix to this report demonstrate the ongoing need for remedial work among our pastors and other officebearers. For a list of the regional pastors, please see Figure 2 of the appendix.

III. Mentors and mentorees

Synod 1982 also stipulated that candidates and those entering the CRC pastorate through some other way should have the benefit of a mentor. A mentor ministers to a mentoree on a one-to-one basis, usually over a five-year span, during which time a trust relationship develops between them. Their relationship is deeply personal but also professional.

The benefits of this program have been many. An important one is that young pastors learn from the outset to relate at a deeply personal and spiritual level with a colleague. It has become clear that such a quality relationship adds validity to other relationships. The mentor program has also proved its worth in preventing problems, burnout, stress, and conflict. A manual facilitating this ministry is mailed to all mentors and mentorees.

IV. Pastoral-relations committees

Synod 1982 also recommended that pastors should have their own support group at the local-church level. These are called *pastoral-relations committees*. Presently only about one-fourth of CRC pastors enjoy this provision.

Pastoral-relations committees do not function in competition with church councils but complement the very necessary pastoral care councils provide for pastors and their families. The work of these support groups is advisory, discreet, and confidential. During the past year we have seen many instances where pastor-couples profited greatly from the thoughtful ministry of these committees. A manual called *The Pastoral Relations Committee Revisited* has proved helpful in this ministry.

V. The Ministerial Information Service

The Ministerial Information Service (MIS) serves "vacant" churches in their search for "new" pastors.

The tools used by MIS are profiles completed by churches and pastors. MIS assists in selecting profiles of the latter and matching them carefully with profiles of the former. MIS will also mail ministerial profiles to churches upon their own choice. *A New Pastor for Greenville* is a manual prepared by MIS for churches that are in the calling process. Pastors who accept a call receive the manual *When Pastors Accept a Call*.

Nearly all churches that become vacant now agree to fill out a church profile. This, for many churches, is the first step toward doing some master planning. Following is some additional information regarding MIS:

- MIS holds completed profiles of some 775 CRC pastors.
- MIS mailed out 2,253 ministerial profiles to vacant churches in 1991.
- On February 1, 1992, there were 133 vacancies in the CRC. Ninety-three of these were in the U.S., 40 in Canada. Some 15 of these vacancies were in staff ministries. The number of vacancies is up; the number of available pastors to fill them is down. Unless this trend is reversed, which does not seem likely any time soon, there will be a real shortage in the near future.
- Emeritus pastors are doing fine work in assisting vacant churches.
- A new draft of the ministerial profile was mailed to all CRC pastors recently.
- During 1991 some 129 pastors accepted calls. The younger half of the pastors accepted twice as many as the older half did, a longstanding trend. The median age of pastors who accepted calls in 1991 was 38½ years. The median age of all CRC pastors in the active ministry is about 45½ years.

VI. PCRC and staff ministries

Synod 1988 decided "[T]hat the word minister in the synodical mandate for PCRS does not exclusively designate ordained clergy but also professionally identified persons on a church's ministry staff" (*Acts of Synod 1988*, Art. 31, B, 3, p. 512). Since that time we have extended some pastoral care to these worthy church workers. It has led the PCRS into closer contact with the Christian Reformed Association of Staff Ministries (CRASM), a professional organization comprised mostly but not entirely of professional church-staff people.

Earlier this year the CRASM board and PCRC agreed to cooperate in developing a complete and current file of all unordained professional staff ministers in the CRC. They also agreed that PCRC would propose to Synod 1992 the election of one member from the CRASM board as an addition to the PCRC. This would be an unordained minister who would also serve as a liaison between CRASM and PCRC. If synod accepts these proposals, we are prepared to submit nominations.

Staff arrangements are increasing rapidly among CRC congregations. We have found that staff ministries have great potential for congregational growth, both internally and externally, an observation that is borne out by many actual situations across the continent. But it is also true that staff ministries are new to many churches, and more has to be learned about how to structure them to best ensure harmonious relations among staff people and their congregations. PCRS's manual *Questions about Staff/Team Ministries* is an attempt in that direction.

VII. 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. Holstege, Henry. *Elders and Family Life*, a lecture delivered at the 1984 Ministers' Institute
12. *Questions about Team/Staff Ministry*
13. *The Pastoral Relations Committee Revisited*
14. De Vries, Robert C. *How to Assist Young Pastors in the Transition from Seminary to Parsonage*
15. *A Commentary on the Mandate and Practice of the Pastor-Church Relations Services*.
16. *Ministry Enhancement Consultation*

X. Salary disclosure

Job level	Number of positions	Compensation quartile (includes housing allowance)
5	1	4th

XI. The committee

At this point I wish to acknowledge the tremendous help I have received in this ministry from the members of the PCR Committee. Working with them has been a great joy and a privilege. The committee is composed of the following:

Mrs. Anita Schoonveld	1992
Rev. Richard E. Williams	1992
Rev. Edward J. Blankespoor	1992
Dr. William K. Van Dyke	1992
Mrs. Mary Vander Vennen	1992
Mr. John Vander Lugt	1993
Rev. Charles Terpstra	1993
Rev. Rolf T. Bouma	1993
Mrs. Mary Ratliff	1994
Dr. Wayne Brouwer	1994

Rev. Blankespoor, Dr. Van Dyke, and Mrs. Vander Vennen are eligible for another three-year term. The committee is very appreciative of the services they have rendered and would like to nominate them for another term.

Mrs. Schoonveld and Rev. Williams were appointed to four-year terms by Synod 1988 in order to stagger committee terms more effectively. This, however, did not work out because there was a resignation from the committee and because the committee was expanded. Therefore, although these were understood to be terminal appointments, because of their value to the committee we now respectfully propose that synod allow Mrs. Schoonveld and Rev. Williams to be nominated for another two-year term.

We also add a nomination composed of two members of the CRASM board as explained in the previous section.

A. Therefore we present the following three sets of duos for three-year terms:

1. *Rev. Edward J. Blankespoor* (incumbent), pastor, Park CRC, Holland, Michigan.
2. *Rev. Bryce L. Mensink*, pastor, Beckwith Hills CRC, Grand Rapids, Michigan.
1. *Mrs. Mary Vander Vennen* (incumbent), counselor and therapist with a master's degree in psychiatric nursing, Toronto, Ontario.
2. *Mrs. Lucy Van Wyk*, therapist with a child and family agency in Toronto, Ontario.
1. *Mr. Ronald Rozema*, M.S.W., social worker, Pine Rest Christian Hospital, Grand Rapids, Michigan.
2. *Dr. William K. Van Dyke* (incumbent), clinical psychologist, Grand Rapids, Michigan.

B. We present the following two sets of duos for two-year terms:

1. *Mrs. Beverly Pruim, R.N.*, evangelism facilitator for Classis Georgetown, wife of a CRC pastor.
2. *Mrs. Anita Schoonveld* (incumbent), Calvin College graduate in education, part-time teacher, wife of a CRC pastor.
1. *Rev. Emmett Harrison*, pastor, East Side CRC, Cleveland, Ohio.
2. *Rev. Richard E. Williams* (incumbent), pastor, Pullman CRC, Chicago, Illinois.

C. We present the following duo for a three-year term as representative for CRASM:

1. *Mrs. Mary Bouma*, WMU graduate in elementary special education, director of children's ministries at Seymour CRC, Grand Rapids, Michigan.
2. *Mr. Robert Grussing*, M.A. in church education from Calvin Seminary, minister of youth and education at LaGrave CRC, Grand Rapids, Michigan.

XI. Evaluation of director

Director Louis Tamminga has served with PCRC since March 1983. He is now eligible for another four-year term. PCRC instructed a special committee to facilitate the reappointment process. From its report PCRC wishes to insert the following paragraph into the director's report:

The Pastor-Church Relations Committee recommends that synod appoint Rev. Louis Tamminga to another four-year term as the director of Pastor-Church Relations Services. The committee conducted a thorough evaluation of Rev. Tamminga's work and is pleased to make this unanimous recommendation. Evaluative comments from regional pastors, committee members, office personnel, and denominational colleagues indicate that he is uniquely qualified for the position he holds. His spiritual health, intellectual alertness, and emotional resilience are apparent in his steady address to the demands of each day. He continues to enjoy this strategic ministry and to grow in his position as director of Pastor-Church Relations Services.

XIII. Matters requiring synodical action

The PCRC makes the following recommendations to synod:

- A. That synod grant the following PCRC members the privilege of representing PCRC before synod and its advisory committee: Rev. Edward J. Blankespoor, chairman of PCRC, who is also a delegate to Synod 1992; Rev. Charles Terpstra, vice all of PCRC; and Rev. Louis Tamminga, PCRC director.
- B. That synod elect or reelect six members from the nominations proposed above for two- and three-year terms.
- C. That synod appoint Rev. Louis Tamminga to another four-year term as the director of Pastor-Church Relations Services (September 1, 1992, through August 31, 1996).

Ground: The evaluation conducted by the Pastor-Church Relations Committee has clearly demonstrated Rev. Tamminga's dedication to the PCRC ministry and his qualifications to serve in the position.

D. That synod grant Rev. Tamminga the privilege of addressing synod briefly at a time of synod's choosing in order to enable him to alert synod to trends and developments in the denomination.

Pastor-Church Relations Committee
Louis Tamminga, director

APPENDIX

FIGURE 1

1981-1991

CRC Pastors Released from Their Local Congregations or Ministries

Year	Separations as presently envisioned under C.O. Articles 16-b and 17	Resig- nations from CRC ministry	Deposed under C.O. Article 90	Total	Restored
1981	6	1	2	9	
1982	1	5	2	8	1
1983	10	3		13	3
1984	8	4	1	13	8
1985	4	3		7	2
1986	4	4		8	2
1987	3	6		9	2
1988	12	1		13	3
1989	9	2	3	14	3
1990	19	7		26	4
1991	15	9		24	3
Totals	91	45	8	144	31

Notes:

1. These figures are based on classical and denominational records but also on personal observation. Every pastor reflected in the above figures was personally accounted for.
2. Some of the pastors represented here left their ministry charge in a spirit of harmony. Still, they resigned and thus added to a trend the denomination needs to be aware of.
3. Not included in these figures were many more pastors who struggled with varying degrees of relational hardships but who received and accepted a timely call to another place.
4. Among the above were some pastors who served in specialized ministries, e.g., chaplaincy, missions, education, and administration. We included only those whose releases were recorded in classical and/or synodical annals with reference to the appropriate article of the Church Order.

APPENDIX**FIGURE 2****Regional Pastors**
January 1, 1992

<i>Classis</i>	<i>Regional Pastor</i>
Alberta North	Nicholas B. Knoppers
Alberta South	James D. Zondervan
Arizona	Maas Vander Bilt
Atlantic Northeast Eastern Section	Paul W. Brink
Atlantic Northeast Western Section	Peter Vander Weide
British Columbia Northwest	Peter Brouwer
British Columbia Southeast	Robert De Moor
Cadillac	James Versluys
California South	Douglas L. Aldrink
Central California	Berton Van Antwerpen
Chatham Eastern Section	Peter C. Hogeterp
Chatham Western Section	B. Bernard Bakker
Chicago South	John M. Ouwinga
Columbia	Calvin J. Aardsma
Eastern Canada Maritimes	A. Carel Geleynse
Eastern Canada Western Section	John Kerssies
Florida	—
Georgetown	Edward J. Tamminga
Grand Rapids East	Charles Terpstra
Grand Rapids North	Alvern Gelder
Grand Rapids South	John M. Hofman
Grandville	Gerald D. Postema
Greater Los Angeles	Roger Kramer
Hackensack Northern Section	Robert W. De Vries
Hackensack Southern Section	William D. Ribbens
Hamilton	Jacob A. Quartel
Holland	Arthur J. Schoonveld
Hudson	Donald P. Wisse
Huron	Jerry J. Hoytema
lakota	Thomas Vanden Bosch
Illiana	Laryn G. Zoerhof
Kalamazoo	Allan H. Jongsma
Lake Erie Michigan Section	Wilbur L. De Jong
Lake Erie Ohio Section	Edson T. (Bill) Lewis, Jr.
Minnesota North Canadian Section	Gerrit Haagsma
Minnesota North U.S. Section	Wendell L. Meyer
Minnesota South	Peter W. Brouwer
Muskegon	G. Bernard Doktor
Niagara	John De Jong
Northcentral Iowa	Robert B. Vermeer
Northern Illinois	Vernon Vander Zee
Orange City	Carl E. Zylstra
Pacific Northwest	Kenneth D. Koeman
Pella	Ronald L. Bouwkamp
Quinte	Charles T. Fennema
Red Mesa	Gordon T. Stuit
Rocky Mountain	Dennis A. Kamper
Thornapple Valley	Benjamin Becksvoort
Toronto	Gerard Ringnalda
Wisconsin	John Bylsma
Yellowstone	Jerrien Gunnink
Zeeland	Kenneth Van Wyk

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SERMONS FOR READING SERVICES COMMITTEE

I. Introduction

"SERMONS FOR ALL SEASONS"—thus read our eye-catching advertisement in the 1991 Christmas edition of *Calvinist Contact*, and truly it describes the work our synodical committee is doing faithfully now in its fifty-third year. We continue to provide quality sermons for use throughout the church year, sermons prepared by Christian Reformed pastors so that God's living Word may be heard in season and out of season in our churches.

Our 185 subscribers, down just slightly from last year's 190, still rely on this synodical ministry to help them during periods of vacancy. We therefore solicit the prayers and support of Synod 1992 that God may continue to bless this ministry of the Christian Reformed Church.

For 1991-1992 our committee consists of Rev. Homer Samplonius (1993), chairman; Rev. Rudy Ouwehand (1993), secretary-treasurer; Rev. Dirk Miedema (1992); Rev. Leonard Batterink (1994); and Rev. William C. Veenstra (1992), alternate. Since both Rev. Miedema and Rev. Veenstra have served two terms in their present positions, we will be making nominations to synod for their replacements. As a committee we express our appreciation to Rev. Miedema for his faithful work over six years of editing sermons and to Rev. Veenstra for his willingness to be available as an alternate in case one of our members could not complete a term.

II. The work of the committee

Rev. Ouwehand keeps the books and manages the subscription lists. Our other members serve as editors in soliciting and editing sermons and in forwarding sermon manuscripts to our publisher, Calvinist Contact Publishing Ltd. We have divided our denomination into different areas for this work. Rev. Batterink solicits sermons from pastors in the Canadian West, Rev. Miedema from Classis Toronto and east, and Rev. Samplonius from south-western Ontario. All three may solicit and will gladly receive sermons from pastors in the U.S. Most of our subscribers continue to be Canadian churches, only fifteen subscribers (8 percent) coming from outside Canada.

In 1991 we sent out three issues of nine sermons each, in March, June, and October. We plan a similar schedule for 1992. This year we will include special sermons for Advent, Lent, Pentecost, and New Year's Day services.

At our annual meeting last September we decided to include in our letters soliciting sermons the following comment of Synod 1991:

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.

(Acts of Synod 1991, p. 711)

The suggestion was also made that we pass along some sermons received for publication to selected lay members of the committee for their editorial assistance. It was also decided that the position of secretary-treasurer could be held by a lay person and that the editors would try to solicit sermons that are particularly sensitive to addressing some of the needs of our youth.

III. Finances

We have been able to recover from our negative financial position to show a slight surplus in 1991. However, increasing costs require us to increase our subscription rate after several years of keeping it constant. The new rate will be \$60.00 (Canadian funds) or \$55.00 (U.S. funds) for a one-year subscription. Our remuneration for sermons submitted and published remains \$60.00 (Canadian funds).

Our financial statements are reviewed annually by an accounting firm, and a Review Engagement Report is submitted to the denominational financial coordinator. Mr. Stan De Jong and his staff at Calvinist Contact Publishing Ltd. continue to see to the printing and mailing of our publication, *The Living Word*.

IV. Recommendations

A. That synod approve the publication of *The Living Word* for 1993 to provide sermons for reading services for 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. Adrian Van Giessen*, pastor of Bethel CRC, Acton, Ontario.
2. *Rev. Cecil Van Niejenhuis*, pastor of First CRC, Kitchener, Ontario.

D. That synod elect one alternate member for our committee from the following nominations:

1. *Rev. Fred Heslinga*, pastor of First CRC, Hamilton, Ontario.
2. *Rev. Paul Stadt*, pastor of Georgetown CRC, Georgetown, Ontario.

Sermons for Reading Services Committee

Leonard Batterink

Dirk Miedema

Rudy W. Ouwehand, secretary-treasurer

Homer Samplonius, chairman

W.C. Veenstra, alternate

SYNODICAL COMMITTEE ON RACE RELATIONS

I. Committee members

Name	Ethnic Background	City	Year Retiring
Ms. Mary Szto (chair)	Asian	Jamaica, NY	1992*
Ms. Cindy Bell (vice chair)	Afro-Amer.	Los Angeles, CA	1992
Mr. Gerry Bosma (secy)	Caucasian	Winnipeg, MB	1993
Rev. Pedro Aviles	Hispanic	Chicago, IL	1993
Ms. Charlotte Bradley	Nat.-Amer.	Zuni, NM	1993
Dr. Peter Dieleman	Caucasian	Kalamazoo, MI	1992*
Mr. Don Edwards	Nat.-Amer.	Farmington, NM	1992
Mr. Hyung Kim	Asian	Fullerton, CA	1992
Ms. Becky Negrete	Hispanic	Denver, CO	1994
Mr. Ted Taylor	Afro-Amer.	Washington, DC	1992*
Ms. Jackie Venegas	Caucasian	Grand Rapids, MI	1994
Mr. Henry Washington	Afro-Amer.	Hammond, IN	1992*
Rev. Simon Wolfert	Caucasian	Scarborough, ON	1994
Rev. Harold Bode	(Interagency Advisory Council representative)		
Rev. Peter Borgdorff	(Interagency Advisory Council representative)		

*Not eligible for reappointment.

II. Introduction

After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne and to the Lamb."

Revelation 7:9-10

Have you ever asked the question "What is SCORR all about?" When I asked that question, I found my answer in the Bible. The verses quoted above describe what SCORR is all about: SCORR is an agency organized to bring racial reconciliation to our denomination and to a world torn by racial hatred in order that we can experience a touch of heaven here on earth.

The vision of a multicultural church may not have been one of the reasons for the establishment of SCORR, but God in his infinite wisdom recognized the changing demographics of his people which the Christian Reformed Church would have to address in the twentieth and twenty-first centuries.

Demographic studies indicate that the ethnic-minority population in the U.S.A. will increase from sixty million in the eighties to eighty million by the year 2000. The racial and ethnic makeup of the Canadian population will also change dramatically as numerous (66 percent) nonwhite immigrants enter Canada, joining the nearly three-quarters of a million Canadians reported to have some nonwhite aboriginal origin.

God is giving the CRC an opportunity to be a light in a world where racism is a growing barrier to evangelism. The CRC has the opportunity of modeling the inclusiveness of God's kingdom. SCORR is committed to serve the denomination, its churches, and agencies in making this a reality. How are we doing? God is to be praised for the progress we have made in becoming a more inclusive denomination. Yet we must also admit that our ethnocentric behavior and arrogance have hurt the lives of God's people and have impoverished the denomination. It has not been able to grow, and it has been denied the insights and enrichments of Christians from other traditions.

As an agency we are committed, through the grace of God, to eliminating the barriers which have maintained a Denominational Building staff where only SCORR, the maintenance department, and one other agency (CRC Publications) have ethnic-minority employees. Ethnic-minority members of the CRC must be able to rejoice in a Denominational Building which reflects their presence on agencies' staff. We are committed to joining in partnership with Calvin Theological Seminary to eliminate the barriers which have until now kept its faculty, administration, and support staff very homogeneous. We are committed to helping agency boards reflect the diverse membership of the CRC so that all-white, all-male boards such as SIC are a matter of history in the CRC. As an agency we rejoice in Calvin College's Comprehensive Plan and its commitment to a multicultural community. We rejoice and ask for your support of Calvin College's Mosaic 2000 fund drive.

Yes, the challenge is great, and SCORR recognizes the difficulty of its work. So we ask you to pray for us and support us in this growing task. Accept our report with thanksgiving to God for what he has done, and let us together claim his promise that we can do all things through him who strengthens us.

III. Program

A. Leadership development

God continues to bless the denomination-wide effort at identifying and developing ethnic-minority 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
Ethnic-minority pastors or evangelists	41	87	127
Ethnic-minority nonordained church staff	32	88	100
Ethnic-minority Christian-school staff	25	44	72
Ethnic-minority CRC agency staff	50	55	72
Ethnic-minority membership on boards and committees	10	30	34
Congregations with 100 or more ethnic-minority adult worshipers	11	16	26
Congregations with 10 percent or more ethnic-minority worshipers	62	57	122

Our report to Synod 1993 will include the statistics of our progress toward meeting the goals of 1996.

1. 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 with strong promise of leadership in the church, good academic performance, and demonstrated financial need are given financial support.

We are happy to report that this year we will be able to help eighty-two of our future leaders receive a college or graduate education.

	African-American	Asian	Hispanic	Native-American	Other
Calvin College	7	10	5	2	0
Calvin Seminary	2	10	2	2	1
Dordt College	2	18	0	1	0
Reformed Bible College	3	2	0	2	0
Trinity Christian College	1	3	2	0	0
Miscellaneous	4	1	2	0	0

We thank God for the generosity of his people, which enables us to support this large number of gifted students. We recognize that with the ever-increasing cost of tuition, SCORR will need to allocate a greater amount of its time to fund-raising if we are to be able to continue our commitment to ethnic-minority leadership development.

In our report to Synod 1989 we shared our concern about the small number of African-American students attending the schools 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 ethnic-minority students in the Christian high schools.

The All Nations Heritage Foundation has agreed to fund a pilot program in Chicago which will make tuition grants available 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 six African-American students to attend Chicago Christian High School and Timothy Christian High School for the 1991-1992 school year.

2. SCORR Leadership Grants

The SCORR Leadership Grant program is designed to promote the development of programs of ministry and education that will bring racial reconciliation and understanding. Many requests have come to SCORR to give professional help and provide financial support for programs to develop ethnic-minority leadership.

God enabled SCORR to increase its financial support from \$23,000 in 1986 to over \$90,000 in 1991-1992. We are thankful for the generosity of our members, which has enabled SCORR to support twenty-three churches, institutions, and agencies.

B. Congregational development

SCORR provides resources to CRC agencies, CRC-related agencies, and congregations in the form of consultation, planning assistance, and grants. In the past year SCORR also provided consultants to the Young Calvinist Federation, Classis Chicago South, Trinity Christian College, CRC Publications, Grand Rapids Christian School Association, the Grand Rapids Urban League, Classis Holland, and the Race Relations Committee of Southern California.

C. Education in racial understanding

Several years ago SCORR anticipated the need for more emphasis on cross-cultural understanding. Its efforts toward that end are recorded here.

1. All Nations Heritage Week

The grace of God is evident when one considers that the CRC, ethnically Dutch in origins, is today a denomination of over nine hundred congregations, nearly one hundred of which have 10 percent or more ethnic-minority adult worshippers.

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 1991 we celebrated the musical and liturgical gifts of our Hispanic brothers and sisters in Christ. Six hundred churches used SCORR's material to celebrate ANHW. In 1992, as the world recognizes the five hundredth anniversary of the landing on American soil by Christopher Columbus, we celebrate the gifts of spirituality, worship, and music as expressed in the Native American tradition. As we recognize and celebrate with joyfulness the gifts and traditions of our Native American sisters and brothers, we also grieve with them as they remember the losses they have experienced because of oppression, injustice, and ignorance of their culture by people from other nations. May God grant to all of us a large measure of healing and reconciliation.

Increasing numbers of churches are taking offerings around ANHW for SCORR's Multiracial Student Scholarship Fund (established by Synod 1971) and Calvin Seminary's Multiracial Leadership Development Fund. We respectfully request all congregations to take offerings for the scholarship funds.

2. Reformed Churches in South Africa

We are deeply disappointed that the dialogue with the Potchefstroom Synod of the RCSA has been very minimal. The Interchurch Relations Committee of the CRC has certainly made every effort to establish an ongoing dialogue with the RCSA regarding our differences. In view of the lack of progress in resolving our differences and the failure of the RCSA (Potchefstroom Synod) to meet the four conditions established by Synod 1989, SCORR believes that the suspension must not be lifted. We regret that the RCSA has not understood our desire for complete reconciliation, but we must not compromise the reasons for suspending our relationship with the RCSA (Potchefstroom Synod) in 1989.

D. SCORR's regional offices

The board of SCORR in 1987 adopted a strategy of regional ministry centers. We believe that through regional offices SCORR can do its work more effectively. The basic goals for these offices are as follows:

- Develop better communications with the local urban and suburban churches.
- Organize volunteer groups to help meet the needs of SCORR's ministry.
- Maintain contact with our scholarship students and grant recipients to encourage them in their work.
- Find and recruit potential ethnic-minority leaders for positions in the CRC.
- Be a resource for churches facing the challenge of a multiethnic ministry.
- Maintain contact with present donors of SCORR and work at broadening SCORR's above-quota support base.

We currently have two regional offices in operation, in Chicago, Illinois, and 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. One example of the ongoing racial reconciliation that God is doing in Chicago is the successful multiracial children's summer camp organized by SCORR under the supervision of Yvonne Rayburn. Forty-three children, representing the African-American, Caucasian, Hispanic, and Korean communities, came together for a week of fellowship and spiritual bonding during the summer of 1991.

Another example of God's goodness was visibly expressed when almost 2000 persons gathered at Timothy Christian High School on All Nations Heritage Week Sunday to worship our God. They were celebrating and thanking our Lord for the richness of the Hispanic music and traditions. It was a Spirit-filled event. To God be the glory!

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 was chosen from a list of seventeen applicants.

Rev. Wolf started his ministry in California in March 1991. 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 English and Spanish. He was installed as a pastor in the CRC on November 3, 1991, having been called by the Latin American CRC, Anaheim, California.

Rev. Wolf's work will be supervised by the Race Relations Committee of southern California.

3. Canadian regional office

SCORR is investigating the value of opening a 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 if we are to become a strong and racial-ly diverse church.

SCORR is happy to report that at its last meeting, November 12-14, 1991, the Council of the Christian Reformed Churches in Canada accepted SCORR's proposal to begin the process of establishing a Canadian regional ministry center of SCORR.

IV. A Strategy for Effective Ethnic-Minority Leadership Development

A. Introduction (or preamble)

The church of Jesus Christ is called to be a reflection of God's love for all people of all colors, races, tribes, and tongues. In the church, if nowhere else in our society, every person deserves to be seen as the image of God and to have her or his gifts used to the fullest extent.

The agencies of the Christian Reformed Church are not themselves the church, but they are a part of the church, called to carry out specific tasks. As part of the church of Jesus Christ, they should reflect God's kingdom as fully as possible and should use as many gifts as can be helpful to their task, regardless of the size, shape, age, or color of the persons in whom those gifts are embodied. To this end they should practice hiring policies which encourage diversity rather than homogeneity.

In addition to the desire to reflect the kingdom as fully as possible, it is essential for the church and its agencies to show diversity in their hiring practices because people of different cultures do genuinely bring different gifts and perspectives to the Lord's work. The excluded suffer when our hiring practices limit our employees to one or two groups. The church suffers likewise because it does not have the chance to grow and develop through using different gifts, seeing different perspectives, understanding different backgrounds and different cultural assumptions. Individual Christians suffer because they do not learn to see and understand the richness of the gifts God has given to his church.

Hiring practices that intentionally or unintentionally keep our work force homogenous or limit certain people to certain kinds of jobs weaken the church and impoverish us all. They are unacceptable for a Christian institution and must be addressed by a strategy that will consciously and intentionally make the Christian institution a reflection of God's kingdom, made up of people from every nation, tribe, and language.

In addition to our desire to help the church be as rich and gifted as it can be, diversity in hiring is essential in our society because the church needs to lead the way in overcoming the history of discrimination and sinful racism that have so distorted the lives of many of our fellow citizens and our brothers and sisters in Christ.

B. Employment discrimination

For many people, in the area of employment, obstacles are far more common than opportunities. These obstacles can come from employers, managers, or personnel representatives who may consciously be reluctant to hire or promote certain individuals. Preconceived ideas about a particular ethnic group may cause employers to assume an applicant's inability regardless of the applicant's unique profile. Perhaps, in some instances, fears about how one's coworkers may respond to the hiring or promotion of an ethnic-minority person may mean that certain ethnic minorities are regularly overlooked.

Obstacles may appear within systems and practices which restrict access to opportunities. For example, revolving "glass doors" may allow minorities to apply for positions but prevent them from getting the jobs because managers ask for levels of education and experience beyond what is required to do the job successfully. "Glass ceilings" may prevent the promotion of certain individuals because they do not fit the physical stereotype of managers as we have been conditioned to envision and accept them.

As a result of these invisible barriers, both the potential employees and the businesses lose. Hopeful employees and those stratified into lower-level positions are not able to demonstrate their talents. Businesses lose the contributions that result from diversified ingenuity and leadership.

Employment discrimination is by no means gone in our society, though it currently takes more subtle forms than flat-out exclusion of ethnic-minority groups.

C. Commitment to equity

Out of consideration for the growing diversity of our society, the biblical vision of the church as being reflective of the kingdom, and the continuing very limited diversity among the employees of Christian Reformed agencies and offices, the denomination must consider a formal commitment to positive action. It must act by removing obstacles and by providing remedies to improve employment diversity within its organizations.

D. Proposed employment-equity policy

The Employment-Equity Policy of the Christian Reformed Church in North America must assure fair and equitable treatment for each individual regardless of race, cultural background, or age and, in so doing, intend to increase the representation of people of color at all levels of employment in the agencies and offices of the Christian Reformed Church.

E. Advocacy for state and provincial legislation

Many state and provincial legislative authorities have enacted legislation addressing social inequities in employment. Christian organizations and the Christian community need to be supportive of such government attempts and act as advocates in the implementation of such policies when consistent with biblical principles.

F. Responsibility

1. Each agency or office of the CRC

Each office or agency of the denomination is responsible for its own

employment-equity plan. In preparing such a plan, each agency or office would analyze its work force and its recruitment and hiring practices, compare its results with the external labor force, and develop goals and measures that indicate, by results, its implementation of the denomination's commitment to employment equity.

Appropriate support measures should be built into these plans. The measures might include job rotation, job interchange, flexible work arrangements, job sharing or identification of qualified target-group candidates.

2. Managers within the agencies and offices

Recruiters are responsible for using recruitment methods that allow job opportunities to be known beyond the boundaries of one racial or ethnic group. Managers are responsible for ensuring that the employment-equity plan is implemented and that it contains strategies and procedures that produce results.

Existing recruitment and employment policies and practices need to be scrutinized by those who are sensitive to ways in which those policies and practices adversely affect target-group members, and solutions need to be found to offset any adverse effects. For example, educational leave and assistance policies may need revision, or uniform benefits may need to be designed for two-parent, middle-class families who need more flexibility.

3. Synod

The synod of the CRC must be responsible for approving and monitoring the policy. The monitoring may, of course, be done by the executive director of ministries when that position is filled. The approved goals, measures, and strategies for achieving employment equity must be monitored for each agency and office. The office of the director of ministries is responsible to provide training, advice, and support to the offices and agencies as they prepare and implement their plans (possibly using SCORR's resources to carry out this responsibility).

G. *Models for success*

To assist the agencies and offices of the CRC in developing and implementing their employment-equity plans, the office of the director of ministries may wish to encourage development of models that can be emulated by other agencies or offices. Such models might include

- Career-development programs
- Employment counseling and support-service structures
- Training and awareness programs to facilitate adjustment to change
- Cross-cultural awareness training
- Recruitment methods for ethnic-minority groups
- Executive-development programs

V. Reappointment of SCORR's executive director

The SCORR board heartily recommends Mr. Bing Goei for reappointment as its executive director. Bing's enthusiasm, vision, and expertise are needed to guide SCORR and the denomination for the next four years in the area of racial reconciliation.

The board-appointed evaluation subcommittee to determine Bing's suitability for reappointment conducted an extensive survey of his performance among SCORR staff, board members, denominational-agency directors, and persons from organizations having contact with SCORR. In addition, it interviewed Bing for his own assessment of his accomplishments and performance. Bing uniformly received an outstanding evaluation from all individuals surveyed. In particular, his administrative oversight, compassion, and ability to work well with his staff, board, and other agency heads were repeatedly noted.

Among SCORR's accomplishments over the past four years under Bing's leadership are the establishment of SCORR regional offices in Chicagoland and southern California, broader education about racial reconciliation through the increased participation in and celebration of All Nations Heritage Week and educational materials in conjunction with CRC Publications, and building of strong and robust staff and board.

VI. Salary disclosure

Job level	Number of positions	Compensation quartile
6	1	2nd quartile

VII. Retiring board members

SCORR expresses its thanks to Peter Dieleman, Mary Szto, Ted Taylor, and Henry Washington for their faithful service as members of the board of SCORR. All these members have finished serving their second term and are therefore not eligible for reappointment.

VIII. Recommendations

A. That SCORR's executive director, Mr. Bing Goei, and SCORR board chairperson, Mary Szto, be granted the right of the floor when matters pertaining to the ministry of SCORR are discussed.

B. That SCORR again be placed on the list of causes recommended for one or more offerings.

Grounds:

1. The growing number of racial and cultural groups in the CRC is placing greater demands on SCORR.
2. In its efforts to meet new challenges and at the same time limit quota increases, SCORR must appeal to the churches through requests for offerings.

C. That synod encourage the churches to celebrate All Nations Heritage Week from September 27 through October 3, 1993.

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 reappoint the following to a second three-year term:

1. *Ms. Cindy Bell* is a member of Community CRC, Los Angeles, California; she works with the youth in the community and her church and is a Truman Scholarship nominee.
2. *Mr. Don Edwards* is a member of Farmington CRC, Farmington, New Mexico, where he serves as a deacon; he works for El Paso Natural Gas Company.
3. *Mr. Hyung Kim* is a member of Orange Korean CRC, Fullerton, California, where he serves as a deacon; he works for Equitable Financial Companies.

Grounds:

- a. SCORR and the denomination will be blessed by the reappointment of these three board members.
- b. The reappointment process will enable other agencies and classes to nominate ethnic-minority members to board positions.

E. That synod select one new board member from each pair of nominations below.

To replace Dr. Peter Dieleman:

1. *Stanley Cole* is a member of Bethany CRC in Bellflower, California, where he has served as a deacon and elder. He is a high school teacher.
2. *Eugene Westra* is a member of Fourteenth Street CRC in Holland, Michigan, where he teaches at Holland Christian Middle School. He is a member of Classis Holland Multiethnic Task Force and is active in leadership training in the Lao Community CRC in Holland.

To replace Ms. Mary Szto:

1. *Peter Szto* is a member of Queens CRC in New York City. He does social work in the areas of mental health, the homeless, alcoholism, and Asian American and cross-cultural relations. He is a doctoral student at the University of Pennsylvania.
2. *Carol Yuke* is a member of Crenshaw CRC in Los Angeles, California. She works as a librarian.

To replace Mr. Ted Taylor:

1. *Archie Pritchett* is a member of Washington, D.C., CRC, where he has served as deacon and treasurer. He works for the Federal Energy Regulatory Commission as senior staff accountant.

2. *Gerald Thaxton* is a member of Northside Chapel in Paterson, New Jersey; he works as a rehabilitation specialist and is currently serving on the board of Habitat for Humanity.

To replace Mr. Henry Washington:

1. *Randall Smith* is a member of and serves as a deacon, Sunday-school teacher, and a youth leader at Lawndale CRC in Chicago, Illinois. He works for Northwest Suburban Aid for the Retarded as a job coach.
2. *Mamie Thomas* serves as the clerk of Roseland Christian Ministries Center in Chicago, Illinois, where she is a member. She is the director of drop-in services for substance abusers and persons with mental disabilities.

F. That synod thank Peter Dieleman, Mary Szto, Ted Taylor, and Henry Washington for serving the church so faithfully.

G. That synod continue the suspension of ecclesiastical relationships with the Potchefstroom Synod of the Reformed Churches in South Africa.

Grounds:

See Section III, C, 2.

H. That synod set the quota for SCORR at \$7.50 per family for 1993.

I. That synod reappoint Bing Goei, executive director, to another four-year term.

Grounds:

See Section V.

J. That synod distribute "A Strategy for Effective Ethnic-Minority Leadership Development" to the churches, agencies, boards, and the executive director of ministries for their study and response; that the responses be returned to the executive director of ministries by February 15, 1993; and that a recommendation regarding the adoption of this document as a denominational policy be part of the executive director of ministries' report to Synod 1993.

K. That the president of the board of SCORR, Mary Szto, be given the opportunity to address synod on Friday, June 12, 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 Synod Trustees

The Synodical Interim Committee (SIC), serving as the Board of Trustees of the Christian Reformed Church in North America and as the Christian Reformed Synod Trustees, presents this report as a summary of the activities carried on in behalf of synod during the interim between Synod 1991 and Synod 1992.

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 (Great Plains U.S.); Dr. Kenneth B. Bootsma, Dr. Herman C. Eldersveld, Mr. Nelson Gritter, Rev. Allan H. Jongsma, Mr. William Weidenaar, Rev. Wilmer R. Witte (Central U.S.); Rev. Vernon Geurkink (Eastern 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 1991 to 1992*: 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. N. Gritter, Mr. Henry Kamp, Mr. Milton Kuyers, Mr. K. Terpstra, Mr. Hans Vander Stoep, Mr. W. Weidenaar, 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. K. Terpstra, and Mr. N. Gritter.

II. Interim Appointments

A. Board appointments

Board	Classis	Member	Alternate	Term
Synodical Deputies	Alberta North		Rev. N. Cornelisse	
	Alberta South		Rev. P. Nicolai	
	B.C. North-West		Rev. H. Jonker	
	B.C. South-East		Rev. A.C. Leegwater	
	Cadillac		Rev. G.L. Essenburg	
	Columbia		Rev. V.L. Michael	
	Eastern Canada	Rev. D. Velthuisen	Rev. H.G. Gunnink	1994
	Holland		Rev. J.S. Meyer	
	lakota		Rev. J.P. Groenewold	
	Minnesota North		Rev. J.G. Busscher	
	Minnesota South	Rev. J.H. Engbers	Rev. W. Vanden Bos	1994
	Pella		Rev. J. Gorter	
CRC	Zeeland	Rev. G.G. Heyboer	Rev. E.L. Shuart	1994
	Alberta North		Mrs. B. Tiernstra	
Publications	Alberta South	Mrs. J. Bomhof	Mrs. H. Koning	1994
	Cadillac		Mrs. B. Verbrugge	
	Hackensack		Rev. P.A. Apol	
	Illiana		Rev. B.J. Haan, Jr.	
	Wisconsin		Mr. R. Burghgraef	
	Zeeland		Rev. D.R. Zimmerman	
Home Missions	Hackensack		Rev. J.A. Algera	
	Illiana		Rev. C.J. Afman	
	Minnesota North		Rev. K.D. Van De Griend	
	Minnesota South		Rev. T. Genzink	
World Missions	Zeeland		Rev. D.J. Vander Meulen	
	Atlantic NE		Mr. D. Vander Schaaf	
	B.C. North-West		Rev. J.C. Yang	
	lakota	Rev. R.J. Holwerda	Rev. B. Dykstra	1994
	Quinte	Rev. H. Mennega		1994
CRWRC	Zeeland	Rev. G.G. Heyboer	Rev. E.L. Shuart	1994
	B.C. South-East		Mr. M. Van Ellenberg	
	Hamilton		Mr. R. Schonewille	
	Illiana		Mr. H. Bykerk	
	Northcentral			
	Iowa		Mr. E. Olthof	
	Red Mesa		Mrs. L. Smith	
Rocky Mountain		Mrs. S. Velzen		

B. Calvin Theological Seminary Board of Trustees appointments

The following interim appointments to the Calvin Theological Seminary Board of Trustees, terms ending September 1, 1992, were approved:

Central U.S. (subgroup I)	Dr. William Venema, trustee Rev. Henry Vanden Heuvel, alternate
Central U.S. (subgroup III)	Dr. Stanley Konyonenbelt, trustee Rev. Robert Ritsema, alternate
Eastern Canada (subgroup I)	Rev. Jerry Hoytema, trustee Dr. Edward Den Haan, alternate
Eastern Canada (subgroup II)	Rev. John Zantingh, trustee Rev. Fred Heslinga, alternate

III. Matters committed to SIC by synodical directive

Synod 1991 approved a procedure by which each classis will vote for the regional representatives making up the Synodical Interim Committee, the board of Calvin College, and the board of Calvin Theological Seminary.

The SIC adopted for itself the same grouping of classes into regions and subgroups as synod approved for the Calvin College and Calvin Seminary boards.

In keeping with the instruction of Synod 1991, nominations for regional representatives to these three boards were gathered from classes. Slates of nominees were prepared and returned to the classes for their election of regional representatives. The results of the elections will be sent to the office of the general secretary, who will tabulate the votes from each classis and report to synod the names of the elected regional representatives and the alternate regional representatives. In each pair of nominees, the nominee getting the higher number of votes will become regional representative. The other nominee will become alternate regional representative.

This process retains the representative principle and involves classes in both the nomination and election of their delegates to the boards.

In keeping with synodical directive, the SIC has instructed all agencies to review their "board size and composition (regional representation with preservation of the principle of classical representation)" (*Acts of Synod 1991*, p. 781).

IV. Multiethnic Conference

Synod 1986 endorsed the development of a biennial orientation conference/ethnic planning workshop for the various ethnic-minority groups in the CRC, to be held in Grand Rapids simultaneously with the first week of synod. The stated clerk (general secretary) was instructed to participate in planning these conferences/workshops and to arrange for appropriate interaction between the conference and synod.

After a successful 1988 Multiethnic Conference, the SIC adopted recommendations of the planning committee to appoint a new planning committee, engage a conference planner for a 1990 conference, and request Synod 1989 to approve a budget for the 1990 conference.

The 1990 conference continued to carry forward the theme "Toward the New Family of God." During the 1988 conference this theme was used to provide and express the general directions of the CRC according to the *Acts of Synod 1986*, page 717. Some of the main objectives of the 1990 conference follow:

A. Provide greater understanding among minority churches about the process of affiliation with the CRC.

B. Provide greater understanding in the minority community of the various functions and organizational structures of the CRC.

C. Serve as a catalyst for positive change within the CRC while maintaining structural continuity and shared values.

The 1990 conference registered 161 conferees.

Although, because of budget constraints, the SIC recommended that the Multiethnic Conference be delayed for a year and scheduled for 1993, Synod 1991 decided to sponsor a Multiethnic Conference to be scheduled for June 1992, for the following reasons:

- 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.

(Acts of Synod 1991, II, B, 6, a, p. 783)

The general secretary assembled the following persons to make preliminary plans for a 1992 conference: Rev. Samuel Ahn, Mr. Jose Argueta, Mrs. Magdalene Hollis, Mrs. Sylvia Lee, Mr. Socheth Na, Mrs. Grace Smith, Rev. Kinfun Wong, Mr. Allen Brewton, Mr. Bing Goei, Mrs. Marlene Oosterhouse, and the general secretary.

The group agreed that a conference should be held on Saturday, Sunday, and Monday, June 13-15, 1992. The possibility of extending the conference is being considered by the local conference-planning committee. The members of the planning committee are Mr. Bing Goei, Mr. Allen Brewton, Mrs. Magdalene Hollis, Rev. Allen Likkel, Mr. Socheth Na, Mr. Jai-Sung Shim, and Rev. Dante Venegas. Mr. Allen Brewton has consented to serve as conference coordinator; he will be supplied secretarial support services by the office of the general secretary.

There is a growing excitement among the various ethnic groups in our denomination as together we celebrate our oneness in Christ and our fellowship with one another at the conference and at sessions of synod.

May the Lord add his blessing to the efforts of the conference committee so that he may be praised and his church may experience newness as a family of God through the 1992 conference.

V. Stewardship of creation

Recognizing the importance and urgency of the concerns raised in Overtures 63 and 64 of 1991, Synod 1991 requested the SIC 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.

(Acts of Synod 1991, II, B, p. 816)

In response to the mandate of synod, the SIC established a Task Force on Stewardship of Creation. Dr. Henk Aay (Calvin College), Dr. Henry Brouwer (Redeemer College), Dr. Louis Sytsma (Trinity Christian College), Dr. Delmar Vander Zee (Dordt College), and Dr. Calvin De Wit (University of Wisconsin) consented to serve as members of the task force. Dr. Aay served as convener.

The task force completed its work by conference calls and prepared a report for the SIC (see Appendix, p. 411ff.). At its January 30-31, 1992, meeting the SIC decided to investigate the cost of producing a publication incorporating the practical implications of environmental stewardship, along with a bibliography of available resources, to be distributed to the churches. This will be considered at the March 1992 meeting of SIC. Having considered the feasibility of producing a publication, the SIC will make recommendation to synod via its supplementary report.

VI. Denominational restructuring

A. Implementing a five-step process

The SIC has set in motion the following five-step process adopted by Synod 1991, to be completed by June 1, 1993.

1. Revise the SIC constitution to reflect the new responsibilities of the SIC.
2. 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.
3. 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 Coordinating Council (MCC).
4. 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 plans requiring the approval of SIC.
5. 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.
 - c. Issues of effectiveness and efficiency, especially in the area of support services.

(Acts of Synod 1991, pp. 780-81)

Work on the revision of the constitution of SIC is underway, and a first draft will be considered by SIC at its March 1992 meeting. The general secretary has called steps 3, 4, and 5 to the attention of the agencies so that they can begin preparation for compliance with this mandate.

B. Executive director of ministries (EDM)

The SIC appointed a subcommittee to search for an EDM. The members of the search committee are Rev. Harold Bode, Grand Rapids, Michigan; Dr. Kenneth Bootsma, Palos Heights, Illinois; Ms. Norma Coleman, Washington, D.C.; Dr. Robert De Bruin, Mt. Pleasant, Michigan; Mrs. Jeanette De Jong, Grand Rapids, Michigan; Mr. Milton Kuyers, Brookfield, Wisconsin; Dr. Gary Smit, Berwyn, Illinois; Mr. Philip Vanden Berge, Grand Rapids, Michigan; Dr. George Vander Velde, Western Springs, Illinois; and Rev. Leonard J. Hofman, general secretary. Mr. Kuyers agreed to serve as chairman of the committee, and Dr. De Bruin as its vice chairman and secretary. Mrs. Marlene Oosterhouse provided secretarial services for the committee.

The committee drafted and implemented a thorough search process, posting the position of EDM in *The Banner*, inviting nominations from individuals, agencies, and councils of churches, and sending a letter to the

chairman of the board of each agency and standing committee inviting suggestions for nominees. A brochure entitled "Announcement of Position Opening" was distributed to all the churches of the denomination encouraging them to submit a nomination for the position of EDM or requesting them to pass a copy of the brochure to a prospective candidate along with their suggestion that the person apply.

Certain refinements were proposed and subsequently approved by the SIC for the position description of the EDM.

Upon receiving a significant number of nominees, the search committee decided to send a list of questions to a specified number, inviting their written response.

After receiving the requested materials from applicants, along with their answers to the questions of the search committee, the committee agreed upon a number of individuals to be invited for interview. Interviews were conducted on January 10 and 11, 1992.

The search committee reported to the SIC at its January 30-31, 1992, meeting. It was the intention of the search committee and the SIC to comply with Synod 1991's directive to present a nomination for EDM to Synod 1992 via the *Agenda for Synod 1992*. However, it became necessary for SIC to extend the process. At this writing the SIC is committed to presenting a nomination for EDM to Synod 1992 and will inform the churches of the nomination in advance of Synod 1992, if possible.

C. Assuming the responsibilities of the Board of World Ministries (BWM)

Synod 1991 directed the SIC to assume the responsibilities of the Board of World Ministries as soon as feasible.

At its September 26-27, 1991, meeting the SIC designated three of its members, Dr. Herman Eldersveld, Rev. Leonard Hofman, and Rev. Wilmer Witte, to serve as an ad hoc committee to address the assumption of the responsibilities of the Board of World Ministries.

The ad hoc committee met with the executive committee of the BWM, requesting that they be supplied with minutes of the past two years and a statement of the gains which the BWM would wish to have the SIC preserve and the goals still to be achieved. The executive director of World Ministries and the chairman of the BWM provided the ad hoc committee with the requested information. At its January 30-31, 1992, meeting the SIC adopted the following recommendations:

1. That representatives of SIC—Dr. Herman Eldersveld, Rev. Leonard Hofman, and Rev. Wilmer Witte—meet as observers with the BWM at its February 18-19, 1992, meeting.
2. That the policies adopted and decisions made by the BWM be left intact while SIC's constitution is in process of revision.
3. That SIC review the constitution of the BWM with a view to using it as a model and/or incorporating appropriate portions into the new constitution of the SIC.
4. That the members of the International Management Team plus the EDM serve the SIC in matters of World Ministries via SIC's advisory committee on program.

5. That SIC prepare a recommendation relative to the date for the dissolution of the BWM.
6. That a recommendation be prepared relative to the termination of the office of the director of World Ministries.
7. That the director of World Ministries and the executive director of ministries work toward the integration of the responsibilities of the director of World Ministries into the office of EDM.

Since the ad hoc committee on World Ministries met as observers with the BWM at its February 18-19, 1992, meeting, it has prepared recommendations for presentation to the SIC outlining further steps toward assumption of the BWM responsibilities. These recommendations will be considered at the March 1992 meeting of SIC.

VII. Ratification of Church Order changes

Synod 1990 approved a change in Church Order Article 3, but ratification of the change was deferred until 1992 (*Acts of Synod 1990*, p. 657). (Note: The article needing ratification will be preceded by a boldface heading.)

A. Article 3

- a. Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister, elder, and evangelist.
- b. All confessing members of the church who meet the biblical requirements are eligible for the office of deacon.

Change adopted in 1990: Delete the word *male* from Article 3-a and merge Articles 3-a and 3-b to read,

Article 3

All confessing members of the Church who meet the biblical requirements are eligible for the offices of minister, elder, deacon, and evangelist.

The following changes in the Church Order made by Synod 1991 are before Synod 1992 for ratification: (Note: The articles requiring ratification will be preceded by a boldface heading.)

B. 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. 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, *Acts of Synod 1991*, pp. 714-15)

- 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.*

C. Article 65

Pastoral care shall be exercised over all the members of the congregation. The minister of the Word and the elders shall conduct annual home visitation, and faithfully visit the sick, the distressed, the shut-ins, and the erring. They shall encourage the members to live by faith, comfort them in adversity, and warn them against errors in doctrine and life.

Article 65 (as adopted by Synod 1991, *Acts of Synod 1991*, p. 720)

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.

D. Articles 78-87, to be replaced by Articles 78-81

Article 78

- a. The admonition and discipline of the church are spiritual in character and therefore require the use of spiritual means.
- b. The exercise of admonition and discipline by the consistory does not preclude the responsibility of the believers to watch over and to admonish one another in love.

Article 79

The purpose of the admonition and discipline of the church is to maintain the honor of God, to restore the sinner, and to remove offense from the church of Christ.

Article 80

All members of the congregation are subject in both doctrine and life to the admonition and discipline of the church.

Article 81

Commission of sins which give public offense or which are brought to the attention of the consistory according to the rule of Matthew 18:15-17 shall make one liable to the discipline of the church.

Article 82

Disciplinary measures shall be applied only after an adequate investigation has been made and the member involved has had ample opportunity to present his case.

B. The Admonition and Discipline of Members

Article 83

- a. Members by baptism who willfully neglect to make public profession of faith, or are delinquent in doctrine or life, and do not heed the admonitions of the consistory shall be dealt with in accordance with

the regulations of synod and, if they persist in their sin, shall be excluded from the church of Christ.

b. Members by baptism who have been excluded from the church and who later repent of their sin shall be received again into the church only upon public profession of faith.

Article 84

Confessing members who have offended in doctrine or in life and who have responded favorably to the admonitions of the consistory shall be reconciled to the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by the consistory.

Article 85

Confessing members who have offended in doctrine or in life and who obstinately reject the admonitions of the consistory shall be barred from partaking of the Lord's Supper, responding to the baptismal questions, and exercising any other rights of membership.

Article 86

a. Confessing members who have been barred from the Lord's Supper and who after repeated admonitions show no signs of repentance shall be excommunicated from the church of Christ. The Form for Excommunication shall be used for this purpose.

b. The consistory, before excommunicating anyone, shall make three announcements in which the nature of the offense and the obstinacy of the sinner are explained and the congregation is urged to pray for him and to admonish him. In the first announcement the name of the sinner shall ordinarily be withheld but may be mentioned at the discretion of the consistory. In the second, after the classis has given its approval to proceed with further discipline, his name shall be mentioned. In the third, the congregation shall be informed that unless the sinner repents he will be excommunicated on a specified date.

Article 87

When anyone who has been excommunicated desires to become reconciled to the church, the consistory, having satisfied itself as to the sincerity of his repentance, shall announce these developments to the congregation. If no valid objections are presented, he shall be restored to the fellowship of the church of Christ. The Form for Readmission shall be used for this purpose.

Synod 1991 approved replacing Articles 78 through 87 and their supplements with the following Articles 78-81 and related guidelines.

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

a. *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.*

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 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

a. *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.*

b. *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.*

c. *Confessing members who have been excluded from membership in the church shall be received again into its fellowship upon repentance of their sin.*

d. *The consistory shall inform the congregation and encourage its involvement in both the exclusion from and the readmission to membership.*

E. *Articles 88 through 94, to be replaced by Articles 82 through 84*

Article 88

a. *Ministers, elders, deacons, and evangelists, besides being subject to general discipline, are also subject to special discipline, which consists of suspension and deposition from office.*

b. *General discipline shall not be applied to an officebearer unless he has first been suspended from office.*

Article 89

a. *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.*

b. *The appropriate assembly shall determine whether, in a given instance, deposition from office shall take place immediately, without previous suspension.*

Article 90

a. *The suspension of a minister of the gospel shall be imposed by the council of his church with the concurring judgment of the council of the nearest church in the same classis.*

b. *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 of classis.*

c. *The deposition of a minister shall not be effected without the approval of classis together with the concurring advice of the synodical deputies.*

Article 91

- a. 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.
- b. 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.

Article 92

- a. A minister of the Word whose membership resides with a congregation other than his calling church is subject to the admonition and discipline of the councils of both churches. Either council may initiate disciplinary action, but neither shall act without conferring with the other.
- b. If the councils disagree, the case shall be submitted to the classis of the calling church for disposition.

Article 93

- a. The suspension of an officebearer shall be lifted only upon sufficient evidence of repentance.
- b. The lifting of suspension is the prerogative of the assembly which imposed suspension.

Article 94

- a. A deposed officebearer shall not be restored unless he gives sufficient evidence of genuine repentance. It must further be evident that, should he be restored to office, he could then serve without being hindered in his work by the handicap of his past sin, and that his restoration would be to the glory of God and for the true welfare of the church.
- b. The judgment as to whether a deposed minister shall subsequently be declared eligible for call shall be made by the classis in which he was deposed, together with the concurring advice of the synodical deputies. Upon acceptance of a call, he shall be reordained.

Synod 1990 approved replacing Articles 88-94 and their supplements with Articles 82 through 84 and related guidelines.

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.

VIII. Interagency 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 September 19 and November 20, 1991, and January 15, 1992. The IAC is also scheduled to meet on April 24, 1992. 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 reviews of position descriptions and salaries by an ad hoc committee.

3. Strategic Plan for the Denominational Ministries

IAC, assisted by its ministries coordinating subcommittee, has concentrated on preparing a Strategic Plan for the Denominational Ministries of the CRC. IAC endorsed in principle a first draft in the spring of 1990. This was recorded in the *Agenda for Synod 1991*. Since that time the strategic plan has undergone two revisions. SIC is kept informed of IAC's progress in preparing a plan and has offered to IAC its suggestions and reactions.

The introduction to the third draft includes the following:

Our plan for ministry should be read not as a static statement of what must be but, rather, as a sincere effort to be clear about what we are committed to become. That commitment is based on our best insight to date, on our faith in the Holy Spirit's guidance as we plan and implement, and our conviction that we must be serious about the ministry of the whole church, of which the denominational agencies are a meaningful part.

The third draft of the Strategic Plan for Denominational Ministries will be submitted to SIC for review at its March 19-20, 1992, meeting and will again be reviewed at the April 24, 1992, meeting of IAC.

The drafting of a Strategic Plan for Denominational Ministries is in part fulfillment of the current responsibilities of SIC and the agencies for planning, coordinating, and priority setting. It will also contribute to the five-step process referred to in Section VI, A of this report.

4. Denominational questionnaire

In 1987 several of the denominational agencies cooperated in conducting a denominational survey. The Calvin Social Research Center was retained to assist in the preparation of a questionnaire which was distributed to scientifically selected members of our churches. The purposes of the survey were to obtain a demographic profile of the CRC membership and to determine member attitudes on various issues. The agencies believe that this information is of great help in assuring that they take into account the needs and desires of the CRC member as they plan agency ministries. A summary of results was sent to the pastors and clerks of the churches.

At that time it was anticipated that the survey would be repeated in three or five years. IAC has, after five years, once again retained the services of Calvin Social Research Center to conduct a follow-up survey in order to determine current attitudes and trends among the members of our churches and to learn anew how the agencies can better serve the churches. The survey will be completed and the results tabulated by August 1992.

IX. Publications and services

A. *Yearbook*

The *Yearbook* is becoming more and more user friendly. Improvements are made every year. During this past year *Yearbook* information was placed on Paradox, a data-management system. This will help to facilitate the publication of the book and will ensure greater accuracy in the coming years. Information relating to former ministers and ministers who have passed away has also been included and therefore will be readily available as future needs for it arise. Because a wealth of information was entered into the new database this year, your assistance will be valuable to make certain that the records are as accurate as can be. Your suggestions are considered seriously as effort is put forth to make the book easier to use and more helpful as a source of information.

A directory called Specialized Ministries is included again this year. It contains information only on those who serve full-time in specialized ministries. It is our intention to send questionnaires directly to the evangelists and others in specialized ministries next year to guarantee greater accuracy and completeness. Please let us know if you find this directory helpful. Next year we will try to gather and publish FAX numbers for the convenience of the users.

The Directory of Churches and Ministries in this *Yearbook* includes organized churches, emerging churches, newly planted churches (not yet having statistics), and other ministries, for a total of 981 active ministries. Of these there are current statistics for 941 ministries. Although this is an excellent percentage, the reader should know that it was necessary for the *Yearbook* manager to telephone nearly two hundred churches that had not returned a completed questionnaire.

For many years Dr. Richard R. De Ridder prepared the historical sketch of the life of the Christian Reformed Church in the previous year, along with obituary information of pastors who died in that year. Last year he was not able to write the historical sketch because of a severe stroke and several surgeries. The Lord has blessed him with a remarkable recovery. This year he was able to prepare both the historical sketch and the obituaries. We are thankful to God that Dr. De Ridder was able to serve again this year.

We pay tribute to Mrs. Charlene Ezinga, the *Yearbook* manager, to Mrs. Pat Vander Bie, and to other office personnel who assisted in gathering information, entering it into the database, copy reading, editing, and attending to the many details involved in publishing such a book.

B. Agenda for Synod and Acts of Synod

The publication of the *Acts of Synod 1991* is the responsibility of the general secretary. However, this would not be accomplished by established deadlines without the invaluable assistance of his secretary, Mrs. Marlene Oosterhouse; Mrs. Jan Walkout, copy editor; and personnel from his office and from CRC Publications. The study-committee reports received for the *Agenda for Synod 1992* were distributed to the churches by November 1, 1991, with the exception of the report of the ad hoc Committee to Gather Grounds for the 1990 Decision to Change Church Order Article 3, which was distributed later in November. That committee is to be commended for working hard to complete its study in so short a time. The Committee to Study Denominational Funding was not scheduled to report until Synod 1993, but because of the urgency of the subject under study, the committee submitted its report for inclusion in the *Agenda for Synod 1992*. We appreciate the cooperation of all the study committees.

Note: Although Synod 1991 named four pastors to serve as the ad hoc Committee to Gather Grounds for the 1990 Decision to Change Church Order Article 3, and one as alternate, Revs. Jacob Eppinga and Edward Tamminga declined to serve. Revs. Clarence Boomsma, Morris Greidanus, and Howard Vanderwell, previously named as alternate, consented to serve. The SIC approved the request that they proceed as a three-member ad hoc committee.

C. Church Order and Rules for Synodical Procedure

Once again an updated *Church Order and Rules for Synodical Procedure 1991* was printed, incorporating the changes adopted by synod. These booklets are updated by the general secretary and reprinted annually, when necessary, and a copy is sent to each church. It was necessary to enter many changes into the 1991 publication. 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 1992 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 now available.

F. *Minister's ecclesiastical credentials*

In keeping with the decision of Synod 1991, minister's ecclesiastical credentials are being prepared with instructions attached on how they are to be transferred.

IX. 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 American and the Christian Reformed Church Synod Trustees.

The production and editing of all official publications authorized by synod and/or the SIC are the responsibility of the general secretary. His office also processes 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 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 and has been active in denominational restructuring. His office also processes the nomination and election of regional board members of the SIC and the boards of Calvin College and Calvin Theological Seminary. The general secretary responds to numerous requests for advice and assistance from our classes, church councils, committees, and many members of our denomination.

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 he 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, including a committee of three to draft a new vision statement for the NAE, which celebrates in 1992 the fiftieth anniversary of its organization. He participates in the United States Church Leaders Conference, in the American Bible Society Advisory Council, and on the executive committee of Christian Leaders for Responsible Television (CLear-TV).

Contacts with national, state, and local government leaders and agencies are maintained by the general secretary as occasions arise and/or time permits. He serves as spokesman for the CRCNA to the media, both to the printed media and television.

During the past year, the general secretary has preached in many of our churches; he has conducted retreats/conferences and, upon invitation, has delivered addresses to congregations and organizations both within and beyond our denomination.

X. 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:

A. 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 per person (from \$250 to \$300) and by \$100 per family (from \$500 to \$600). The copays were changed to 75 percent instead of 80 percent. The overall premium increase for 1992 for the United States was 19 percent; for Canada it was 7 percent.

The Flexible Spending Account program continues to be popular. More than 250 members use this tax-savings plan. This program allows members in the U.S. to use pretax 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.

B. Coordinated Air Transportation Service

The Coordinated Air Transportation Service (CATS) continued to serve the denomination and its related agencies through the operation of its Cessna 421, a pressurized piston-powered twin-engine plane.

During 1991 the service flew 358 hours and carried 760 passengers for a total of 187,220 passenger miles. The service resulted in an estimated savings of \$59,075 for the agencies over commercial air fares and related miscellaneous expenses.

Also during 1991, the air transportation service was used extensively by synod delegates and denominational agency representatives for travel to and from Synod 1991, held at Dordt College, Sioux Center, Iowa.

C. Agenda for Synod 1992—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 financial data for compilation into the *Agenda for Synod 1992—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 for denominational funds under the following headings:

- 1991 balance sheet as prepared by certified public accountants.
- 1991 statement of activity compared to 1991 budget.
- 1992 budget, revised where necessary.
- 1993 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.

D. 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" (*Acts of Synod 1984*, p. 636). Salary ranges within which the agencies will be reporting actual compensation for 1992 are as follows:

1992 Salary Ranges—U.S. and Canada

Salary level	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	54,200	60,200	66,100	72,000	78,000					
11	51,400	57,100	62,700	68,300	74,000					
10	48,800	54,100	59,500	64,900	70,200					
09	46,200	51,300	56,400	61,500	66,600					
08	44,400	49,300	54,200	59,100	64,000					
07	41,000	45,500	50,000	54,500	59,000	51,800	58,200	64,700	71,200	77,600
06	39,300	43,600	47,900	52,200	56,500	48,000	54,000	59,900	65,900	71,900
05	37,600	41,700	45,800	49,900	54,000	45,300	51,000	56,600	62,300	67,900
04	36,000	40,000	43,900	47,900	51,800	38,600	43,400	48,200	53,000	57,800
03	31,700	35,100	38,600	42,100	45,500	37,600	42,300	47,000	51,700	56,400

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 (including housing allowance)
8	1	4th quartile
7	1	4th quartile

XI. 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, financial coordinator, repre-

sent the committee before synod and its advisory committees when matters pertaining to its report are discussed and that Finance Committee members also represent the committee when matters of finance are discussed.

B. That synod approve the SIC interim appointments to various boards and committees (see Section II).

C. That synod take note of the plans for the 1992 Multiethnic Conference and celebrate with the conferees the blessings we experience together as members of the new family of God (see Section IV).

D. That synod take note of the report of the Task Force on Stewardship of Creation (see Section V).

E. That synod note the various steps being taken by the SIC toward fulfillment of its mandate to implement denominational restructuring (see Section VI).

F. That synod consider for ratification the changes in the Church Order adopted by the Synods of 1990 and 1991 (see Section VII).

G. That synod take note of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council (see Section VIII).

H. That synod take note of the publications and services of the SIC and recommend their use by the councils of our denomination (see Section IX).

I. That synod take note of the *Agenda for Synod 1992—Financial and Business Supplement* (see Section X, A).

Synodical Interim Committee

Christian Reformed Church

in North America

Christian Reformed Church Synod

Trustees

Leonard J. Hofman, general secretary

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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 has also administered and managed a relief fund, from which benefits have been paid to former employees or their dependents in cases of special need. The number of individuals served by the relief fund has gradually declined to only one, for whom an annuity was recently purchased to continue these payments. The committee does not anticipate making any further relief payments.

II. Membership

The committee is comprised of five persons, three of whom represent agencies whose employees participate in the plan and two of whom are not representatives of an agency but have special expertise in pension matters. The agency representatives have been selected according to a rotation schedule, as approved by synod. The non-agency representatives have been approved by synod.

On August 31, 1992, the terms of David Vander Ploeg, the Back to God Hour representative, and Gary Raterink, a non-agency representative, will expire. Since the committee is recommending that the committee be dissolved (see Recommendation 2), it is not bringing nominations for filling these expired terms.

III. Administration and investment

Synod 1991 approved the committee's recommendation that the plan be amended to allow participants to individually direct investment of their account balances among a number of investment alternatives. The investment alternatives include a money market fund, a bond fund, a pooled equity fund, and a guaranteed investment contract fund. During the fall of 1991, the plan participants were informed of this change, and the various investment alternatives were presented to them. Prior to the end of 1991, the plan participants individually determined how they wished to have their account balances allocated among the various investment alternatives. The investment alternatives are managed by NBD Bank, N.A., which also serves as custodian of the plan assets. The change to individual-participant investment

was effective January 1, 1992. The plan assets were divided among the four funds as follows: (1) money market fund, 2.5 percent; (2) bond fund, 2.9 percent; (3) pooled equity fund, 7.1 percent; and (4) GIC fund, 87.5 percent.

The committee, through its agents, advises plan participants of their accrued benefits and retirement-payment alternatives.

As permitted by the plan, Calvin College and Seminary elected to withdraw as participating agencies in the plan because they desire to have all their employees other than participants in the Ministers' Pension Plan covered by a single retirement plan to avoid inconsistency. The account balances for the participants who are employees of Calvin College and Calvin Theological Seminary have been transferred out of the Unordained Employees' Pension Fund assets to the TIAA-CREF plan maintained by Calvin.

IV. Audit

Each year the plan is audited by a certified public accounting firm. The audit for the period ending August 31, 1991, was conducted by the certified public accounting firm of Deloitte and 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 the committee administering the Unordained Employees' Pension Fund be dissolved and that the administration of the plan be transferred to the Ministers' Pension Committee and an advisory committee to the Ministers' Pension Committee consisting of appointees from each of the following agencies: CRC Publications, World Missions, Home Missions, Back to God Hour, and CRWRC.

Grounds:

1. The committee believes that, because individual participants of the pension plan are now directly investing their account balances, a substantial portion of the committee's responsibilities has been eliminated.
2. The remaining responsibilities of the committee are very similar to the duties performed by the Ministers' Pension Committee. Efficiency and coordination suggest that these functions be given to the Ministers' Pension Committee.
3. The Ministers' Pension Committee has indicated a willingness to undertake these functions.
4. The creation of an advisory committee to the Ministers' Pension Committee will ensure that the agencies whose employees are participants in the plan will continue to be able to provide input regarding the operation of the plan.

C. That the fiscal year for the plan be changed to end on December 31.

Grounds:

1. This will make financial reporting with respect to the plan consistent with the allocation of earnings and reporting received from NBD Bank, N.A.
 2. This will make the fiscal year of the plan consistent with the proposed fiscal year for the Ministers' Pension plan and the Consolidated Group Insurance Plan.
- D. That the name of the plan be changed to the Christian Reformed Church Employees' Retirement Plan.
- E. That synod approve retirement for unordained employees at age 55.

Unordained Employees' Pension
Fund Committee
Carl Oosterhouse, secretary

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YOUTH-MINISTRIES COMMITTEE

In 1988, in response to two overtures, synod appointed a study committee on youth and young-adult ministry. This committee divided its work on youth and young adults and reported to Synod 1991 only on the youth aspects of its mandate.

I. Introduction

Synod 1991 approved and recommended that (1) a comprehensive strategy for youth ministries in the CRC be developed and (2) that this ministry to youth be based on the nurturing model (*Acts of Synod 1991*, pp. 318-26). Synod developed this vision for the committee:

To serve as a denominational conscience continually emphasizing the paramount importance of ministry among our youth.

(*Acts of Synod 1991*, p. 741)

Synod 1991 appointed eleven voting members to the committee, representing all geographic regions of both Canada and the United States, United Calvinist Youth (UCY), Calvinettes, and Cadets. Serving the committee as advisory members are Dr. Milton R. Doornbos (representative from the Established-Church-Development department of Home Missions) and Mr. Robert Rozema (representative from CRC Publications).

II. The work of the committee

- A. The committee discussed the report of the Committee to Study Youth and Young-Adult Ministry. A review of the synodical mandate indicates that the primary focus of our work includes assisting in implementing approved guidelines, establishing standards for youth pastors, supervising the work of youth ministry in the CRC, promoting service opportunities, studying financial needs, and reporting annually to synod.
- B. To more clearly define the shape of youth ministry in the CRC, committee members accepted assignments to read a variety of texts on youth ministry and report in summary to fellow members, to investigate local youth-ministry models, and to relate any information about youth-related conferences to committee members.
- C. The committee is developing comprehensive strategies for youth ministry that reflect the conceptual framework of the nurture model proposed by synod.
- D. The committee seeks to draw together all the current youth-related organizations into a cohesive and coherent body of ministry to youth. Though each organization may continue to work with youth, the committee will try

to ensure that all youth organizations embody an integral part of the comprehensive youth ministry as described in the nurture model. To this end, the committee will examine the goals and practices of individual youth pastors and of such organizations as YCF, Calvinettes, Cadets, Home Missions, and CRC Publications and will attempt to coordinate them into a joint venture that assures that ministry reaches the youth in a variety of forms.

III. Finances

A budget coordinator, Andrew Buist, has been appointed by the committee; he will be working with Mr. Harry Vander Meer, denominational financial coordinator, to resolve/initiate some budget items related to committee expenses.

IV. Recommendations

A. That synod grant the privilege of the floor to the chair (Rev. Jacob Heerema) and the reporter (Dr. Mary Kooy) when matters pertaining to youth ministry arise.

B. That synod approve the following term expiration dates for the committee members:

<i>August 1992</i>	<i>August 1993</i>	<i>August 1994</i>
Mr. Elmer Yazzie	Dr. Mary Kooy	Rev. Jacob Heerema
Mr. Pete Duyst	Rev. Ronald Noorman	Mr. Joel Zuidema
Mrs. Joanna Meyer	Rev. Raynard Vander Laan	Rev. Nick Negrete
	Mr. Andrew Buist	Mr. Rick Nanninga

C. That synod approve the reappointment for a three-year term of the three members whose terms expire in August 1992.

Ground: The committee met for the first time in November 1991, and it requires the contributions of these members to establish continuity.

Youth-Ministries Committee

Andrew Buist
Milton R. Doornbos
Pete Duyst
Jacob Heerema, chairman
Mary Kooy, secretary
Joanna Meyer
Rick Nanninga
Nick A. Negrete
Ronald J. Noorman
Robert Rozema
Raynard Vander Laan
Elmer Yazzie
Joel Zuidema

DORDT COLLEGE

As I write this report for the 1992 *Agenda*, we have just entered the second semester of the 1991-1992 academic year at Dordt College. We began the year with approximately the same enrollment as last year—1,054 students, and we began the second semester with a higher enrollment than expected—1,038 students. We have much to be thankful for.

Like other institutions of Christian higher education, Dordt faces a number of crucial issues. I will highlight five of them.

First, there is the issue of quality. Recently we conducted a survey in which we asked Christian high school students what they are looking for when they select a college. The overwhelming response: "We are looking for a quality education." That Dordt seeks to provide quality higher education is evident. For example, our social work program was recently certified by the Council on Social Work Education. Subsequently our engineering program was approved by the Board for Engineering and Technology. Also, in November 1992 we were visited by an evaluation team of the North Central Association, and we are being recommended for another ten-year period of accreditation. This does not mean that we have arrived, but it does indicate that we are working to provide our students with academic programs of high quality.

Second, we are concerned about the Scripture and science. Dordt is committed to approaching every subject, every discipline, from a biblical perspective. No aspect of the curriculum is regarded as neutral. Every discipline must be subject to the directives of the Bible. That is why one of Dordt's purpose statements is titled "Scripturally-Oriented Higher Education." But what are the implications of this position for curriculum and for each discipline within the curriculum? This question is of ongoing concern to us. Therefore, we have scheduled a series of Faculty Forums—three this year and three next year—all concerned with the question "What does it mean to carry on our academic work in obedience to Scripture?"

Third, we are confronted with the issue of academic freedom, which continues to be a matter for debate in the academic world. We do not believe in academic freedom if it means license to do, say, and think what we please as individual academicians. We do believe in academic freedom if it is understood that such freedom is to be exercised within limits set by the principles of the Bible and reflected in the purpose statement of the college. For example, in the natural sciences we must be free to examine, research, and evaluate the most recent discoveries; but we may never go contrary to or depart from the teaching of Scripture. We continue to work on a chapter regarding academic freedom to be included in our statement of purpose, "The Educational Task of Dordt College."

Fourth, we want to be aware of the demands for global and cross-cultural education. We and our students live in a world which is shrinking and constantly changing. We believe that our God, through Jesus Christ, has created and reclaimed that world. Our growing program of global/cross-cultural education is meant to help our students deal with and serve in that world. We are promoting this global/cross-cultural perspective in three areas: faculty development, curriculum, and student recruitment. Already there are many evidences of this new emphasis: for example, there are thirty international students on campus; a Dordt professor is part of a group assisting Russian universities in formulating a business curriculum; many of our graduates are working with the English Language Institute in China; contacts have been made with the faculty and student body of Kosim College in Pusan, Korea; and plans are being made for Dordt's choir to tour eastern Europe in 1993.

Finally, there is the issue of finances. There are increasing concerns about the rising costs of Christian education—on all levels—even as there are increasing demands for high quality. Dordt is trying to be sensitive to this situation. While we try to improve the quality of education, which is expensive, we seek to keep tuition comparatively low. And we are able to do that in part, at least, because of support which we receive from the churches. During the past year we received \$584,133 by way of quotas, quota relief, and church offerings. We are grateful for these gifts. At the same time, in meetings with classes and individual churches, we are appealing for increased gift support so that Christian higher education at Dordt College may continue to be available to all who can benefit from such education. And, of course, we are also concerned that Dordt may continue to be worthy of the support of the churches. Therefore, we pray that God will enable us to be faithful to the calling that we have received from him.

Dordt College
John B. Hulst, president

I. Introduction

As the Institute for Christian Studies celebrates its twenty-fifth anniversary as a Christian graduate school in 1992, we are mindful of our dependence on God's grace. That a graduate school which relies primarily on voluntary gifts has survived for twenty-five years is truly amazing. This past year we have witnessed many blessings and wish to report on those as well as on continued challenges.

II. Programs and faculty

ICS continues to offer several programs for Christian scholars at the master's and Ph.D. levels. For students interested in academic careers, ICS offers the Master's in Philosophical Foundations degree and the Ph.D. degree in cooperation with the Free University in Amsterdam.

For students in nonacademic vocations who seek an integral Christian perspective to help them in their disciplines, ICS offers the unique Master's in Worldview Studies.

Dr. Robert Sweetman was inaugurated as ICS's new history of philosophy professor at the annual fall ICS convocation ceremony. On that evening ICS also celebrated the twenty-five years of service of Dr. Hendrik Hart, who started in 1966 as executive director for the parent organization of ICS.

Please remember the following concerns in prayer:

A. ICS is seeking a person to fill the philosophy of education position in order to reactivate ICS's efforts to provide a program of study for Christian school teachers wishing to further their education.

B. In conjunction with its twenty-fifth anniversary, ICS is making a concerted effort to expand its faculty and offerings. Pray for the right people.

We continue to thank God for the diversity and commitment of the students that are sent our way. The number of students has remained about the same as in recent years. In November 1991 eight students graduated from ICS programs.

III. Conferences, etc.

These are some of the events that took place at ICS or with ICS involvement:

A. Four family summer conferences across Canada with a variety of speakers.

B. Christian Arts Festival in November 1991 in Langley, British Columbia.

- C. Christianity and the Classics Conference at ICS in June 1991.
- D. Two-day seminar on the task of New Testament scholarship at the end of the twentieth century, led by N. Thomas Wright, New Testament scholar from Oxford University.
- E. Special course on economics and ethics, taught by Dr. Robert Goudzwaard of the Free University, which was extremely well attended.

IV. Publications

Academic publishing continues as a strategic element of the ICS ministry. Recent publications involving ICS include the proceedings of the Church and Canadian Culture Conference of a couple of years ago and Dr. Hendrik Hart's book, coauthored with renowned philosopher Dr. Kai Nielsen, *Search for Community in a Withering Tradition*.

V. Finances

We are thankful to God that we could end our fiscal year 1990-1991 with a balanced budget.

ICS celebrates twenty-five years of graduate education in 1992. After receiving the results from a recently completed feasibility study, ICS is announcing a twenty-fifth anniversary campaign to raise \$2.5 million toward the expansion of programs at ICS. Pray that this initiative may further God's kingdom.

Institute for Christian Studies
Harry Fernhout, president

REDEEMER COLLEGE

Redeemer College, located in Ancaster, Ontario, began its tenth year of operation in 1991. 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 503 students (471 full-time and 32 part-time) in the 1991-1992 academic year. In our full-time-equivalent calculations this translates into 482 students, a 38 percent increase over last year. We are truly thankful for the young men and women that we serve. Last year 58 students graduated from Redeemer College.

II. Programs and faculty

Redeemer College continues to offer five degree programs (General and Education, Four-Year General, Four-Year Major, Honours, and Combined Honours) and twenty-two majors. One faculty member was added in the business department this year; therefore the number of full-time faculty stands at thirty-four, and the number of part-time faculty is twenty-five.

III. Finances

The failure in May 1991 of a trust fund established to significantly reduce the cost of an education at Redeemer College caused much heartache and turmoil at the college and in its support community. The college maintained tuition at the promised level, but the food and housing costs had to be increased. Even so, a substantial deficit is expected for 1991-1992.

The board and administration of Redeemer College are committed to achieving a balanced budget as quickly as possible. In order to do so, a new cooperative and concerted effort was initiated that involves students, faculty, staff, and administration working together to meet this goal while maintaining the mission of the college. The importance of this effort became more evident as donations and LIFT campaign pledge payments were projected to continue to decline as the result of the ongoing recession. The resulting measures that were planned will affect salaries, a number of poorly subscribed courses, teaching loads, staff number, the number of part-time faculty, and the cost of tuition, housing, and food for students. As a result of these measures and by stepping up efforts in fund-raising and recruitment, the college will be on a much firmer financial footing.

Redeemer College remains grateful to the Christian Reformed constituency for its prayer and financial support. It is our prayer that God will bless

Synod 1992 and that Redeemer College will remain worthy of the continued endorsement of synod and the ongoing support of the denomination.

Redeemer College

Henry R. De Bolster, president

REFORMED BIBLE COLLEGE

Reformed Bible College has enjoyed a year of great blessing on its new campus, seeking to reach the goals expressed in its mission statement, using the gifts of time, personnel, and financial resources God has graciously entrusted to us.

I. Mission statement

The board-approved mission statement of Reformed Bible College succinctly states the purpose of the college:

Reformed Bible College prepares students for effective service in church and mission vocations by providing biblically-based, Christ-centered, ministry-directed, accredited education and training from a Reformed perspective. Reformed Bible College also seeks to provide all students, whatever profession or calling they choose to pursue, with the intellectual and spiritual foundations required for Christian living and service.

II. The faculty

Reformed Bible College, the only Bible college in the country in the Reformed tradition, continues to lead all Bible colleges in the United States and Canada in terms of the academic qualifications of its professors. No Bible college has a higher percentage of its faculty with earned doctorates than RBC. Moreover, the average length of service of RBC's professors is unusually high, reflecting continued commitment to the goals and purposes of the institution and providing exceptional stability for the academic enterprise.

III. Campus facilities

Many visitors have commented appreciatively on RBC's beautiful campus. During the past year their appreciation has been echoed by professionals in the building industry as the contractors who built RBC received both local and national recognition for the design and construction of RBC's campus.

IV. Enrollment

The number of students at RBC during this past year remained approximately the same as it was during the preceding year. With the decline in enrollment in many other Christian colleges—both Bible colleges and liberal arts institutions—RBC is grateful to maintain the level of enrollment that it has. At the same time, vigorous efforts are being made to increase enrollment in the future. Concerted efforts are also being made to increase scholarship assistance for committed and qualified students so that no one sincerely interested in an RBC education will be prevented from coming to

RBC solely because of financial problems. Good progress in this regard has been made, but much remains to be done.

V. Conferences on campus

Since completing its new facilities, RBC is able to serve as host to a number of conferences, retreats, and other meetings on campus. Among the varied conferences scheduled for 1992 are the Reformed Missions Consultation in October and a regional meeting of Evangelism Explosion trainers in May.

VI. New Fitness Center

By the time school starts in September 1992, RBC hopes to complete its first physical-education facility in its fifty-two year history. The Fitness Center, as it will be called, is being made possible through the generous gift of a single west Michigan donor. In addition to serving the physical-education and recreational needs of students, the center will provide excellent facilities for conferences, banquets, and other large gatherings.

VII. RBC graduates

During just the past couple of years, RBC graduates have gone out to serve the Lord in such varied places as India, Pakistan, Mali, Kenya, Nigeria, Peru, Papua New Guinea, Zambia, Togo, Cameroon, Mexico, and throughout the United States and Canada. Graduates of earlier years are serving Christ in nearly forty additional countries.

VIII. Finances

Christian Reformed churches and individuals continue as in years past to constitute the financial mainstay of the college. Though both students and funds come to the college from a variety of ecclesiastical communities, it is the Christian Reformed Church that provides the majority of our financial support as well as approximately two-thirds of our students. We are most grateful for the interest, encouragement, and financial support which the CRC provides.

We therefore respectfully request synod to again recommend Reformed Bible College as an institution worthy of the support of the churches of the denomination.

Reformed Bible College
Edwin D. Roels, president

THE KING'S COLLEGE

The year 1991 marked another year of growth for The King's College in Edmonton, Alberta. Enrollment grew to 416 students in the fall of 1991, corresponding to a full-time-equivalent total of 393. The college has more than doubled in size in the last four years, and we are thankful for this continued growth. In May 1991, 46 students graduated with a B.A. or B.Sc., a significant increase over last year. With our enrollment growth, we have been able to expand course offerings and hire additional faculty; currently the college employs twenty-five full-time faculty and offers in excess of 250 courses in nineteen disciplines.

Considerable progress was made in the past year toward providing King's with a more permanent campus. In early spring a Master Development Plan was presented to the Board of Governors which outlined detailed facility requirements and cost analysis for a campus on the property purchased in 1989. The functional plan was adopted by the board, and a design phase was approved, but in view of the high project cost, it was felt that perhaps alternatives for satisfying the college's campus needs should be explored.

In April 1991, the college became aware of such an alternative and pursued it. The Capilano Inn, a 150-room hotel with considerable banquet and meeting facilities, was offered for sale at an attractive price. After a detailed feasibility study, the Board of Governors decided on June 15 to purchase the hotel and authorized work to begin on renovation and new additional construction to convert this hotel property (including twenty acres of land) into an attractive campus. Total project cost was limited to \$12 million, with an additional \$1 million to be expended later for possible upgrading. This cost is significantly lower than that projected for equivalent newly constructed facilities.

The college hopes to move into this facility by September 1993. Significant efforts at fund-raising are underway, and thus far about \$3.5 million in gifts and pledges has been raised. The college also has a Registered Retirement Savings Plan available for investments in the campus. It is our hope that this plan will eventually provide the long-term borrowings required to finance the project.

Rapid growth and the need to provide the college with a new facility present great challenges to the college's faculty, staff, and governing bodies. The college is grateful to its supporting community, which includes many members of the Christian Reformed Church, for the strong support it receives. Regional-college quota support received from many churches in western Canada and church support from a number of congregations outside our immediate area have contributed to the college's financial stability for its day-to-day operations. The college appreciates this support very much

and hopes to be able to continue to serve hundreds of Christian Reformed students with quality Christian higher education.

The King's College
Henk Van Andel, president

TRINITY CHRISTIAN COLLEGE

This year Trinity completed thirty-three years as an undergraduate Christian liberal arts college, striving by the grace of God to build his kingdom in the lives of the young men and women it is privileged to serve. In the fall of 1991 a total of 565 students were enrolled, the highest number in the history of the college. Nearly 70 percent were 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. Twenty academic majors are offered, including a broad range of arts and sciences, professional, and preprofessional programs. Degrees awarded are bachelor of arts, bachelor of science, and bachelor of science in nursing. Business administration, nursing, and elementary and secondary education continue to have particularly strong attractions for college-age young people today. In 1991 a program was added in communication arts, with the cooperative assistance of the Back to God Hour staff at their facility adjacent to the Trinity campus.

A significant highlight of 1991 was the ten-year reaccreditation visit conducted in March by the North Central Association of Colleges and Schools. The result was a very positive report and unconditional reaccreditation for the maximum ten-year period, with the next visit scheduled for 2001. It was most gratifying to read the many positive comments of the reviewing-team members. What follows is just a sample:

There is commitment and dedication on the part of the board of trustees, administrators, faculty, staff, and students to the mission of the college.

The optimism expressed throughout the Trinity community is a positive ingredient in forging the college's future.

Faculty are dedicated, dynamic, and innovative in their approaches to students and the curriculum. . . . [They] serve as effective teachers and contribute to the scholarship of their disciplines.

God has blessed Trinity with continuing growth in physical resources. Two new buildings were constructed in 1991. In the early spring, students took occupancy of West Hall, a very comfortable residence for 128 people which also includes a large meeting room to accommodate conferences of up to 200 participants. But an even more significant event was the completion in December of the Huizenga Memorial Library, a long-awaited and much-needed addition to academic facilities. It provides both the stack area for books and study spaces needed to serve a population of students double the current size and permits expansion of the book collection, which was previously prohibited by space constraints. This magnificent structure will be a landmark and central architectural focus of the campus for generations of students to come.

With the addition of the library, other areas became available for renovation, providing new space for the nursing program and computer science laboratory. These moves in turn opened up some space for classrooms, a new art gallery, and a writing and academic-skills lab. Thanks to a matching gift from the IBM Corporation, the new library includes a fully computerized classroom for teaching courses from various disciplines that make use of this mushrooming technology in higher education.

Efforts continue toward completion of a master campus 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 the resources to balance the budget and retire debt on schedule for the past eight years. The need for fiscal responsibility will continue to be a challenge in the future.

Nearly two-thirds of Trinity students live on campus, and our goal is to provide a campus environment of Christian integrity and love that enhances and supports the entire college 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 one another and in communion with God. Student-development staff members work diligently to provide opportunities for growth in all facets of the lives of young people, and we continue to see substantial student interest in 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 possess 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. The present faculty consists of forty full-time and approximately twenty part-time people, with an average tenure at the college of eight years. Faculty members continue to take advantage of the many educational opportunities provided by the Chicago area, such as field trips, visiting lecturers, teacher-education placements, internships, hospital clinical sites, Argonne National Laboratories, and similar 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 in the Midwest to Chicago for internships and seminars in urban-related subjects. The Semester in Spain program enrolls eighty to one hundred students from colleges throughout the U.S.A. each semester for intensive language, literature, and cultural studies in Seville.

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 of the past year. 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. The challenge of providing such leadership for our churches, schools, and communities has never been more urgent.

Trinity Christian College
Kenneth Bootsma, president

UNITED CALVINIST YOUTH

I. Young Calvinist Federation

The Young Calvinist Federation took a step in faith this year to strengthen its ties with church leaders. Prior to 1991, "members" of YCF were youth groups of the various churches. Now, church councils make annual application for membership. This approach affirms the church as the primary body charged with the spiritual development of the youth. Under this plan, YCF and church leaders covenant to mutually support both the youth and their group leaders. During fiscal year 1992-1993, however, YCF has had to educate church councils through reminder letters on the new procedures. We trust that once the councils have worked through the process, the membership pledge forms for next year will come in on time.

Meeting in January 1992, YCF board members endorsed two Multiethnic and Urban Ministries Committee proposals. The first permits the Multiethnic Committee to develop recommendations regarding ethnic-minority leadership, publications, and student recruitment for YCF's volunteer programs. The second states that YCF will organize a pilot Project Bridge program, which, like SWIM (Summer Workshop in Ministries), will place teens in ministry situations during the summer. The volunteering youth will be put on multiethnic teams. Members of a team will, eat, play, worship, work, and be housed together and will thereby build friendships and learn what it means to live and minister cross-culturally as Jesus' servants. We see this project as a positive witness to the participating communities as well as a lesson in multicultural relationships for the youth volunteers.

Rev. Jacob Herrema, chairman of the newly formed Synodical Committee on Youth Ministry, addressed our board in January on how he sees the relationship between the committee and the UCY divisions (YCF, Cadets, and Calvinettes). The YCF board believes this relationship to be genuine and full of promise. We stand ready to assist the Youth-Ministry Committee in any way possible.

YCF continues to provide conventions, rallies, volunteer service opportunities, print and video resources for youth, and training and other events and resources for leaders. A record number of teens and adults have participated in our events this past year. Discipleship resources are among YCF's 1992 priorities.

YCF maintains a working relationship with several CRC agencies, including Home Missions (SWIM), and SCORR (multiethnic and urban ministries development), to offer effective services that are changing lives both young and adult.

This fiscal year, YCF will produce a book in its Good Things for Youth Leaders series which will help leaders discover ways to include youth with disabilities into the group and ways whereby the group can minister to those

with disabilities. YCF is coproducing this project with the CRC's Committee on Disability Concerns and with promotional assistance from CRC Publications.

With the 1991 synodical decisions regarding UCY and the CRC behind us, we are looking forward to years of meaningful youth ministry with our denomination's churches.

Young Calvinist Federation
Brian Bosscher, executive director

II. Calvinist Cadet Corps

The Calvinist Cadet Corps celebrates forty years of ministry this year, and we praise God for the privilege he has given us in working with his boys.

Cadets range in age from 7 years to 16. While the Cadet Corps—like most other ministries—experiences some loss of members at the higher age levels, the ministry to younger ages continues to grow significantly. The Junior Cadet program, for 7- and 8-year-olds, was begun only ten years ago but is now found in nearly 40 percent of the churches that have a Cadet program. Last year's production of a new *Junior Cadet Guidebook* has made the program even more popular.

Our numbers overall keep growing. We have the highest number of clubs we've ever had in North America (over 650), and our partners in Australia and New Zealand are going strong as well. Circulation of *Crusader* magazine, for Cadets 9 through 14, is at 14,000 and climbing. In all, we thank God for numerical and spiritual growth within the Corps.

One of the facets of cadeting that has really grown in 1991 is leadership training. Our DCE (developer of counselor education) course attracted forty men from all over North America into its three-year program, which teaches them to train counselors in their respective areas. Besides the actual training provided, these men now can receive newsletters, packaged workshops, free consultation, and advanced training at the annual counselors' conventions. The result is that thousands of counselors are becoming better equipped to reach boys for Christ.

The 1991 Counselors' Convention, hosted by our Iroquois Council, was held in Guelph, Ontario. Over three hundred counselors, wives, and children gathered for four days of inspiration, education, and fellowship. Since all our conventions are planned to involve the whole family, the theme "Side by Side" was especially appropriate. That theme, based on II Timothy 4:17, reminded us that God is constantly at our side. We also remember that counselors are side by side with their spouses, with their Cadets, and with their fellow counselors in the ministry. It's God's ministry, and we are grateful to be a part of it.

Calvinist Cadet Corps
G. Richard Broene, executive director

III. Calvinettes

For thirty-four years Calvinettes has served the Christian Reformed churches through its ministry to girls ages 7 through 14. Our ministry reaches twenty thousand girls in 776 churches throughout North America.

Each year we sponsor a convention for Calvinette counselors. In 1991 it was held at Hope College, in Holland, Michigan. More than eight hundred women attended the three-day event, learning new ways to reach girls with the love of Jesus Christ.

The theme for this year has been "Walking in the Sonlight," based on John 8:12. Many girls and leaders have indicated that it has been a blessing to them.

Touch, the Calvinette magazine, is read in more than fifteen thousand homes, an exciting opportunity for us to reach homes of girls who have no other connection with a church. Each year one issue of *Touch* is written by the girls themselves on the year's theme. This is a way for girls to express and internalize what they have learned. In 1991 more than five hundred girls sent in material to be considered for that issue.

Much of the activity at the Service Center this year has centered upon revision of the materials for the middle group of girls—those 9 through 12. We have revised all the badges and have added many new ones to the program. The updated materials will be introduced at our convention, which this year will be held in Vancouver, British Columbia.

We continue to experience steady numerical growth and generous support of member churches. We thank God for the blessings he has given and for the encouragement of his people.

Calvinettes

Joanne Ilbrink, executive director

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COMMITTEE TO STUDY THE PROBLEM OF GAMBLING

I. Introduction

To the historic cliché about the inevitability of death and taxes, North American society in recent decades has added lotteries. Never has the love of money been greater and more pervasive than it is in our day, and never have more people so actively and so single-mindedly been engaged in its pursuit. The pervasiveness of lotteries and of gambling generally reflects the tenor of our time and is an indication of the range and depth of what the apostle Paul calls "the powers of this present evil age."

A. Mandate

Synod 1990 instructed the Committee to Study the Problem of Gambling

to investigate the problem of gambling in our culture, to raise the ethical issues involved (both personal and social) and to offer to the churches moral and pastoral guidelines for dealing with this pervasive evil.

(Acts of Synod 1990, p. 653)

To carry out this mandate, it was necessary for the committee to clarify the possible meanings of the term *gambling* and to decide which meanings of the term would be significant for our study.

B. Definition

We often use the word *gambling* rather loosely, as a generic term referring to activities involving risk. For instance, heading out for work into rush-hour traffic is, in most cities, considered a gamble. Playing golf during a thunderstorm is considered gambling with your life, as are mountain climbing, swimming right after a meal, irregular exercise, and too much exposure to the sun. In fact, there are so many perils in everyday life, so many ways in which we may get hurt, that the very act of getting up in the morning is a bit of a gamble.

Life in the good creation as we know it is often tenuous and fraught with great danger. Storms, floods, avalanches, and earthquakes are just a few of the natural hazards that surround us, not to mention the many threats to human and other life forms that are the consequence of our own folly. To be alive is to be in danger or, if you will, to be at risk. In this sense it may be appropriate—if a little hyperbolic and fatalistic—to speak of life as a gamble.

For the purpose of this discussion, however, normal risks that form part of our ordinary life patterns are *not* considered gambles. Foolish behavior that clearly endangers human or animal life or that threatens the well-being of any other created thing is simply that: foolish behavior. That sort of unnecessary risk taking is not under discussion here.

Our committee understands synod to be concerned about *that kind of activity in which money or things of monetary value are distributed through artificially created chance*. Playing a game of chance simply and only for amusement is

not gambling. Receiving money as a gift or for having done something clever, astute, or onerous is not gambling either. But obtaining or losing money or something else of monetary value through a deliberately selected and artificially created means of chance constitutes gambling.

II. Gambling and spiritual-moral life

A. *The essence of the evil in gambling: two views*

Gambling may be seen as morally reprehensible, as an evil, in two distinctly different ways. The first and probably the most common way today is to associate the evil in gambling with some form of excess and abuse. In this view gambling is not evil in itself but becomes evil through wrong motivation or addictive involvement. If engaged in as a mere passing amusement or motivated by a generous desire to help a good cause with no detrimental consequences to anyone, then gambling, according to this view, carries no moral censure. This position does not necessarily condone the gambling practices of our present-day society; nevertheless, it would claim that there may be circumstances in which an act of gambling need not be considered immoral.

A second position interprets the act of gambling as an evil in itself. Under no circumstances, according to this view, may gambling be considered moral, because it is inherently an evil act. It is evil because, as chance taking, it denies faith in the providence of God or it causes one person to receive unearned money at the expense of another, who loses money. Regardless of how the evil is defined, gambling is in this view considered to be evil in itself.

These two distinctly different moral interpretations of gambling cannot be theoretically reconciled with each other. They are different ethical approaches: the first sees moral evil in gambling as something brought about not by the act itself, but by its abuse; the second sees moral evil in gambling as something intrinsic to the act itself; the very nature of gambling is considered evil.

B. *Gambling as a contemporary problem*

Christians can be found who hold to either of these two views. Between these two views there is a theoretical difference, and, under such circumstances, further debate and discussion will probably not change minds on either side. But such theoretical differences should not blind us to the obvious spiritual-moral crisis gambling creates in North American society today.

To characterize gambling as a spiritual-moral crisis in our society means that it is no longer limited to a simple act or deed done by certain persons. It has taken on great social force and momentum. Various social spheres are now shaped and influenced by it. Civil governments have become increasingly dependent upon the profits of gambling because they are using lotteries to raise revenue to supplement taxes. As a form of excitement and amusement gambling casinos are now big business in many places. The media, that sphere which affects everyone, now peddles lottery games with a religious fervor, offering hopes and dreams that this world can never fill.

C. *Gambling and the New Testament powers*

Because gambling has become a powerful social force, it cannot be adequately interpreted by moral categories alone. It has taken on the charac-

teristics and functions of what the New Testament identifies as "powers" (Eph. 6:12; Rom. 8:38; Col. 1:16). These realities are deeply involved in the spiritual struggle in the Christian life. How Scripture interprets these realities of power in history and culture may well help us to understand better the increasing power of gambling in our world and to respond to it more effectively.

"Powers" are interpreted as residing within a large spiritual framework. To engage them is not just a matter of moral and social policies but an encounter that includes spiritual dynamics that reach into the heavenly realms. Ephesians 6:12 well summarizes the intensity, extent, and depth of the conflict with the powers:

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

These powers are to be understood within the context of the Christian's spiritual struggle. We begin to know them by being affected by them. If there is no sense of struggling with elusive, deceptive, and ambiguous spiritual-moral forces as realities that are more than "flesh and blood," then an understanding of the powers cannot even get under way. Apart from an awareness of struggle, one can no more understand the powers than a color-blind person can understand colors. Powers, as realities to be confronted, presuppose that one has had experience of being within their field of operation.

A Christian's awareness of that field of operation leads to the discernment that the powers stir up life at its deepest levels, the levels where spiritual-moral foundations function. On these levels are to be found those basic realities that Paul refers to as the "armor of God" (Eph. 6). These realities determine the spiritual quality of life, what we sometimes today refer to as "spirituality." They include "truth," "righteousness," "gospel," "faith," and "Word of God."

These basic realities express the presence and activity of God in special ways. "Truth" reveals God among us in the form of practical and trustworthy knowledge. "Righteousness" is the active will of God manifest through the whole range of moral perfections that God pours out on his people. "Gospel" is simply the good news of God to a fallen world. "Faith" is that work of God in the believer that establishes an unbreakable unity with God. "Word of God" is God himself throwing light upon our pathway that leads to full and complete salvation. These basic spiritual realities that Paul has singled out for special emphasis (Eph. 6) are not mere teachings or doctrines, but they are the power of the Spirit, which penetrates into the depths of life. This power of the Spirit releases us from the bondage of the fallen powers in this world.

It is not necessary to interpret all the separate parts of the "armor of God" to understand Paul's main thrust about the powers. His point is that the powers in this fallen world can become counterforces to true spirituality. They can masquerade as gods and subvert the basic spiritual-moral foundations of life and society.

The subversion of the spiritual-moral foundations of life is usually a process, and it may at times be very difficult to determine exactly where this process begins. It may begin very slowly and deceptively as it filters its way down into the foundations of life and practice. Part of the reason for the

slowness and deceptiveness of this process is that a power is not necessarily evil in itself. It becomes evil through a self-magnification that leads it into all sorts of idolatrous functions and practices.

In the New Testament Paul gives the name "principles" (Col. 2:8; NIV) to some of the powers that he singles out as being potentially and actually idolatrous in that ancient culture. The "principles" were social-moral values claiming inordinate authority (Gal. 4:1-20), political structures functioning in defiance of God (I Cor. 2:8; Col. 2:15), and aspects of creation that can tempt one to be separated from the love of God (Rom. 8:38-39). All these powers attempt to magnify themselves through increased domination that seeks to penetrate to and supplant the true spiritual-moral foundations of life.

It is the tendency toward domination that most immediately identifies gambling as a power in our North American society. Gambling no longer functions as a momentary amusement. Life both socially and individually has become increasingly dependent on the power of gambling. Its power now reaches even into the functions of government. Governments not only sponsor lotteries as a source of public revenue but also have turned gambling into a ritual that builds up idolatrous hopes and expectations. Governmental officials, like priests, bestow upon only a few people the great gifts everyone longs and thirsts for and then exhort those who did not receive anything to remain faithful and play some more. All this is given good media coverage so that the "goodness" of gambling is well disseminated.

The public imagination is increasingly being seduced with images that distort the understanding of the spiritual-moral foundations of life. The foundations of life as "truth," "righteousness," and "Word of God" (Eph. 6) are increasingly being falsified through the power of illusion in gambling. The illusory dollar god with its garish promises of buck-based happiness seems omnipotent today and clearly omnipresent.

Many people, even in the church, think that while Scripture may claim God's truth to be liberating, it will not do much for the mortgage, for the cost of junior's braces, for payments on the new Olds. Lotto, on the other hand, sometimes actually keeps its promises and pays up. The lottery sometimes makes our burden light. Many also think that while it is nice to be righteous and morally upstanding, it is really filthy lucre that gets bread on the table and beer in the refrigerator. All you really need is one win, just one, and your troubles are over. Of course, many still agree that God's Word lights the way to eternity, but who wants salvation in the sweet by and by when now, right now, hard cash is urgently needed?

And so the twin powers of money and gambling have lent substance to the cruel and increasingly prevalent illusion that God is irrelevant to everyday life. God has been reduced to the status of a fashion item, a take-it-or-leave-it accessory to middle-class ethics and morality. The images of big money, instant success, and lasting security through wealth are constantly trying to deceive us into believing in these things as basic to the good life. They fuse into a spirituality that is the very antithesis of life through the spirit of Christ.

III. Gambling and the fallen self

While the powers reside and act within a large spiritual framework that reaches even into the heavenly realms, they act in particular upon the proud and rebellious human heart. In the final analysis, every form of disobedience issues from the heart. It is the heart of every person that has the inevitable tendency and inexorable desire to exalt itself against God, to usurp God's role, and to make God fit the image most congenial to our mundane purposes. The fallen self excels in creating convenient and supine gods after its own image.

Gambling facilitates that. Gambling is a peculiar temptation that appears to hook persons in the very depths of their sin-inclined hearts. It does so in two ways. It hooks into our love of money and into our propensity to play god.

The love of money, as we know, is a root of all kinds of evil (I Tim. 6:10). Money grants power, a measure of control, a way to bring about self-aggrandizement, the delusion of salvation. In consequence, we base the worth of self and of others on the quantity and quality of a person's possessions. The fallen self likes to think that money enables us to satisfy the lusts of the eyes, of the flesh, of the pride of life. However, since lust, being an expression of selfishness, is insatiable, our craving for money leaves us in a perpetual state of hunger, a hunger that grows, paradoxically, only as it feeds on gambling's empty calories: promises of the big win.

Incurably prone to construct its own kingdom and to establish its own rule no matter what the cost—especially the cost to others—the fallen self blithely assumes the elevated position of lord over all it can amass to itself. Not prepared to be mere stewards and not normally satisfied with the earnings gained through daily labor, we self-styled kings decide and dispose like petty tyrants, seeking always to enhance our position, our influence, our god-like independence and power. And so we fall for gambling's promise of the big win, knowing full well that such wins are possible only when others, many others, lose.

Thus we find ourselves in a two-way bind: not only are our hearts the wellsprings of evil desires; they also seek solace in a broken-world system of economics. Pressured from within and without to live only for our own glory, we devastate relationships and wreak havoc with the good creation.

IV. Good news for gamblers

How, then, can we solve this problem? II Corinthians 10 says that "though we walk in the flesh we do not war according to the flesh." Scripture also tells us that the weapons of our warfare are sufficient to "bring every thought into captivity to the obedience of Christ." Those are the weapons secured for us by Jesus of Nazareth, son of the living God, at the cross of Calvary. It was at the cross that the power of the law and of the principalities and powers of this world were broken and defeated. "Having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross" (Col. 2:15), so that "now, *through the church*, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ Jesus our Lord" (Eph. 3:10-11).

Clearly, the questionable wisdom of the world is of no help to gamblers, nor to any other mortal. Only the "foolishness" of the gospel can solve the basic problem of our lives. Only in the power of the risen Christ can we again find rest and comfort and ultimate security. That, truly, is the big win: salvation in Christ. And for that huge win we do not have to risk anything nor pay so much as a penny. Christ did it all for us; he paid the heavy price. Yet while unfathomable grace makes that salvation accessible to us all, there is a catch: Christ wants our hearts. Like him, we can win only through losing, losing ourselves in him (Phil. 2). But, miracle of miracles, we are empowered to do just that through the Spirit of the living God. It is the reality, the vibrancy of that Spirit, even today, that makes all the difference.

Through that real and available Spirit, the power of gambling, with its idolatrous attractions, can now be unmasked as a false spirituality, one that followers of the Master must encounter with Christian resources that operate at the deepest levels of life. Morally, these resources are not just a matter of visible deeds occurring in time and space. These are the invisible resources that are found at the level of foundational allegiances and fundamental motivations. They are reached, shaped, and nurtured through a spirituality sustained with integrity through true worship of God in Christ.

In such worship, whether individual or corporate, there must be a confrontation with the basic spiritual dynamics in life. Negatively, this means constant repentance from the endless subtleties of evil hidden below the surfaces of culture, of gambling in particular. Positively, this means worship that leads to obedient living, that meditates on such basics as "truth," "righteousness," and "Word of God" not as mere teachings but as realities that penetrate into the depths of life and release us from the bondage of the cultural powers around us.

It is true, of course, that the deepest level of spirituality lies beyond our human scope. If the Spirit of God does not work regeneration, nothing we do will have final validity. But this does not mean human passivity. It means action in the form of confession, the confession that true spirituality and power rest on the gift of the Spirit.

V. The role of the church

Pastorally, this calls for clearly preaching and teaching the gospel of Jesus Christ and making plain the many ways this good news challenges and changes our lives. We need to understand the obvious ways as well as the myriad subtleties of self-deception and pride. This preaching must do more than just condemn gambling; it must help the church understand the root causes of the problem. It is relatively easy to condemn lotteries. It is far more difficult to see in one's own heart the evil desires that give rise to gambling.

There is a need to practice the life of Christ. Only by continuing to believe, continuing to look to Christ alone, can we have the victory that overcomes the world. Our culture provides tremendous pressure to live for self, to be one's own god. We need to hear again and again the truth of Scripture about living daily for Christ, for this encourages renewed commitment and zeal.

We also need to understand and participate in the fellowship of believers. The individual believer is set into a fellowship of forgiveness and renewal. As members of Christ we are also members of each other. That fellowship of reconciliation and mutual support can help us resist the temptations of the

flesh and the world around us. Seeking to serve others can then begin to replace the desire to serve self. This fellowship is the context in which the necessary pastoral and counseling services may be provided to assist individual believers struggling with the temptation of or the addiction to gambling.

The real need of our society is not, in the first instance, new legislation against gambling. Rather, it is hearts and lives changed by the power and grace of the once crucified, now risen and living Lord. For this reason the church must remain a faithful witness to that Lord. After all, Christ's victory comes not through the wisdom of this age, nor through fallen principalities and evil powers, but through the restoring power of his grace and Spirit exhibited in the life of the church.

Does this mean that the church may not or should not participate in political efforts to control the evils of this age? Not at all. We are still in this world and cannot live without participating in its sin-cursed aspects, of which government is one. Called to be a healing presence, the church may urge the state to do justice, show mercy, and humbly seek to legislate in a manner consistent with the will of God. Since it has pleased God to place us within the historically developed context of North American democracies, we enjoy the freedom to exercise our obligation to witness—even to governments. While it is indeed through the power of Christ that the bondage of sin will be broken, it is through that same liberating power that the church may encourage government to carry out its tasks in obedience to God.

VI. What Christians can do politically

Obedience to the governing authorities is integral to the much broader obligation to be obedient to God. In a democratic society, that includes a willingness to assume responsibility not just for electing governments but also for shaping and upholding them. While fully cognizant of the historic developments that have led to the separation of church and state, we must be careful not to assume that the two spheres are no longer related, that the separation has in fact ended in divorce. Christians individually and corporately must bear unceasing witness to God's love and must call for justice.

It is the extraordinary privilege of North American Christians to be placed in a context that allows for active participation in the political processes that undergird the rule of law and that uphold those who rule under the law. Our legislative, judicial, and executive powers are subject to and shaped by the public will. Christians can contribute to the forming of that will. They can do so corporately when the church speaks prophetically to the issues of the day, as the Council of CRCs in Canada did when it published a series of brochures on such pressing matters as abortion, Sunday shopping, pornography, child care, lotteries, criminal justice, and so on. And Christians can take individual action when, as citizens, they leaven the political arena through their involvement in a wide range of activities.

VII. What Christians can do personally

Gambling is rooted in the soil of materialism, where it is nurtured by human greed. Yet nowhere in the Bible are we told that "more" is necessarily also "better." Quite the contrary is true. Enabled by the gift and power of the Spirit, Christians are in a position to counteract the pervasive influence of

the materialistic life-style. One way in which they can do so is by adopting what Richard Foster has called a "discipline of simplicity." It revolves around ten practical responses that reflect a biblically informed mode of conduct. Christians should

- A. Buy things for their usefulness rather than for status. We easily buy things in order to impress others.
- B. Reject anything that is producing an addiction in us. Refuse to be enslaved to anything but God.
- C. Develop a habit of giving things away. There are times we can fill the needs of others through the giving of our own possessions.
- D. Refuse to be propagandized by the custodians of modern gadgetry. Many gadgets are a waste of the world's resources.
- E. Learn to enjoy things without owning them. There is truth in the song "The Best Things in Life Are Free."
- F. Develop a deeper appreciation for the creation. Continue discovering the beauty of God's creation.
- G. Develop a healthy skepticism of all "buy now, pay later" schemes. Many of them can ensnare us.
- H. Obey Jesus' instruction about plain, honest speech. Integrity and character are important dimensions of our relationship to God and to people.
- I. Reject anything that will breed oppression of others.
- J. Shun whatever would distract you from your main goal. Jesus said, "Seek first my kingdom, and my righteousness."

This is not to suggest that evil is a cut and dried, open and shut matter, easily identified and combated. Moralistic dos and don'ts tend to leave out the Christian's struggle in discerning and resisting the spirits of the age. Yet Foster's steps may be one way of bringing our lives increasingly under the dominance of Christ.

Finally, all of us should deal compassionately with those who have come to view gambling generally, but lotteries in particular, as a harmless way of spending money, as a pleasant game, an innocent diversion. Without becoming judgmental, we should counsel them to recognize that our monies are not ours to spend and play with as our fancy strikes us but that all our possessions are a complex trust to be used with care and with an eye to service of both God and neighbor.

VIII. The role of government

In a pamphlet titled *Canadian Lotteries: A Bad Bet*, the Council of Christian Reformed Churches in Canada, through its Committee for Contact with the Government (CCG), directed to its member churches and to Canadian legislators some thoughts that pertain to this study. Here, in essence, is what the CCG said.

Contrary to notions current in North American society, the maximizing of national wealth and the raising of our living standards is not the principal responsibility of government; neither is the costly pursuit of national security. While these may be considerations of some legitimacy in certain circumstances, the Bible clearly teaches that justice is the proper concern of government.

It is the undeniable and irrevocable obligation of governments to rule with justice for all and with charity toward the weak and powerless. The role of government is essentially a protective one, a caring and helping one. Governments ought therefore never to encourage or participate in activities that lead to addictive and injurious life-styles. Instead, governments should promote societal structures and patterns that recognize the worth of the family and that enhance community. Since gambling undermines both, it is unconscionable for governments to condone or be involved in the business of lotteries, reprehensible for governments to participate in promoting them.

Lotteries are unjust. The proportionate amount of earnings that low-income people are seduced into spending on lotteries is far greater than that of people who can afford contributing to a voluntary tax.

Lotteries are uncharitable. The chance of winning is less than the chance of being struck by lightning, yet the lottery dream weavers never mention the real odds in their fraudulent advertising material. They cruelly assume the public to be ignorant and stupid and seek to capitalize on the promise of salvation through economic power.

Lotteries help no one. Quite the contrary is true: lotteries deceive. They hold before an unwitting public a lie, a false and misleading expectation based solely on the efficacy of possessions, of riches, of money. They enhance the illusion of the quick fix, the easy way out of our human dilemmas, the plausibility of soft and painless solutions to profoundly complex problems.

The claim that lottery proceeds are used to support worthy causes is unacceptable; the end does not justify the means. Nor is catering to the popular will an acceptable explanation; most Americans and Canadians want lower taxes, yet our governments usually feel free to ignore that reasonable wish.

Governments should restrain evil, not encourage it. They should restrict gambling, not participate in it. Governments should have the courage to be leaders for the people's good, not lead them astray. They should be honest in dealing with people, not deceptive. Finally, our governments should themselves practice good and responsible stewardship, thus setting an example citizens would want to emulate.

This synodical committee appreciates the initiative undertaken by our Canadian churches in this matter. Particularly in view of the proliferation of casinos and race tracks and of the continued widespread practice of betting on the outcome of sporting events, it is incumbent upon the church of Christ to preach clearly a different gospel, to speak out unequivocally and publicly against the ethical cancer and moral outrage that gambling, officially sanctioned gambling in particular, has come to represent.

IX. Recommendations

- A. That synod grant the privilege of the floor to the committee chairman, William Dieleman; its secretary, Mr. Reinder Klein; and any other committee members present when this report is discussed.
- B. That synod urge pastors and church councils to
1. Expose, on the basis of Scripture, the destructive influences on our lives of especially those powers that seek to trivialize or otherwise render irrelevant the existence of the triune God.
 2. Tirelessly expose and caution against the paralyzing impact of that most sinister of powers: materialism.
 3. Use this report as a springboard for taking decisive local action to combat the prevalent evil of gambling, while also ministering compassionately to those addicted to or otherwise damaged by the blight of lotteries.
- C. That synod commission CRC Publications to develop curricular material dealing with the whole area of "powers" in general, including the issue of gambling in particular, for use in church schools and other institutions of Christian learning.
- D. That synod instruct CRC Publications to design a brochure dealing with this issue in brief overview for distribution to the churches and to elected political leaders.
- E. That synod accept this report and dismiss the committee.

Committee to Study the Problem of Gambling

William W. Dieleman, chairman
Sidney Draayer
Henry G. Entingh
Reinder J. Klein, secretary
Theodore Minnema

Advice from Iowa State Senator William Dieleman

Part of what we need to do as we seek to educate our churches and families on this issue of gambling is to call attention to the role played by our governmental policy makers. It is they who initiated the various forms of gambling that we believe should be curtailed. We need to look at tips for effective lobbying of our elected officials if we hope to effect policy change. Christians in our churches can be effective by letter, by telephone, or even by personal visits to their elected officials. The purpose is to make friends and not create enemies. Accept legislators as decision makers and don't judge them. Try to understand the legislation not only from your point of view but also from the opposing side's point of view. Honesty, candor, and integrity are essential. Remember that the legislative process is ongoing, so don't "burn bridges" even if your legislator does not give you an immediate answer.

Legislators are usually approachable, but they are very busy and have many bills, numbers, sponsors, and lobbyists all competing for their time and attention. To help them remember you and your "anti-gambling" cause, you could prepare a fact sheet with the relevance of your cause to the legislator's district. Enlist allies and have many constituents write, but never make threats or promises. If the legislator asks for more information, provide it.

Knowing the procedural guidelines for effectively contacting your elected official will be important whether you make contact by telephone, by letter, or in a personal visit. A letter can be a very effective tool in communicating your views. Remember, many constituents write their legislators, but few communicate effectively. The following guidelines should assist you in writing a letter which is highly influential.

1. Be brief and concise. Discuss only one issue in each letter. If appropriate, identify a bill by number and title.
2. State how you would like your legislator to vote; then state your position concerning the issue and your reasons for it.
3. Ask your legislator for his/her position on the issue or for specific action.
4. Use plain or personal stationery if you are writing as an individual. If you are writing on behalf of your business or church, you may use the appropriate letterhead and your title.
5. Get your membership to write when asked to do so. This can make the difference between success and failure on an issue.
6. Get the facts before you write. Knowledge is power, and you can establish yourself as an informed and trustworthy source of information upon whom your legislator can learn to rely.
7. Write first to the legislators in your district. You may also want to write the chairperson and members of the particular committee holding hearings on the issue or debating the issue.

8. Follow up. Write your legislators to indicate appreciation for their efforts, not only to make a request on an issue.
9. Let legislators know you are watching their record with great interest and try to get to know them personally.
10. Never use mimeographed letters, carbon copies, postcards, form letters, "parroted" messages, or copied passages of Scripture. Letters must be in your own words; they may be typed or handwritten.
11. Be timely. Letters or phone calls are of little value if they arrive after an issue has been decided. They are most effective if they are received before a legislator has committed him-/herself on the issue.

COMMITTEE TO STUDY YOUTH AND YOUNG-ADULT MINISTRY

I. Mandate

Synod 1988 instructed our 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.

This study was to "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, I, C, 2).

The major part of this mandate was fulfilled when our committee reported to Synod 1991 about youth ministry in the CRC. At the request of the Synodical Interim Committee, Synod 1991 graciously permitted us another year to continue our study and to prepare a report regarding the church's ministry to young adults. This report follows.

A. Definitions

In our report to Synod 1991, we defined *young adult* to mean "post-high-school single young people under 30 years of age." Further study has forced us to modify this definition somewhat. Experts in this area of ministry warn that single adults (including those under the age of 30) object strongly to being labeled as "young" and to any connection being made between the church's ministry to them and its youth ministry. Accordingly, in place of the term "young adults" found in the synodical mandate, we will be speaking of the church's ministry to "adult singles."

Someone may ask why we chose to speak of the church's ministry to adult singles rather than to adults under age 30, both married and single. The reason is simple. In the great majority of churches, one's married state rather than one's age appears to determine acceptance into the community. Young couples are readily accepted; singles tend to remain on the fringes of the church's life. Accordingly, it appears to be to adult singles that a special ministry of the church is needed.

Age limits, both minimum and maximum, for those considered to be adult singles are hard to determine. Increasingly, college rather than marriage has become the passage to adulthood in our societies—although this shift is as yet generally unrecognized in our churches. College-age persons and high school graduates who are beginning to find a place in the work force tend to form an in-between stage, a sort of extension of youth. The category of adult single seems to begin around age 22.

On the other end, some experts suggest that 35 is the border age, after which even single adults tend to find more settled life patterns and to identify more closely with some church community. While recognizing this, we also are aware that the church's concern is mostly with those under age 30, the most transient and least settled among the adult-singles population. Our own attention in this report will be directed primarily to adult singles from ages 22 to 30.

B. Population

There appear to be no clear statistics available for the number and character of the adult-singles population in the CRC. The *Yearbook* does not compile such records; neither do most congregations. We are, however, able to extrapolate a great deal about this population from general surveys and studies available (see Section II below) and have some information available from our own survey conducted in 1990. We trust you will find an emerging picture of this adult-singles group in the report that follows.

II. A factual profile of adult singles

A. In the general population

Recent studies have given us better understanding of who the adult singles are and how they think and act. Some may question whether these study results hold true for our own church population. We as a committee judge that the trends and characteristics mentioned below do hold true also for members of the CRC.

1. Once a neglected population, adult singles are now being studied by social researchers.

While studies of the family and of marriage abound, significant sociological and psychological studies of the unmarried have been glaringly missing—until recently. The reason is clear. Adult singles were regarded as an aberration, a deviation from the usual pattern of human development. Not to marry after reaching a marriageable age was considered unusual, even abnormal.

Adult singles can no longer be ignored as an aberration. In the United States alone, they now number between 65 and 70 million individuals; their number and the percentage of the population they represent are increasing rapidly in both Canada and the United States.

In eighteenth-century North America, there were heavy economic, social, and even religious encouragements to marry and rear a family. Large numbers of children were needed to run the family farms. In many areas, men outnumbered women so greatly that a woman had little difficulty contracting an acceptable marriage; it was more difficult for a man. In fact, during the 1700s and even during the early 1800s, adult singles numbered no more than 4 percent of the entire adult population.

The twentieth century changed all that. On the several occasions when the men went off to war, the women had to take up the slack in the work force. As new educational opportunities began to open up for women, they entered fields of work traditionally reserved for men. Consequently, women have gained a degree of economic independence; no longer do they feel as economically pressured to marry, rear a family, or help on the farm.

A brief look at the demographic statistics from the United States Department of Commerce shows the staggering sociological changes taking place in our century. Already by 1977 about one-third of the American citizenry was single; today, a decade and a half later, the number has swelled to slightly less than half of the entire adult population (48 per cent). The largest segment of singles (approximately 40 per cent) are over 65 years of age. No fewer than 27 per cent are between 25 and 44. Many sociologists predict that by the time we reach the twenty-first century, singles (the never-married, divorced, separated, and widowed) will be a majority of the entire adult population. The situation in Canada seems quite similar.

2. Many today are postponing marriage—why?

If they do marry at all, people nowadays are often waiting until they are older. During colonial times, girls usually married at 13 or 14 years of age. Today, the estimated median age for a woman's first marriage is 24 and for a man's is 26 (according to the March 1990 Current Population Survey). In each of the last few decades, that median age has gone up one or two years.

Why this postponement? In his article "Singles—The Never Married" (in *Singles Ministry Handbook*, ed. Douglas Fagerstrom, p. 49), Jerry Jones lists some reasons:

- 1) *A strong shift in demographics.* Unlike their counterparts in earlier ages, women now outnumber men. In the United States, there are 6.3 million fewer men than women (similar figures can be found for Canada), and the gap is widening every year. Even if she should desire to marry, not every woman will be able to do so.
- 2) *Growing numbers of women are choosing careers over marriage.* Women today are taking advantage of opportunities to enter fields of work that traditionally had been closed to them. And because they wish to enter the career fields for which they have been trained, most women postpone marriage until seven years after completing their education.
- 3) *The single life is a free life.* The babyboomer generation (those born during the mid 40's to the mid 60's) have found that their ever-widening career opportunities and increased incomes brought them "the good life," a lifestyle relatively free from responsibilities and duties. And they liked it.
- 4) *Unrealistic expectations.* Some singles prefer to be married, but find it difficult to find "Mr. Right" or "Miss Perfect." Though dating services have swelled (from 300 to 5,000 in the last decade alone), somehow, as one researcher comments, "dates are never good enough. They're always a little too short, too thin, too shy, too aggressive."
- 5) *Other reasons.* Some are shy, some feel responsible for sick or aging parents, some have mental, emotional, physical disabilities which prevent them from marrying, and some are homosexual and thus do not marry (at least not in the traditional sense).

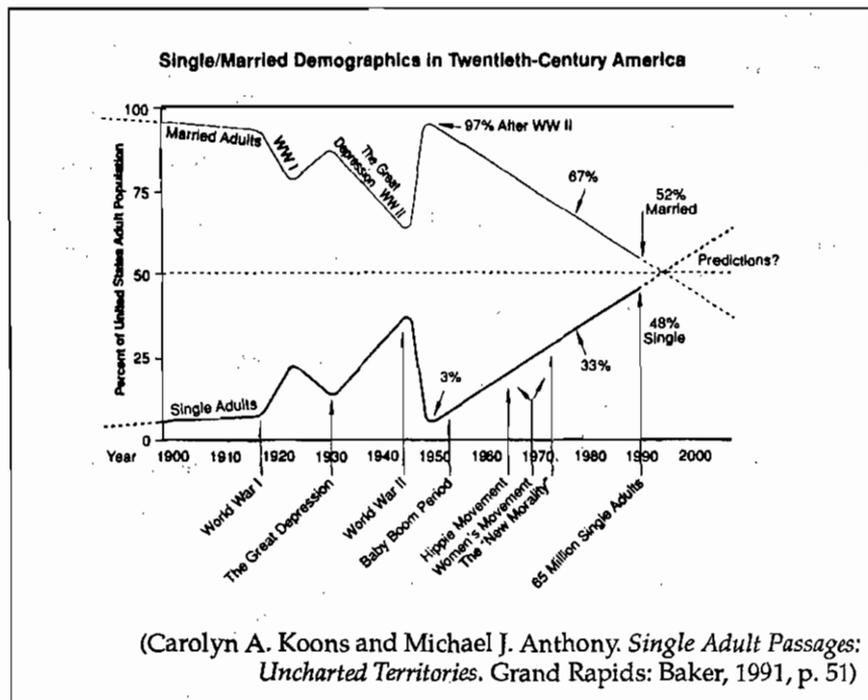
3. Adult singles are important consumers.

In North America, adult singles are now a \$40-billion-plus industry. There are singles apartments, singles bars, singles dating services, singles magazines, singles cruises, and so forth. Singles purchase more cars, more condos, and more clothing than anyone else. More than any other population segment, they eat out, attend movies, have memberships in health clubs, and respond to television advertisements.

4. Adult singles are no longer regarded as odd or abnormal.

Given the shifts in North American society noted above, singles no longer need to take a back seat to anybody. No longer can they be dismissed as odd or abnormal. No longer do they need to endure the ridicule society once imposed upon them for remaining unmarried. Clearly, singles are a force to be reckoned with in our society.

The church, which traditionally has counted its members by families and shaped its ministry to the family unit, can ignore its singles no longer. As a brief look at the chart below will indicate, singles have indisputably become a permanent and important part of the fabric of North American society.



5. Adult singles show an immense variety.

According to Carolyn Koons (executive director of the Institute for Outreach Ministries), adult singles can be categorized approximately as follows: 54 percent are never married; 22 percent are widowed; 18 percent are divorced; and 5 percent are separated from their spouses. These categories do not divide readily into age groups; there are widows and widowers in their twenties, divorcees of every chronological age, and never-married persons who are strong and sturdy senior citizens.

Clearly, any ministry to adult singles must reckon with this great diversity among them. To clump all these people together as though their singleness were their dominant feature is foolish. The groups to which these singles belong are distinctive, each with its own concerns, its own ministry needs, and its own service opportunities.

In this study we will focus on those adult singles who belong at the younger end of the age spectrum.

6. The twenty-something generation has its own features and characteristics.

The media have labeled the young adults born between 1963 and 1973 the "twenty-something" generation. They are the demographic dip between the postwar baby boomers and the children of the boomers (whom some label the boomlet). They were born during a period when the Canadian and U.S. birthrate decreased to half the level of its postwar peak, and, for the rest of their lives, they will be the cohort squeezed between the boomers and their babies.

Sociologists, journalists, and marketers have studied this twenty-something generation and have identified general characteristics that clearly set this group of adults apart from their predecessors, the baby boomers. A cover story in *Time* magazine (July 16, 1990) summarized the trends of this generation in the U.S. under the following headings (we believe that, with few exceptions, it is true also of Canada):

a. Family: the ties didn't bind

This generation felt the impact of both divorce (40 percent of people in their 20s are children of divorce) and two-income parenting. As a result, they did not get the attention from parents that they needed. The "quality time" approach of working parents failed on two counts: it lacked quality, and it lacked the time necessary to develop a strong relationship. Yet this generation is not necessarily discouraged when anticipating their own potential as parents; they just don't want to repeat the mistakes of their own upbringing.

b. Marriage: what's the rush?

Because this generation lacked the strong modeling of satisfying and permanent marriage relationships in their parents, they are not rushing to form their own marriages. Studying the 20-to-24 age group in 1988, the U.S. Census Bureau found that 77 percent of men and 61 percent of women had never married, up sharply from 55 percent and 36 percent, respectively, in 1970. For some, marriage has lost its meaning because divorce has made it so disposable. If it lacks permanence, why bother?

c. Dating: don't stand so close

Without the reality of strong, close, and satisfying relationships with their parents or seeing these between their parents, this generation is afraid to risk genuine intimacy in relationships. They don't want to get hurt. For those seeking intimacy through sexual encounters, there is additionally the risk of death with the rise of HIV infection. Many just avoid dating because they're afraid they will like someone and get involved.

d. Careers: not just yet, thanks

Unlike their predecessors, people of this generation cannot be described as "driven." They are looking for job gratification instead of working to attain a materialistic life-style. That's not to say money isn't important; it's just not the only indicator of success. This generation seems to want a work life that won't consume them with excessive

demands. In exchange, they are not expecting the salaries that would let them maintain a level of consumption equal to their parents' level.

e. Education: no degree, no dollars

This is the best-educated generation in the history of the U.S., and yet it is a generation which hasn't fully grasped the intrinsic value of an education. They see it as a means to end: the ticket to a middle-class life-style. But the reality of the 1990s economy may have given them little choice but to be pragmatic: a person under 30 with a college degree will earn four times as much money as someone without it.

f. Wanderlust: let's get lost

Travel to exotic places has replaced their predecessors' favored European jaunt. The lure of Western culture in London and Paris and Amsterdam has been replaced by the trendy non-Western destinations of Katmandu, Dar es Salaam, and Bangkok.

g. Activism: art of the possible

This is a generation that has witnessed much failure in the political system; they seem overwhelmed by the magnitude of current national problems like inflation, national debt, homelessness, and the drug war. They do want to give something back to society, but they prefer to keep it on a small, manageable scale at a local level. Cleaning up a local park or tutoring underprivileged children are examples of where this generation is investing its time.

h. Leaders: heroes are hard to find

This generation lacks heroes who can withstand the scrutiny of the media or their own self-destructing ways. No one of genuine character and accomplishment has emerged as an enduring national hero for these young adults. Instead, a favorite teacher or a special relative often becomes a hero substitute.

In summary, the twenty-something generation is a "back-to-basics bunch that wishes life could be simpler." They have grown up in the shadow of the baby boomers, who have dominated culture and set cultural values. Nevertheless, they are determined to find their own way into adulthood. For many, this way includes a phase of postponement. Fear of risk, pain, and rapid change lead many to take the rites of adulthood (marriage, career, family) at a much slower pace. They are determined to make a difference in their world, but it will be through the cumulative impact of each person improving his or her little piece of the world. It will be slow but steady.

In ten years, another generation will find themselves single and in the first decade of adulthood. What will their passions, fears, and dreams be? No one can accurately predict, but the church must be willing to observe, listen, and analyze so that it is in the best possible position to receive the next generation with love, compassion, and informed awareness of their particular needs and pressures.

B. In the Christian churches

1. A survey of Christian singles

Recently Carolyn Koons and Michael Anthony conducted a thorough survey of Christian singles throughout the United States and published their findings in the previously mentioned book *Single Adult Passages: Uncharted Territories* (unfortunately, a comparable survey in Canada does not appear to be available, but the results would probably be very similar). Questionnaires were sent to a representative cross-section of the singles population in the United States. This included lawyers, doctors, managers, teachers, clerical workers, blue-collar workers, and unskilled laborers. Responses were received from 1343 individuals (459 males and 884 females); 170 were between 18 and 24 years of age; 287 were 25 through 29; 418 were 30 through 39; 275 were 40 through 49; 186 were 50 through 64; and 24 were 65 and over. The questions covered general life-style (housing, work, health), social activities and patterns, sexual practices, religious practices, reasons for singleness, degree of satisfaction with their single status, and so forth.

2. What the survey showed

A sample of the findings points up the clear need for the church, as it carries out its ministry, to reckon seriously with a number of life-style features of the adult singles in its midst.

a. Church attendance

Since the Koons and Anthony survey was restricted to Christian singles, it is not surprising that attending church regularly ranked high. Many of those surveyed claimed to attend church more than two or three times a week; this attested to the fact that for them the church is a social center around which their lives revolve.

Other, more general surveys, however, indicate that church involvement is low among adult singles. When in 1988 the Princeton Religion Research Center asked, "When did you last attend the church or synagogue of your choice?" only 54 percent said, "During the last six months"; 31 percent said that it had been more than two years since they had last attended. Of those who said that they had attended during the previous six months, about a third (34 percent) said they attend once a week; 26 percent, two or three times a month; and 35 percent, once a month or less.

Given the rapid changes that our culture is experiencing and given the values that our contemporary society appears to cherish, churches are being hit hard. Many single young adults have simply dropped the church from their lives, seeing it as irrelevant and unimportant to who they are and what they want to do. Says Martin Marty, astute observer of the North American church scene, "[Life-style] is the main factor in determining who goes to church, and the 'yuppie' life-style isn't a churchgoing style." Add to this the fact that many singles do not stay put in any one community for very long (according to adult-singles ministry expert Terry Hershey, fully 50 percent of them move on average at least once per year), and one can begin to understand the reluctance of many to join an established local church community.

b. Friendships

Like everyone else, adult singles need friends. In their search, the following character traits rank high: companionable (37 percent), spiritually mature (26 percent), similar interests (19 percent), potentially marriageable (7 percent).

c. Sexual activity among Christian singles

A majority of Christian adult singles, both male and female, have been or still are sexually active. In response to the question "As a single adult, with how many sexual partners have you had sexual intercourse?" only 41 percent of the females and 34 percent of the males answered zero. No fewer than 5 percent of the females and 9 percent of the males admit to having had twenty or more sexual partners. When asked about others of their age, marital status, and sex, fully 97 percent stated that they believed "most people" were sexually active.

d. Perceived advantages and disadvantages of being single

What do the Christian singles reckon as the leading advantages of being unmarried? Their top answer was the mobility and freedom which the unmarried status allows. Following that were such features of the single life as time for one's own personal interests, privacy, and opportunities for an adequate social life.

They observed, however, certain disadvantages. Women ranked these, in order, as loneliness, financial insecurities, a tendency to become self-centered, and restrictions on one's sexual life. They cited fears about "messing up my personal life," "being abandoned," "feeling that time is running out," and "no financial security." Men also listed loneliness as the top disadvantage of being single.

This valuable survey points up some striking features about the giving habits of singles, about their income, about where they meet their friends and acquaintances, about their level of life satisfaction, and much more. Taken in its entirety, it presents a powerful picture of how important this segment of its membership is to the Christian church and how the church must take account of this kind of data as it seeks to minister among them.

III. Myths and misunderstandings about adult singles

With the cataclysmic changes in North American culture during the last one hundred years has come an ever-present possibility of developing stereotypes and misrepresentations of certain groups within it. Stereotypes perpetuate lies and falsehoods. They assault reality. However, like most lies, they often contain a small grain of truth, just enough truth to keep the larger untruth alive, growing, and spreading. The adult-singles segment within society has not been spared from having to endure certain tenacious misconceptions. Here are some of the more popular ones together with some responses.

A. Myth 1: Single persons are unfulfilled and somehow less whole than married persons.

At a singles retreat he was leading, Phil Heide asked those present to list the main untruths about their being single that they had heard from their fellow church members (Heide wrote these up in the article "Myths about

Singles," *The Lutheran Standard*, Dec. 13, 1985, p. 16ff.). Topping the list was the assertion that, since they lack a committed marriage relationship to another human partner, single persons really are not fully human. They are not whole persons, nor can they ever be, for God intends his people to reach their peak potential through the committed partnership of marriage. Lacking this relationship, singles can neither experience nor attain to the best of what it means to be human.

To be sure, many singles admit to being lonely. To be sure, many admit to longing for someone to affirm them and help them in their journey toward a sense of their own importance and value. To be sure, some singles struggle with low self-esteem. Even conceding all this, however, Christians must insist that our worth, our humanness, does not depend finally on a committed relationship to another human being; it depends on our relationship to God. "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:10). Adult singles are as fully human and as fully capable of mature contributions in God's world as any married person.

B. Myth 2: Deep-down, all singles long to marry.

In past times, when women were very dependent for their economic and social security upon men, it was vital for them to find a mate. A woman who failed to find "her man" was uncharitably labeled an "old maid," an "unclaimed jewel," etc. Bachelors, however, were simply considered unfortunate not to have found suitable women; since men outnumbered women, it was understood that not every man could find "his woman."

How wrong and tragic to categorize single people in this manner. A person's primary relationship is to God. Before the Lord's face, every person, single or married, is called to mature and develop fully. Moreover, while it is true that everyone must experience a significant degree of human intimacy and community in order to nurture one's personality and develop one's gifts, marriage is only one of several arenas in which such intimacy and community can be experienced.

C. Myth 3: All singles are lonely and unhappy people, frustrated by their singleness.

Admittedly, a single person inevitably faces the challenge of loneliness. Almost every scientific study of adult singles bears this out. But we must admit that loneliness does not affect only singles in our society. Many married people are lonely too. Modernity has brought a certain anonymity that can produce a shuddering sense of isolation from others. Whether or not a person is lonely depends not so much on whether one is single or married but rather on whether one has found a deep and special friend, a kindred spirit with whom to share life's joys and sorrows.

What is more, some studies indicate that singles, whose life circumstances provide ample opportunity to be alone, may become skilled in the practice of solitude and become more open to listening in quiet alertness to the promptings of God's Spirit leading them into new areas of growth and wholeness. In these matters, one must never confuse being alone with being lonely; there is a world of difference. "Finding contentment does not have to be based on finding a marriage partner" (*Single Adult Passages: Uncharted Territories*, p. 89).

D. Myth 4: Singles are more interested in advancing and fulfilling themselves than in living for others.

A fourth stereotype detected by the singles at Heide's retreat was the view that adult singles are at heart selfish. In a society where advertisers boast that "you can have it your way . . . right away," we all seem to be open to such a charge; but some believe, falsely, that every single person's life tightly revolves about himself or herself. The glamorous life-style of some single yuppies, with its casual and breezy breaking of commitments and its perverse self-centeredness, seems to support this inaccurate view.

There is another side, however, to singleness, a side that the media and advertising almost entirely ignore. It is this: for every self-centered single person, one could also point to another single (either within the Christian community or beyond it) who is serving and enriching others. Koons and Anthony comment,

The mission fields are full of single men and women who have chosen to serve their Master rather than spending empty hours in search of selfish pleasure. . . . They have been faithful to the Great Commission of making disciples wherever the need exists. Some choose to live in threatening environments where married couples would not feel free to bring a family. Others serve Christ closer to home by giving of their time, energy, and assets to those less fortunate than themselves. Free from worries about bank balances, retirement accounts, mortgages, and car payments, these men and women give generously to others. They are silent singles who go about the business of faithful service.

(Single Adult Passages: Uncharted Territories, p. 94)

E. Myth 5: Since they are free, mobile, and transient, singles tend also to be irresponsible. Therefore, they can never be part of the sturdy foundation upon which Christ builds his church.

This common charge does not deserve the dignity of a response. As the quotation cited immediately above amply indicates, many single persons within the church are contributing vitally to its ministry and mission.

F. Myth 6: All singles are sexually ill-at-ease, frustrated, and more prone than married persons to sexual deviance.

Ask most married persons what they think is the greatest struggle single persons face, and they are likely to answer—frustration at what to do with pent-up sexual energy and desire. Evidence can be cited to support that idea, e.g., the swinging singles phenomenon and the singles' bars with their casual and speakeasy life-style.

It is simply not true, however, that sexual frustration is the top problem that singles face. They themselves rank it a low fifth on their list—below such problems as finding acceptable entertainment, controlling finances, developing significant and rewarding friendships, and rearing children as a single parent (cf. *Single Adult Passages: Uncharted Territories*, p. 88). Of course, no one can ignore or deny the fact that, despite the church's enduring and repeated call to purity and celibacy, many singles, even Christian singles, are sexually active. But not all are. For that matter, sexual purity is not universally true of married people; some of them also have compromised their sexual commitments. Saints and sinners are found among both the married and the unmarried.

G. Myth 7: All single men (never married) are afraid of responsibility.

Although one would expect the myth of the irresponsible single male to be quite outdated, it still pops up—especially in mass-media presentations. So this myth lives on. Perhaps some single men are fearful of the large responsibilities entailed in a committed relationship like marriage, but it doesn't follow that all single men feel that way.

Certain men and women have perfectly laudable reasons for choosing not to enter a marriage relationship, whether now or ever. Some may choose to develop other interests and pursue other goals; some may not have discovered a suitable partner; some may have other responsibilities that would conflict with being married; some may feel called to singleness (I Cor. 7).

In summary, the reasons why some persons choose not to marry are numerous and various. Many of these reasons may be perfectly valid. If the church of Jesus Christ is more and more to become what her Lord longs for her to be, namely, an inclusive and welcoming family in which all members enjoy a deep sense of belonging and are encouraged to play a vital role, then the church must be utterly honest. No one may be permitted, in little ways and by little lies, to murder fellow members. This means that no one in the church should be allowed to perpetuate the untruths, the myths, and the stereotypes commonly held and disseminated about adult singles.

IV. History and analysis of CRC efforts at young-adult ministry

(*Note: In this section we will be speaking about "young-adult ministry" rather than an "adult-singles ministry" because the former was the terminology traditionally used in our churches.*)

A. Denominational (parachurch) efforts

In the late 1800s, a number of the post-high school unmarried young men in the CRC began forming study groups. The purposes of these groups were to study Scripture, discuss Reformed doctrine, stimulate spiritual growth, and provide fellowship with peers. Although all were CRC members, these groups were organized without the encouragement, guidance, and authority of either the denomination or the local church.

In spite of such lack of ecclesiastical support, these groups multiplied. The young male singles coveted the opportunity to lead their own groups, select their own materials, and set their own agendas. Over the next twenty-five years, this movement continued to grow; in 1919 it was organized under the name the Federation of Young Men's Societies. Almost simultaneously, a parallel young women's movement was developing; it was officially federated in 1932.

The drafting of hundreds of thousands of young men into the United States military during World War II caused a membership crisis in Young Men's Societies. To boost membership and keep the clubs going, the minimum age was lowered to 17, in some places even down to 16; also in some areas Young Men's Societies and Young Women's Societies began meeting together. The second accompanying change was that, in order to provide leadership for these younger Youth Societies, adult leaders—normally pastors—were recruited. By 1950, four out of every five Youth Societies still had adult leadership.

After the end of World War II, many young men and women continued to join the military; in the United States, the Korean and Vietnam wars brought back the draft. The Young Calvinist Federation (the new name adopted for the combined Young Men's Federation and Young Women's Federation) developed a number of Servicemen's Homes, where Christian Reformed military personnel could enjoy an occasional home-cooked meal and Christian fellowship. YCF also published a devotional booklet for young adults in military service.

Following World War II, college admissions soared. The denominational college (Calvin) was expected to provide not only academic and career training but also for the spiritual needs of these post-high young (single) adults. For those who decided to attend secular universities, Home Missions worked with many classes to install campus pastors "to look after our kids."

Those young adults who did not enroll in college or join the military were often left in a kind of vacuum. During the late 1960s and early 1970s, pastors and churches became increasingly concerned about this group of young adults entering the work force directly after high school. During the late 1970s and 1980s, a number of congregations and classes began to develop and promote various regional young-adult ministries aimed at this group. Prime examples are those in Munster, Indiana; on the south side of Chicago (at Trinity Christian College); at Alger Park CRC (Grand Rapids); in the Lynden (Washington)-Vancouver (British Columbia) area; and in Classis Grandville. With few exceptions, these ministries blossomed, bore fruit, and died.

Meanwhile, the trend which had begun in the late 1960s was continuing, that is, a trend to delay profession of faith, to loosen ties to local congregations, and to move to other denominations—particularly into so-called megachurches, congregations large enough to attract a significant nucleus of young adults and to hire a specialized staff person to work with them for an effective, continuous ministry to young adults.

By the mid-seventies, the "young single" issue had gained attention in Canada, particularly in the province of Alberta, where thousands of young singles converged because of the prosperous oil business. The question of who should provide the leadership in this ministry surfaced in Canada as it had in the U.S. In some Canadian churches, especially in eastern Canada, many of the older young adults occupied the leadership positions. But other churches found themselves facing issues like those with which U.S. congregations had been struggling. The result was that many pastors and church leaders throughout the denomination became frustrated. Some turned to the Young Calvinist Federation for assistance, and YCF promised to respond.

In 1977, YCF began publishing a quarterly magazine entitled *Young Adult Ministry*. Coedited by Hans Altena and Douglas Kamstra, this magazine provided the churches with guidelines and encouragement for creating local young-adult ministries, articles for young-adult leaders, and Bible studies for young adults. In the fall of 1986, this became a bimonthly magazine for young adults and was renamed *Vision: A Lifestyle Magazine for Christian Singles*.

Convinced of the growing need for such a ministry and encouraged by churches and pastors to expand, YCF took a further step by hiring a full-time

young-adult director, Steve Guerink. With his presence on staff, the dream of an annual young-adult convention materialized in 1982. Over two hundred attended the first conference, held in Calgary, Alberta. Subsequent conferences were held in various places in North America, the final one being in Milwaukee in 1989.

Still another dream was being realized in the mid-1980s with the inauguration of a Young Adult Leadership Network. Its purpose was to build a support and training system for young-adult leaders. Unfortunately, the plans for this network never fully materialized.

When the challenging vision of a young-adult ministry was first presented to YCF, it was accompanied by promises of support (including financial) from pastors and churches. The board accepted this challenge with enthusiasm, but as the promised support failed to materialize and develop (from 1977 through 1987), their enthusiasm began to wane. This young-adult ministry was being continually subsidized from funds earmarked for the high school ministry. Consequently, YCF's ministry to young adults has been slowly decreasing over the past few years; it will come to a end when the *Vision* magazine is discontinued in 1992.

The frustration that YCF has experienced regarding this young-adults singles ministry has been shared by the local churches. Aware that many of their young adults have not publicly professed their faith, concerned that many are attending non-Reformed congregations, and alarmed that some are not attending church at all, local congregations have tried a variety of responses. Many good intentions never materialized, and many attempts fell far short; some started with a bang, went well for a couple of years, and then disintegrated; only a few have continued steadily over a period of years.

The reasons are varied:

1. Leadership

Most young adults prefer peer to adult leadership. Successful groups had strong leaders. Unfortunately, where strong peer leaders were present, marriage, job transfer, or age often removed such leaders from the groups.

2. Commitment

Most young adults are on their own for the first time. Unlike youth, whose parents continue to encourage their participation, young adults must make their own decisions. Many want to "explore their freedom."

3. Dissimilarities

Young (single) adults are not all the same. Some are in college; others, in the working world; some are never married; others, previously married; some enjoy their singleness; others detest it; some are parents; others are not; some have a maturing faith which they publicly attest to; others have nominal faith commitments. Not all single adults have the same interests or needs.

4. Encouragement

In most churches the talk of support turned out to be largely lip service. While consistories expressed their verbal concern, little had been done in the denomination to actively address this need.

5. Identity

While over 40 percent of the adult population in North America is single, most of our churches remain firmly family oriented. In membership statistics in the CRC, singles do not count. Silhouettes of families dot our bulletins; we celebrate Mother's Day and Father's Day; some churches still give the vote only to heads of households, leaving young adult singles without a voice; churches traditionally promote Couples Club and Mr. and Mrs. Society, groupings that exclude the singles.

In the January 29, 1977, issue of *Christianity Today*, Richard Strauss wrote,

The church is one of the world's most family-oriented institutions and it seems to have to contend with a persistent prejudice against singles. They become the objects of embarrassing matchmaking efforts. If they resist these efforts, they may be suspected of being immature, or maladjusted, or even homosexual . . . the prejudice against the formerly married is even greater.

Not much seems to have changed in the last fifteen years.

B. Efforts in CRC classes

Our committee sent letters to clerks of all the classes in the CRC to try to get a reading on what sorts of adult-singles ministry (or young-adult ministry) were being carried on in the various areas of the church. We received responses from almost half of the forty-six classes in the CRC. These replies do not constitute any sort of scientific survey, but they can give us a sense of what is being done (and not being done) in our churches in various areas of Canada and the United States.

Of those that responded, only two classes have area-wide, classically sponsored ministries to the young-adult singles in the church. Two other classes, however, reported that they are attempting to develop such programs, both planning to do so in cooperation with the RCA. If these efforts are realized, we will have at least four classical programs intended for adult singles. It seems that relatively little is being done on a regional or classis-wide level in this area of ministry.

Within each classis, the number of congregations that have their own local young-adult ministry varied widely. Some classes had as many as eight local programs; others, as few as one. One classis reported that fully one half of its churches were conducting special programs for adult singles. It would seem valid to extrapolate from these responses that, in all, some 150 to 180 of the CRC's 955 congregations (organized and emerging) have some sort of active, separate ministry directed to its young-adult single members.

The typical structure of these programs appears to involve a group of twelve to fifteen adult singles (some groups include young marrieds) who meet twice a month (once for Bible study and once for fellowship and social activities). The leadership is usually expected to come from the members of the group themselves, although in a few cases a young married couple has been designated by the consistory to lead the group.

Reflecting on this ministry to young adults, several classes expressed considerable concern and frustration. They mentioned the difficulty of incorporating young adults into the life of the congregation, the dearth of appropriate study materials, the absence of regular commitment on the part of group members, and the lack of good leadership.

C. Loss of adult singles in CRC congregations

We as a committee were unable to conduct any comprehensive survey regarding the suspected loss of adult singles in our congregations. Furthermore, most churches' records are such that adequate survey results could only be obtained if someone in each congregation invested considerable time in compiling the necessary statistics. Accordingly, what we offer here suggests such a loss without incontrovertible proof.

We found three churches in Ontario that have recently put their membership records on computer. In each case, this method of recording membership data had made these churches aware of and concerned about what they perceived as a significant loss of young-adult members (none of these churches had data regarding whether these were married or single).

We asked each of these congregations three questions:

1. How many infants were baptized in your congregation between 1950 and 1970?
2. How many of these people are still active (display a living faith) either in your own congregation or in some other church (not necessarily CRC)?
3. How many are lost from the rolls of your congregation and either transferred so they are unknown or you have no records of their present status or faith activity?

Congregation A informed us:

1. 83 infants were baptized between 1950 and 1970; 46 of them (26 females and 20 males) have made profession of faith; 37 have not.
2. 35 of these individuals are known to be active today in Congregation A or in another CRC congregation.
3. 48 (57.8 percent) are unknown, lost, or transferred.

Congregation B informed us:

1. 211 infants were baptized between 1958 and 1970; 2 have died.
2. 88 of these people are still known to be active in the church, 47 of them in Congregation B (31 as confessing members, 16 as baptized members) and 41 in other CRC congregations.
3. 121 (57.3 percent) are unknown, lost, or transferred. Of these, 45 transferred to other CR churches and are now unknown, 34 transferred to other denominations, 29 are known not to be active in any church, and about the remaining 13 nothing is known.

Congregation C informed us:

1. 131 infants were baptized between 1963 and 1970.
2. 49 of these people are known to be active in the church, either in the CRC or in some other denomination.
3. 82 (62.5 percent) are unknown, lost, or transferred. Of these, there are no records for 18 persons.

The percentages in each case are alarming. We should recognize, however, that some of those transferred and/or unknown may still be active in some other church. Not all of these people are lost to the Christian faith.

D. *Survey of young adults in the CRC*

In the appendices of Report 27, *Agenda for Synod 1991*, our committee included detailed information on a survey conducted by the Calvin College Social Research Center (SRC) of both youth and young adults in the CRC. The section in that report that deals with adult singles, entitled *A Survey of Christian Reformed Young Adults: Summary Findings*, has, for your convenience, been appended to the present report.

The survey instrument was sent by the SRC to 418 young adults (singles between the ages of 25 and 28). These people had been identified by the pastors or clerks of sixty-one randomly selected congregations in the CRC. Eligible questionnaires were returned by 138 young adults. This low return appeared to have been largely due to the inaccuracy of the lists received from the churches; many of those whom the churches had listed as singles turned out to be married; others had recently moved to another location and could not be contacted. This fact alone—that churches seem to have poor current information about their adult single members—seemed to us indicative of the difficulty of this ministry and of the fact that most churches are not ministering well to this group among its members.

In considering the results of this survey, please bear in mind that the findings are based not on a cross-section of young adult singles who have some connection (however tenuous) with the church but rather on those who are accounted relatively faithful, those who have maintained a commitment to the church, those who are still counted as members. We need to be careful, therefore, not to draw any misleadingly encouraging conclusion from some of the responses given.

1. Survey results

Churches have expressed two primary concerns; first, that we are losing many of our young adult singles and, second, that as a group young adult singles lack faith. The first of these appears more accurate than the second.

Over 85 percent of the adult singles who replied in our survey testified that they "try to live a life to please [God]," whereas only 6 percent said they "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 God's Word runs between 85 and 90 percent. These percentages regarding beliefs decreased only slightly from those of youths.

Church attendance drops off markedly (in contrast to youth) among young adult singles (85 percent on Sunday morning and 17 percent attending two to four evening worship services per month). Attendance at church school or adult education is also low (73 percent responded that they seldom or never attend; only 9 percent attend regularly) as is participation in other church programs (47 to 74 percent never participate)—although that may not be very different from the average attendance among young married adults. On the other hand, reactions to worship services, church programs, and church education were generally positive and approving.

Of the young adult singles that participated in the survey, 81 percent were professing members of the CRC, and 15 percent were baptized, nonprofessing members. Of the professing members, 82 percent had made profession of faith between the ages of 16 and 19. Among the non-

professing members, 9 percent believed that they were Christians but did not feel that church membership was important, and 3 percent were not sure that they are Christians.

A little over half (53 percent) of the young adult singles stated that the church they were regularly had a special program for them. But only 17 percent of them regularly attended such a program, and 29 percent seldom or never attend.

Most of those who replied to the survey do not use drugs like marijuana or cocaine (91 percent to 94 percent). Over half (57 percent), however, drink alcoholic beverages at least three or four days a month. Almost half of the young adult singles (46 percent) reported having had sexual intercourse, and for most of that 46 percent this was true three or more times and with three or more partners. Most (86 percent) labeled themselves definitely heterosexual. Five percent reported having experienced sexual abuse either as a child or as an adolescent.

In their written comments, many of those who are happy with the worship and programs of the CRC still show considerable dissatisfaction with their local church. Typical statements follow: "Being single means that I'm not important in my church. I don't exist except as my parents' daughter"; "[My church] is very unfriendly—especially to visitors. It's too Dutch"; "... to bring an outsider to a CRC is almost a joke. I purposely don't because it would turn outsiders off"; or "... though I found some good there, for the most part I rejected the Christian Reformed world. I reject what I see as judgmental, ethnocentric, and unaccepting."

2. Red flags

This survey raises, in the mind of our committee, some warning flags, some indicators that we as a denomination and as individual congregations should take very seriously.

First, greater efforts must be made to maintain contacts with the adult singles, especially those in the middle and late twenties. It is true that they are a transient population, often difficult to contact, often unaccustomed to any meaningful relationships with the leadership of the churches. It is true that many adult singles do not fit our traditional patterns of church members, lacking perhaps the steady attendance, loyalty, and financial commitment we expect. It still remains the obligation of each congregation to keep careful track of all its adult singles and to minister to them as well as it is able and as well as they will accept such a ministry.

Second, the survey shows some tendencies already present in youth that seem to become only more pronounced among young adult singles. Some of these are a sense that the church does not speak directly to their needs, that they do not receive help in the areas where they experience lacks, that they do not feel an active part of their local church fellowship, and a hesitancy to talk to church leaders about certain problem areas of life. A coherent program of faith nurture needs to be continued from youth into adulthood.

Third, the young adults contacted in the survey fear that without a change in the thinking and attitudes of the church, without a openness to diversity and new ideas, singles will continue to leave in search of

a more accepting church, increasingly without regard for denominational affiliation. The CRC cannot depend on an inbred loyalty on the part of the adult singles. Instead it must provide a welcoming and nurturing community responsive to their needs.

With their often wide circle of friends outside the church, the young adult singles are among the best agents for evangelistic outreach. However, the church must provide an atmosphere that encourages them to bring their friends. At present, in most churches this does not appear to be the case.

Fourth, given the degree of sexual activity reported among adult singles, the church cannot ignore this issue. The media portray a wide variety of loose sexual activity as being both accepted and acceptable behavior having no negative consequences in the practical, moral, or spiritual life of the persons involved. The church must correct such false images and present clearly both the biblical teachings about sexuality and the consequences of loose sexual activity.

VI. Reflections and evaluations

A. *Biblical foundations*

In Report 27 (*Agenda for Synod 1991*), our committee developed the biblical foundations for youth ministry (pp. 297-301). That part of our study examined the covenant relationship that God establishes with his people, tracing it from the promise to Abraham, through the Sinai redefinition and the reminder of Israel's covenantal responsibility, to the new covenant established in Jesus Christ. It pointed out that the covenant is always intensely personal but never individualistic, that "God redeems, nourishes, and governs us within the covenant community." The responsibility of transmitting that covenant from generation to generation also rests with us as this covenant community.

One of the primary tasks of the church is to nurture all its members, young and old, to full spiritual maturity (Eph. 4:12-13). Drawing from scriptural sources, our committee developed a working definition of *maturity*, citing six aspects or evidences:

1. A deepening relationship with the living and written Word.
2. A devotional life of worship and celebration.
3. A fellowship with the covenantal community.
4. A life-style characterized by love, healing, and grace.
5. An outward journey marked by telling and doing the good news.
6. Attitudes and values shaped by obedience to God.

Our committee believes that the scriptural principles developed in that study hold equally for the church's ministry to adult singles. Accordingly, some of the theological tenets developed for youth ministry apply also to adult-singles ministry. Some, however, differ. We offer the following propositions:

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). Young adult singles are

part of the generation to which that faith should be transmitted and for which the whole church must be responsible.

2. Since any special ministry to adult singles is a ministry of the church, the goal(s) of Christ's church is/are also the goal(s) of such a ministry.
3. Adult singles who are part of the covenantal community must be both regarded and treated as full members of that community. They may not be regarded or treated as lesser or fringe members.
4. The ministry to adult singles is a discipling ministry, requiring an investment of lives—time, attention, and resources. It must be relational and personal.

B. Faith development in adult singles

Is faith development in adult singles in any way unique? Does singleness or marriage make a difference in the way one's faith matures?

The Christian community—including its officebearers—tends to assume a greater maturity of faith on the part of those who are married. This seems to spring from our society's general view that marriage is the rite of passage to adulthood/maturity; no proof is offered of any automatic hastening in faith development with marriage or any inherent hampering of that development when one remains or becomes single. No good studies appear to have been done on this issue. Our committee's impressions are as follows:

1. Personal characteristics do appear to influence one's faith development. A self-reliant person often mistrusts others and trusts only self; that attitude can influence one's relationship with God. A fearful person may hesitate to confide either in friends or in God. A well-integrated person may be more ready to accept God's grace. Various personality types are, of course, found among both married and single persons. Insofar, however, as marriage may influence or alter personal characteristics, it may also influence a person's faith development.
2. The marital troth commitment is unique. The intimate union essential to marriage provides a distinctive context in which a person may be encouraged to integrate his or her faith. Children add complexity to a marriage but also demand more integration of faith and life, a greater faith maturity. Because of the church's clear preference for families, married people also may receive more support from the Christian community in their faith development.
3. Given the diverse demands on their time and attention which most married people experience, single people are able to focus their attention and concentrate their efforts more than married people; this appears to have been the view of the apostle Paul when he urged his readers to remain single (I Cor. 7:7; 9:5). Potentially, then, a single person can give greater attention to personal faith development and will suffer from fewer distractions than a married person. Singles may be able also to give more time to serving their Lord.

C. *Questionable patterns of faith in the Christian Reformed Church*

There appears to be a worrisome tendency among young adult singles to withdraw from the Christian Reformed Church—a tendency noted by a number of churches, pastors, and experts in this ministry area. This tendency can take a number of different shapes. These same people have noted also a troublesome lack of commitment on the part of many adult singles. This may show itself in a lack of active participation in the life of the church.

In order for the church to effectively minister to adult singles, it is necessary to understand the various questionable patterns of faith they manifest, how these develop, and what ways there may be to prevent or remedy them. These patterns are often present early in a person's faith development and may have been reinforced from a young age. Adult singles do not develop withdrawal tendencies overnight.

1. A holding pattern

One pattern shows itself in delaying or declining profession of faith; this may involve an inclination toward postponing or experimenting with commitment. Some adult singles tend to exist in a "holding pattern." This may indicate a genuine search for a faith to call one's own. But it may also be an indication of other issues or problems.

Some adult singles delay profession of faith even though they genuinely believe in Jesus Christ as their Savior and Lord and are willing to say that publicly. They are, however, still uncertain about or disinclined to affiliate with the Christian Reformed Church. Professing one's faith and joining the CRC are viewed as identical acts, and they are either ambivalent about or indifferent to the church. The result is a delayed public commitment to Jesus Christ and considerable frustration on the part of church leaders.

Others see professing their faith as a personal, private decision unrelated to the life of any local fellowship of believers. They refuse to have this become the means by which they are held accountable to others for their behaviors and attitudes.

Still others want to "shop around," to experiment with other communities of faith, with different Christian traditions, or with parachurch Christian organizations. While pursuing higher education on the undergraduate or graduate level, often at public universities, some adult singles affiliate with parachurch organizations like Inter-Varsity Christian Fellowship, Campus Crusade for Christ, or Navigators.

Some adult singles are sailing into uncharted and dangerous waters and may fall victim to the lure of cults or eclectic movements like New Age. The initial attraction is often the seemingly more loving and welcoming community these movements offer; this blinds people to insidious heresies and frequently manipulative leadership.

Others drop out of the CRC altogether and never again join a community of faith.

2. Graduation syndrome

Some adult singles who do profess their faith in Jesus appear to view this act as a sort of graduation from formal church education or, worse, as an indication that they have reached the peak of sanctification. This spiritual graduation idea of profession of faith is particularly acute within

the Christian Reformed Church and has an interesting pedigree. Some possible sources can be identified.

The nature of our church schooling may contribute to this pattern. Whenever instruction in the faith is knowledge based and the appeal is made exclusively to the intellect, then faith becomes a matter to be graded, and graduation becomes the logical outcome. When "home schooling" in the faith becomes the exception rather than the norm (John Calvin encouraged instruction in the home), the shape given to catechetical instruction tends to parallel the day school in structure and method, and, again, graduation marks the end. Another contributing factor is the lack of intergenerational learning; instead, catechumens are instructed in peer groups with progress charted along the lines of traditional grade levels; again, this fits with a graduation concept.

The graduation notion is also the likely result when we present faith as something static and unchanging rather than dynamic and growing. Instead, we should be teaching that faith is both knowledge and nurture, both a firm belief and a growing assurance.

The identification of profession of faith with the transition to the assumption of mature adult responsibilities in the church has been traced to the teaching of Abraham Kuyper. He suggested that covenant youths are fully Christian; it seems to follow that the act of professing one's faith becomes simply an indication that one accepts adult responsibilities in the community of faith. This, of course, contrasts with the understanding of profession of faith as claiming Jesus as one's Savior and as a public commitment to serve him as Lord. By contrast, Kuyper's teaching seems to link profession of faith to other rites of passage from teenage years to young adulthood or other acts by which adult responsibilities are assumed.

Finally, the example of many mature members of the church who take no part in the church-education programs offered strongly reinforces any graduation notion gained in earlier years. If these leading members of the Christian community see no need for further faith nurture, why should adult singles make such a large commitment?

3. Interpreting our observations

If this is an accurate picture of certain patterns among adult singles in the Christian Reformed Church, what do these patterns say to and about the church and its ministry to these members?

For starters, we believe that the previous reports and recommendations of study committees dealing with children at the Lord's table have a direct bearing on the church's ministry with and to adult singles. Professions of faith at an earlier age—the direction encouraged in those reports—will provide young members with wider access to the means of grace and an earlier opportunity for the support of a community of faith to take root. However, early profession also raises questions about when young people should assume adult responsibility within the church and whether a second ritual should mark that change. This matter has been referred to a study committee by Synod 1991.

The commitment by Synod 1991 to "the development of a comprehensive strategy for youth ministry in the Christian Reformed Church"

formed on the basis of a nurturing model and built on the strong foundational work of United Calvinist Youth, and the establishment of a Youth-Ministry Committee to help implement this—all these steps address the needs of youth at critical points of faith development, particularly in the pre-adolescent and adolescent years. These steps should lay the foundations for an effective ministry during the young-adult and adult-singles years. The mistaken notions and deviant patterns described above developed during earlier years and should be prevented, whenever possible, before they develop.

On the other hand, the church should be aware of the characteristics and characteristic needs of this adult-singles group. It should recognize how much adult singles value personal freedom and individual fulfillment. While honoring these desires, the church must not hesitate to call them beyond individualism and urge them to become part of the community of faith. Community is something the church can offer—but it must be an authentic offer.

The church should rejoice in the faith commitment to Jesus Christ made by many adult singles and trust that the Lord himself will lead them into the right fellowship. Adult singles are consumers, accustomed to the wide range of choices in a pluralistic society. If for a short time (or even for longer), they seek another family of faith, we should honor such a decision; these people demand the freedom to make their own decisions about their own faith life and expression and tend to reject any attempt to impose set patterns upon them. At the same time, we should make our worship and fellowship the sort that is able to nurture their faith. Defensive, guilt-inducing strategies aimed at keeping them in the fold will likely result only in driving them out. Worship and fellowship which are authentic and inclusive of the diversity of needs and talents within the church will be attractive.

At its best, the church is able to provide a place where God can be known, where true community and intimacy are available, and where support for and insight into the complexities of life's tasks are offered. These are the essential elements for ministry to adult singles.

The church must also be patient and live out its firm belief in God's preservation of the saints. Adult singles often report a deepened faith on the other side of a "shipwreck" experience, one or several encounters when disaster seems to strike and the Lord not only rescues them but draws them closer. The church which displays impatience with those who struggle or question or doubt will find itself wondering where its adult singles have gone—for many will be gone.

4. Toward a remedy

With regard to church education and profession of faith, specific steps may be taken to remedy some of the inclinations we have observed among adult singles.

We noted above that entrusting instruction in the faith almost exclusively to the institutional church can encourage a graduation syndrome. Also, ecclesiastical instruction is often too much like other formal educational experiences; some church-education classes are even graded, as if one can give faith a passing or failing mark. If, however, faith teaching

and nurturing are provided primarily by parents or extended family and done through family devotions and regular faith conversations, there will be a natural tendency for these not to stop with profession of faith (at a younger age, we hope) but to continue until a child leaves the family, and perhaps even beyond.

Some have argued that youth ministry has fallen to the church by default, because families have surrendered their responsibilities. Accordingly, if families would carry out their covenantal responsibility—and the church would equip parents to do this—professions of faith would not be delayed, commitment would be knowledgeable but not intellectualized, and the concepts of growth and nurture would supplant the notions of graduation or of having arrived at a completed stage of faith. The healthiest and most nurturing forms of church education are those involving cooperation and coordination between the home and the church. The home must take the time to reinforce the education received in the church.

Alternative family settings may be necessary for dysfunctional or broken homes. The church should be alert to this and ready to respond. If current trends in society continue, the church must pay close attention to bolstering weakened family structures.

In viable families, the church must equip parents for the intentional nurture of the children. Such equipping of the saints is, in part, the purpose of preaching and adult education. Additionally, if the parent(s) are involved in adult education, they reinforce the concept of "life-long learning" in the church.

It is hard to break the established patterns of a church's practices and life. However, if a healthy adult-education program is developed in the local church, adult singles' lack of interest will gradually turn to involvement. Some adult singles prefer to become involved in service and witness efforts in their local communities rather than in adult-educational offerings. Unfortunately, few churches provide "continuing education" in these areas. Each congregation should evaluate what it has to offer adult singles who wish to exercise their faith.

Thoughtful rituals will also serve to correct the graduation syndrome. The profession of faith ritual ought to be a celebration, a forward-looking commitment to future service and Christian living. Too often it resembles a graduation ceremony, with devotional books replacing diplomas. Too often it reinforces "arrival" rather than "beginning." When extended family members or others who have been instrumental in the faith development of the person professing faith are present, they should be given opportunity to speak of God's covenant faithfulness and work in the individual's life. Together they can express hopes and dreams for the future. Those speaking can share instances of their own life-long learning in the faith.

In summary, experimentation and postponement are sometimes to be expected of adult singles as signs of a genuine search for a faith to call their own. In many cases, these may be necessary and helpful stages in faith development. What the church must avoid is contributing toward an unhealthy experimentation or postponement as the prologue to "dropping out." Through a careful examination of its beliefs, practices, and

rituals, the church can become less a part of the problem and more a source of prevention and cure.

D. A call to action

For far too long, most Christian churches have placed single adults at the margins of their fellowship. For far too long, they have adopted a family-only attitude so that, if a person doesn't belong to a nuclear family, then she or he doesn't really matter much. And "[that] feeling," writes Robert Vander Vennen, "is heightened in many Reformed churches whose covenant theology leads them to count membership by families rather than by individuals" (*Calvinist Contact*, Oct. 12, 1990).

If our ministry as Christians is to keep pace with the changes in our society, we shall have to reckon seriously with the fact that not only are many young adults nowadays postponing marriage; many of them are not marrying at all. If these people are to be ministered to effectively and if their gifts are to be fully used within the church, then it is imperative to take into account the social shifts and changes manifest in our adult singles. To be sure, changing the attitudes of people within the church and altering programs of ministry are immensely difficult. But these are imperative, since our Lord calls us to make him known to today's people living in today's world. God's church is called to be a unique community in which people, regardless of who they are and from where they come, can find a home, a place to belong. From its earliest days, the church has welcomed those who are lonely, lost, and seeking; has met their needs for fellowship and belonging, for forgiveness and hope, for understanding, love, and trust; and has permitted each person to use his or her created abilities and spiritual gifts to serve and enrich others.

Now that the number of adult singles has so vastly increased in our society, whether or not the church extends the same welcome to these people becomes a question of whether or not the church will be obedient and faithful to that enduring call from her Lord. The life circumstances of people may vary from age to age; the Lord's command to the church to minister to these people—no matter who they are—and make them feel at home will never change.

1. Areas in which adult singles need the ministry of the church

a. Loneliness

Since both male and female adult singles mention loneliness as the most menacing disadvantage of being unmarried, local churches should seek ways to alleviate the isolation, discontent, frustration, and rejection these singles sometimes experience.

b. Sexuality

Surveys give evidence that a majority of singles, including Christian singles who attend church regularly, are sexually active. Clearly, many more are sexually active than were once thought to be. Despite all the rhetoric about the importance of chastity and celibacy, the simple fact remains that many single adults are sexually active. The church must pray to the Lord for wisdom as it seeks to present the will and intention of God related to these human needs for intimacy and sexuality.

All of us, single and married alike, live in an age when people are both saturated by sex and starved for love.

c. Church attendance and involvement

As several polls clearly indicate, the percentage of adult singles who have remained committed and active members of church fellowships is small. Most of them have given up on the church. If the church is again going to play an important part in the lives of these people, it must change some of its ingrained attitudes and traditional programs. Most of its programs are family oriented and couple centered. Many church people project pity and condescension toward the unmarried, view them as incomplete, unfulfilled, and not really able to make a mature contribution to the body of Christ.

But some churches have not suffered this sad exodus of their single members. Their ministry to these members is thriving. In each case, people in these churches have acted maturely toward singles and related to them in a way that affirms their unique identities and gifts and takes account of their unique needs.

2. Conditions necessary for adult singles to return to the church

When, if ever, will adult singles return to the church and again become fully functioning members? According to William White ("Singles in the Church," in *Singles Ministry Handbook*, p. 75), this will happen under the following conditions:

- a. They are seen as adults of all ages and circumstances and growing in number.
- b. They are perceived as adults searching to identify their gifts and talents and for a place to share them in the body of Christ. (One pastor I know commented that the singles in the church he serves were "pacesetters" in sharing their gifts and talents.)
- c. Those who are Christians are seen as "ministers" capable of serving on program committees and administrative boards.
- d. The single life-style is accepted as valid and normal, realizing that for whatever reason some single adults will remain single for the rest of their lives, and that's OK.
- e. It is discovered that they are adults trying to put their singleness in spiritual perspective and find their completeness in God.
- f. It is recognized that they are adults trying to come to terms with some of the misconceptions about their singleness (not normal, odd, and so on).
- g. It is discovered that they are adults who are community members ready to contribute to those communities something of themselves to make their lives count.
- h. They are recognized as adults who may or may not be committed Christians.

V. Vision for adult-singles ministry

A. *Why?*

Our committee's mandate from synod included developing a "ministry vision" not only for the church's work with youth but also with young adults. It would seem redundant then to discuss the question "why?"

In the course of our study, however, it became clear to us that, while most churches are aware of the need for such a ministry, few of them have made this a priority matter. Many of the classes that responded to our inquiries expressed no particular concerns in this area. Many churches have trouble dealing with adult singles (in fact, with anyone who does not fall into the traditional family category). As a result, some prefer to pretend that this problem does not really exist and that no vision for ministry in this area is actually needed.

On the other hand, when young people in their twenties or early thirties have not made profession of faith, it is often "panic time" for the parents; consistories begin to hear complaints that the church school is not teaching faith adequately, that the youth programs are somehow lacking, or that the pastor is not spending enough time with "our own church children."

Various short-term solutions are suggested and heatedly discussed.

In place of any such piecemeal solutions, synod was correct in pointing to the need for a vision and program of comprehensive ministry both to the youth of the church and to the young adult singles. Such a vision is needed because

1. The church is responsible for and to all its members and obligated to nurture them to a mature, integrated faith in Jesus Christ.
2. Our society is differentiated. As a result, each social grouping within the church is developing its own characteristics and desires a specialized ministry. This is particularly true of adult singles, who are a growing and increasingly distinctive segment of society and of the church.
3. The church is the one institution in our society to which adult singles, in their loneliness, can and do turn, seeking a community that will welcome and enfold them.
4. The shape of our culture and the impetus to mission outreach requires each church to develop a strong ministry to adult singles. These are both the people who need such an outreach ministry and the ones who can serve to make it effective.

B. *Where?*

With this question of where the church's ministry to adult singles should be located and centered, we come to a key issue: Should the church develop an exclusive ministry directed to adult singles, or should the church's general ministry to all its adult members be made more inclusive so that it encompasses also the adult singles? Or is this a false dichotomy? Can we and should we be doing both?

Experts in this area draw a sharp distinction here between youth and young adults/adult singles. Because of society's structures, the youth form a naturally separate group—for a set period of time. This is a phase; they all

outgrow being youth. So while we isolate youth rather sharply from adult, we are all aware that this is a temporary separation.

Adult singles are different. Some plan eventually to marry; some plan to remain single all their lives; others are uncertain. Furthermore, while there is a desire expressed by adult singles, especially younger ones, for separate grouping around their own special interests and concerns, there is also a deep desire to be part of the larger Christian community. This last expresses itself in a rejection on the part of some of any distinctive labeling or categorizing. They are, after all, adult members of the church and want to be regarded and treated like everyone else who falls in that broadest grouping.

One could draw parallels here to the church's attitude toward ethnic minorities. Does the church organize separate ministries for all such minorities? Or does it strive to make them part of the general community and include them in its broad ministry? A decision on this usually varies with language abilities and concentrations of ethnic-minority populations; in general, however, the church tries to make them part of its general ministry. Should this not also be true for adult singles?

After considerable discussion, our committee agreed that the locus of an adult-singles ministry must be in the local congregation. Not only is this practically wise, but church polity also argues for it. The local church is the place where ministry should happen and where it becomes effective or ineffective. It is absolutely essential that adult singles become involved in the life of the local congregation, being ministered to and ministering to others. The nurture model (see *Agenda for Synod 1991*, pp. 319-21, and "What," Section D below) supports this view.

Granted the above—that the primary locus of adult-singles ministry must be in the local congregation—what about regional or classical adult-singles groups? Should these be encouraged?

Yes, we believe they should. But there should be strict provisos. Strong links need to be established and maintained between such regional groups and the individual congregations that participate. If such attachments are lacking, if the group only meets in the local churches but has no accountability to them, this may produce the opposite of the desired effect, that is, it may encourage no commitment to the local church communities. Or it can become a way in which the local congregations dump responsibility for a problem they cannot or will not handle.

It is true that some adult-singles programs may require a critical mass to become operative. If there are too few singles in a local congregation, special programs for singles, for divorced, etc., become impractical. A certain number is needed to form a supportive fellowship and attract others. Churches lacking an adequate number of adult singles should consider combining their efforts with neighboring congregations.

Still, there are often more single adult members than either the pastor or council realizes. Furthermore, there are usually hosts of adult singles in communities around our churches, most of them with no church connection. Many of these people can be attracted to the church, and the congregation's own adult singles are the ideal group to form the core of such an outreach ministry. We must not forget the daunting statistic that singles are rapidly becoming half of the total adult population. Instead of thinking about how many adult singles we are losing, we should be considering how many are

outside the church, lost and seeking, and within reach of a welcoming community and a good adult-singles ministry.

Those congregations whose adult singles have left and are leaving—in spirit, if not in fact—as soon as they reach that age and status need to do a thorough self-evaluation. Are they truly welcoming and enfolding churches? Do they have an effective youth ministry that prepares these young people for the necessary commitments of adult life?

The responsibility of asking and answering such questions must lie with the local church leadership. But the classes and denominational agencies should be ready to aid local churches, when requested, to analyze their own programs and attitudes. There are experts in adult-singles ministry available to aid churches in developing needed programs. The classes and denominational agencies should be ready to assist in providing whatever help may be needed and requested.

C. *Who?*

The question of who should carry on this ministry was partially answered as we dealt with the “where” question above. The primary “who” should be the local congregation, and the primary responsibility should fall on the leadership of each church.

Although this has not been stated explicitly in our Church Order, there seems to be a general understanding among us that the faith nurture of every member is one of the main tasks and activities of the minister of the Word and elders. This is implied in the explicit requirements that the minister and elders exercise both pastoral care (Art. 65) and admonition and discipline (Art. 80) “over all the members of the congregation.”

This does not, of course, mean that the pastor or elders of the church must themselves carry on every ministry of the church. But it does mean that they need to actively support and encourage each such ministry. And it does mean that adult singles need to be included in the ordinary visiting and pastoral care of the church.

From the extreme difficulty most consistories seem to have in coming up with a list of adult-singles members, it appears to us that such care is not being exercised in many cases. While some of the younger adult singles may, for a time at least, abandon the church, they should never be abandoned by the church. Neglecting to discipline them (let alone exercise pastoral care and faith nurture) can be a form of abandonment.

In order to minister effectively to adult singles, the pastor and elders of the church must gain at least a minimal understanding of this population. There are a number of recent studies available that can aid them in developing such an understanding. There are also experts in adult-singles ministry in many areas who can advise church councils how best to develop such ministries.

Many larger congregations will establish a ministry to adult singles by employing a staff person who is knowledgeable in this area or assigning this ministry as an added responsibility to one staff member. Such an approach can be effective if the leadership of the congregation continues to give adequate support and if the entire congregation “owns” the ministry. We would warn against the perhaps natural tendency to assign this to the “youth minis-

try" person. Adult singles clearly resent being grouped together with the youth; they consider this a denial of their adult status.

Smaller congregations may tend to assign this responsibility to a committee or perhaps to one adult-singles person in the church who shows the spiritual maturity to take on such a role. Peer leadership is important in this ministry. The problem is that such a peer leader often marries or transfers and leaves a leadership gap. A team of peer leaders may prevent such disruption.

One classis (Georgetown) has employed a full-time person to carry on an adult-singles ministry on an area-wide basis (there may be other classes that have also done this). This seems to us a commendable approach. It is important, however, that this specialist work closely with the individual congregations to strengthen the ties between them and their adult-singles members. This ministry should not produce a classis-wide "church" of adult singles that serves as a substitute community and worship center.

What can and should be done on the denominational level? Relatively little, if this is to remain a congregation-centered ministry. However, on this wider level there are three things we believe should be done.

1. Vision

The need, possibilities, and challenges of adult-singles ministry should be kept before us as a denomination. This could be done through a number of channels, including a yearly report to synod.

2. Information

The opportunity should be offered to congregations, especially to their leadership, to become better informed about adult singles and ministry to this group within (as well as outside) the church. This could be accomplished by workshops and/or informational materials.

3. Consultants

Experts in adult-singles ministry should be made available to serve congregations in a consulting role. On invitation, these people could come to assist the leadership of local churches in analyzing their adult-singles population, in planning an effective ministry, and in suggesting implementation steps.

The responsibility to provide these three services should be assigned to one of the existing agencies of the church, one that is already involved in providing such services. We think it would be unwise to assign this to the new Youth-Ministry Committee because, as we have stated elsewhere, adult singles resent being grouped with youth. The Young Calvinist Federation has had experience in this area, but it plans to terminate all young-adult ministry by 1992; it also is very much youth oriented. Either Home Missions (Established-Church Development Department) or CRC Publications (Education Department) appears to us to be the logical agency to be entrusted with a mandate in this adult-singles ministry.

D. *What?*

In last year's report, our committee developed a cross-culturally relevant model for youth ministry, one that is sensitive to the developmental characteristics of adolescents. Synod approved this nurture model for a denomina-

tional ministry to youth and recommended that classes and congregations follow it in their own youth ministries.

We believe that this nurture model, with some modifications, will also prove valuable for adult-singles ministry. Using this as a starting point and paying attention to the unique needs, interests, experiences, and diversities of the adult-singles population, local churches can adapt this approach to develop an effective ministry to their own adult singles.

1. Goals of adult-singles ministry

We offer these specific goals for a nurture model of adult-singles ministry:

- a. To help every single adult within the Christian fellowship to grow physically, emotionally, intellectually, socially, and spiritually. With God's blessing, each one can then 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 those adult singles who have not professed faith in Jesus Christ to this confession and a life consistent with it.
- c. To encourage and challenge each adult single to use his or her unique gifts, interests, and person to serve and enrich others within the church and beyond it.

2. Vision of adult-singles ministry

We envision that, in a congregation which adopts these goals, ministry to adult singles will reflect certain identifiable marks. Thus:

- a. **We dream of a ministry where adult singles experience a deepening relationship with the living Word, Jesus, and the written Word, the Bible**
 - where the Scripture is viewed as a book of life formation because it reveals a living Lord;
 - where Jesus, the living Word, is preached enthusiastically and with insight into the challenges and needs of adult singles;
 - where adult singles will recognize Jesus' claim on their belief and life.

Thus we dream of a *Christ-centered adult-singles ministry*.
- b. **We dream of a ministry where adult singles experience a devotional life of worship and celebration**
 - where creative worship services are offered which engage the gifts of adult singles in worship leadership;
 - where adult singles will long for worship opportunities and practice both private and communal prayer;
 - where adult singles will cultivate time alone with God and times for worship with his people.

Thus we dream of a *celebrative adult-singles ministry*.

- c. **We dream of a ministry where adult singles fellowship with the covenantal community**
 - where adult singles will experience full participation as members of a community of faith where they are welcomed, known, and loved;

- where all the members of the congregation are aware of the various needs of different groups among the adult singles within the church and in the area around the church;
- where support groups are provided for those with special needs or in special situations;
- where a mentoring relationship or a spiritual apprenticeship is offered with those older or more mature in faith.

Thus we dream of a *relational adult-singles ministry*.

d. We dream of a ministry where **adult singles interact with growing Christians whose lives are marked by love, healing, and grace**

- where adult singles will find comfort, refreshment, and encouragement within a community of faith that loves one another with the love of Christ, forgives one another, and bears one another's burdens;
- where adult singles are equipped to handle and resolve conflicts in a Christian spirit and manner;
- where a safe haven is provided for the expression of doubts and confusion;
- where opportunities and training are provided for peer ministry.

Thus we dream of a *caring adult-singles ministry*.

e. We dream of a ministry where **adult singles are equipped for an outward journey marked by telling and doing the good news**

- where adult singles will be equipped by the church to make important decisions concerning careers and life-styles, decisions in which the emphasis will be on servanthood, not affluence;
- where their sharing of the good news in word and deed will be authentic and enthusiastic;
- where adult singles are equipped to analyze their world and plan for ways to be salt and light in their places of work and influence;
- where adult singles' involvement with service and justice projects and ministries is promoted.

Thus we dream of a *serving adult-singles ministry*.

f. We dream of a ministry where **value systems are shaped by obedience to God**

- where adult singles come to live under the lordship of Jesus Christ;
- where adult singles are directed to Scripture for clear guidance and normative direction on issues of particular importance to them (such as divorce, remarriage, human sexuality, loneliness, the meaning of parenthood, and human relationships);
- where adult singles are led to recognize that this world belongs to God and to become faithful stewards of his creation;
- where adult singles are led to care for their fellow imagebearers and require justice for and from all;
- where educational materials are provided that utilize contemporary methods (such as role plays and case studies) that involve the learners.

Thus we dream of an *adult-singles ministry obedient to Jesus' commands*.

VII. 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 encourage the congregations to develop ministries for adult singles—both those who are members of the church and those living in the areas around the church—and encourage the classes to assist the congregations in developing these ministries.

Grounds:

1. The apparent loss to the church in recent years of a number of adult singles indicates that special attention should be given to these members.
2. There is a growing population of adult singles who are outside the church and need to be addressed with the gospel of Jesus Christ.
3. This ministry is best carried on by and in the local congregations.

C. That synod recommend to the congregations the following guidelines for adult-singles ministry in the local church:

1. That each church develop its ministry to adult singles by including the following aspects:
 - a. Increasing awareness of the character of the growing adult-singles population in Canada and the United States today.
 - b. Encouraging the entire church membership to regard and treat adult singles with the dignity of complete persons.
 - c. Determining the number, nature, and possible special needs of the adult singles within their own church, developing a comprehensive and accurate listing of these members.
 - d. Determining the number, nature, and special needs of adult singles living in the community around the church.
 - e. Requesting and obtaining expert advice and guidance as to the sorts of ministries to adult singles that should be established.
 - f. Involving the adult singles within the church in planning and developing these ministries.
2. That each church, through preaching, church education, and pastoral counseling, encourage the entire membership of the congregation to regard and to treat adult singles as full participants in the church of Christ and in the Christian community.
3. That each church conduct periodic audits of its printed materials and organizational structures and correct any references that show prejudices in favor of married people or families and against singles.
4. That each church select, train, and support single leaders, counselors, and mentors with gifts for this ministry.
5. That cooperative efforts be made with other area churches to organize more broadly based, larger-group experiences and ministries for adult singles as needed and advisable.

D. That synod recommend to the classes the following guidelines for adult-singles ministry on a regional level:

1. That each classis study the needs of adult singles and develop a vision for ministries in this area.
2. That each classis encourage its congregations to participate in such a study and to adopt the developed vision for ministries in this area.
3. That each classis work with the denominational agency assigned responsibility in this area to assure that expert advice is available to assist the congregations in establishing viable adult-singles ministries.
4. That each classis provide retreats and/or conferences for adult singles in its area.
5. That each classis give serious consideration to hiring a (professional) classical adult-singles specialist to assist the local churches in their ministry to this population.

E. That synod request CRC Publications, in consultation with Home Missions (Established-Church Development Department) and the Young Calvinist Federation, to develop and implement a program that will accomplish the following:

1. Promote a vision for adult-singles ministry;
2. Help inform the church of the challenges and needs of adult-singles ministry; and
3. Provide consultant services that churches may use to aid them in organizing a local ministry to adult singles and report to synod yearly, over the next five years, on its progress in developing and implementing this program.

Grounds:

1. CRC Publications staff stated that such a program seems to fit within its present mandate from synod.
2. CRC Publications (Education Department) has an existing network of church-education consultants and has experience in developing workshops, educational materials, etc.
3. Although the Home Missions staff indicated a willingness to participate in such a program, they hesitated to take primary responsibility for it. The Young Calvinist Federation has had recent experience in adult-singles ministry but has decided, for financial reasons, to terminate efforts in this area.

F. That synod approve the following funding for this ministry:

1. That published materials, consulting services, and similar programs be developed as self-supporting, that is, congregations be charged for the materials or services they request.
2. That, if and when such needs are evident, CRC Publications request synod for funds to cover moderate development and administrative costs.

Ground: While payment for services requested and received is a viable way to fund such a program, experience shows that there are usually some development and administration costs that cannot be covered.

G. That synod direct the general secretary to drop the family category from the church statistics in the CRC *Yearbook*.

Ground: This is a category that excludes many adult singles in the church and is demeaning to them.

H. That synod request the CRC-related and -supported colleges to develop and offer their students credit courses on sexuality (including biological and medical information, sexual relationships, sex roles, etc.) that embody a Christian and Reformed understanding of this aspect of human nature.

Grounds:

1. The teachings about sexuality implicit (and often explicit) in our media should be countered by clear biblical teachings.
2. There continue to be much misinformation and ignorance among adult singles (including college students) in this area.
3. According to studies, many young adult singles are sexually active and yet do not recognize the implications and consequences of this.

I. That synod request CRC Publications (Education Department) to develop and offer for use in the churches courses for adult singles and other young adults that embody a Christian and Reformed understanding of the life issues they face (such as sexuality, loneliness, life-style, relationships, etc.).

Grounds:

1. The teachings about such life issues implicit (and often explicit) in our media should be countered by clear biblical teachings.
2. There continue to be much misinformation and ignorance among young adults on some of these subjects.
3. Basic courses could be developed with leader's guides that suggest different teaching strategies for adult singles, young married, divorced, etc.

J. 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 of the church, especially the Heidelberg Catechism. This instruction 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 of Article 63 would reflect the congregation's promise found in the form for baptism of children (*Psalter Hymnal*, p. 961).

Article 64

- a. *Each church shall minister to its adult members 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.*
- b. *Each church shall provide opportunities for continued instruction of adult members. This instruction shall be supervised by the consistory.*

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, "[T]his 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).

(*Note:* The suggested emendation of Church Order Articles 63 and 64 was recommitted to our committee by Synod 1991 with the suggestion that the distinction between general principles and procedural guidelines used in emending Section IV be also applied here. Accordingly, we have, in consultation with Dr. Henry De Moor of Calvin Seminary, reformulated these articles so that only principal matters are included.)

K. That synod note that the committee has fully carried out its mandate.

Committee to Study Youth and
Young-Adult Ministry
Norma Coleman
Dale J. Cooper
Jeanette Bult De Jong, chairperson
Edward Den Haan
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APPENDIX

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.

COMMITTEE TO STUDY PHYSICAL, EMOTIONAL, AND SEXUAL ABUSE

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I. Introduction

- "... *My father beat up my mother. My father beat up my sister.*"
- "... *[she] threatened to kill her husband and then commit suicide. She also . . . [was] verbally abusive to her husband and has also attempted to physically injure him.*"
- "... *Cigarette burns on legs and back, bruises, etc., from physical abuse.*"
- "... *my husband spanked me to make me do things his way.*"
- "... *older brother forced himself upon her. [He] made her do things she didn't want to.*"
- "... *raped by father.*"
- "... *we were to go naked when [he] baby-sat us. He would touch us all over then we would undress and [he would] force my sister to massage his chest while I was forced to [perform oral sex with him]. When he ejaculated all over me, I cried.*"
- "... *incest . . . my two daughters by my husband for approximately 3-4 years. Without my knowledge.*"
- "... *Husband blamed wife for all failures he had in business and said she was worthless.*"
- "... *teacher in the Christian school was cruel man and often belittled me, telling me that I was lazy, undisciplined, etc. He would point this out in front of the entire class. He frequently reduced my classmates to tears.*"
- "... *before we separated, my husband constantly criticized me, blaming [me] for everything and making me feel worthless.*"
- "... *As a child [I was] put down constantly—told [I was] fat, slow, dumb, ugly, etc. [I was] blamed for everything, and now [I am put down] by my husband—same stuff but [he] says he's gonna shoot my dog, sell my house, quit his job, beat me up.*"

These accounts of emotional, physical, and sexual abuse do not come from newspapers or newscasts. They are not stories from the social fringes of our towns and cities. They are stories from and about members of the Christian Reformed Church, stories that could be told by many other apparently untroubled people with whom we worship Sunday after Sunday. Both the victims and the perpetrators are our brothers and sisters in Jesus Christ.

The Christian Reformed Church has not been left untarnished by this evil in our society. Physical, sexual, and emotional abuse does occur in our denomination. This tragic knowledge is not news, nor is abuse concentrated in one geographical area. In 1990, Ary De Moor, in his book *Now You Are the Body of Christ* (published as part of the Family Life Education Series by District 11 of Christian Schools International, which includes Alberta, Manitoba, and Saskatchewan), prepared excellent curriculum materials for elementary-school children and their families to alert them to the problem of abuse. The need for such materials confirms the fact that our children are potentially at risk. They must learn that abuse is wrong and that help is available for them if they are victimized by it.

In 1989 Classis Niagara published a preliminary study on abuse and made available to churches some important advice on how to respond. We have made use of that committee's fine work in preparing this report. Also in 1989, Classis Iakota overtured synod

to appoint a study committee that includes women to research and provide recommendations to the churches on the subject of abuse (physical, sexual, or psychological) of children, spouses, the elderly, or others.

"Pastors in their counseling, consistory members in their family visiting, teachers in their classrooms, and nearly everyone else in contact with the secular media have had the issue of abuse brought to their attention. . . . *The Banner* of June 13, 1988, brought the issue into our homes." No longer can we say, "It is not a problem." No longer can we wring our hands and say, "What can we do?" Nor can we sit back and hope that secular agencies will resolve the problem. The CRC, through its synod, needs to provide a biblical background for understanding abuse, as well as guidelines for handling incidents of abuse. As Reformed Christians who seek to apply God's truth to all areas of life, we must know what constitutes abuse, what its signs are, and, most of all, how to deal with it and how to prevent it. We also need guidelines for dealing with both the abuser and the abused (*Agenda for Synod 1989*, p. 309).

II. Mandate to the Committee by Synod 1989

In response to the recommendations of the 1989 synodical advisory committee on pastoral concerns, synod approved the following, which this committee has accepted as its mandate:

1. That synod appoint a study committee, which includes women, to examine and evaluate the manner in which abuse situations (physical, emotional, and sexual) are being addressed and dealt with in the CRC and other churches and to recommend effective responses to abuse situations. This report should include guidelines for preventing abuse as well as for identifying, supporting, and counseling the victims of abuse, their families, and the abusers. Consideration should be given to the types of issues and questions articulated in the overture of Classis Iakota, the study of Classis Niagara, and any pertinent information available in studies conducted by other ecclesiastical bodies.

Grounds:

- a. The experience of our churches in dealing with abuse situations suggests a need for assistance in providing an adequate pastoral and disciplinary response to such situations.
 - b. The victims of abuse are often women and children, whereas the response of the church is ordinarily channeled through men.
 - c. Although social agencies provide care and support for such persons, it is important that the church provide a distinctly Christian response that addresses the issues of forgiveness, restoration, reconciliation, and healing.
 - d. Classis Niagara has already engaged in a limited study on the subject of sexual abuse, but a more expansive study is required for our denomination.
2. That this study committee be asked to report to the Synod of 1992.

(*Acts of Synod 1989*, p. 549)

It is clear that the committee's mandate is not to present a study report in the sense of exploring the hermeneutics and exegesis of Scripture. That is, we have not been mandated to help the denomination form an attitude or judgment on the rightness or wrongness of abuse: few people need convincing that abuse *is* evil. Rather, we understand that we are to help CRC congregations *respond pastorally* to this evil.

Both the Niagara study and the Iakota overture were responses to actual circumstances confronting their churches. These situations received attention

because they had come to light and had demanded pastoral attention. Unfortunately, they are not isolated instances; they are all too common among us. We see it as our task, therefore, (1) to help the denomination take preventive steps to reduce the instances of abuse and (2) to inform the churches how to respond when abuse occurs.

That synod recognized the need for such a report is encouraging. We are humbled by the immensity of the problem. It would be much easier to pretend that such abuse does not take place. That, however, would be to leave the wounded on one side of the street while we cross over to the other side, as the priest and the Levite did in the parable of the good Samaritan. Our Lord's demand that we suffer with those who suffer will not permit us to cross to the other side. Hence, we present this report with our prayer that it will help individual congregations in addressing a dire need. We pray that both our report and the church's response will encourage and empower those who suffer to obtain the help they need. Further, we pray that both our report and synod's subsequent actions will encourage and assist Christian Reformed congregations to be safe, supporting communities to all their members.

Because there are church members who still doubt the presence of abuse within the church, the committee decided that it must first be documented. We contracted with the Calvin College Social Research Center to survey the denomination.

One respondent to this survey expressed what is also our concern and hope, namely, that

we can recognize such a need or it will continue to get worse if someone doesn't start offering unconditional help. Who would be better to start offering this help than someone with the love of Christ in them. I pray we don't spend years with paper work and just talk as we have with so many other issues.

III. Denominational survey of abuse prevalence

A. Purpose of the study

The purpose of the survey and study by the Calvin College Social Research Center (SRC) was to

1. Determine the prevalence of abuse—physical, sexual, and emotional—among adult (ages 18 and over) members of the CRC.
2. Identify some characteristics of the abused and the abuser in the CRC.
3. Examine the nature of abuse in the CRC based on firsthand and secondhand reporting.
4. Measure attitudes toward abuse among adult CRC members.

As much as we can determine, no previous survey of abuse has been conducted on a denomination-wide sample. By this study we hoped to determine the prevalence and nature of abuse in the CRC. Its results, we hope, will enable the denomination to address the problem from a more informed position and to minister more effectively and sensitively to the needs of survivors and abusers. We also hope that our work will provide a model for other denominations and contribute to the growing social science literature on the sources, prevention, and treatment of abuse.

B. Definitions of abuse

The research literature shows no consensus on how abuse should be defined. For this study, the committee established working definitions for physical abuse and neglect, sexual abuse, and emotional abuse. These definitions were printed on separate color-coded sheets and were enclosed with each mailed questionnaire. Respondents were explicitly instructed to read the appropriate definition sheet before answering the corresponding section of the questionnaire. The working definitions were as follows.

1. *Physical abuse.* Any intentional human act that results in physical pain or injury to another person—whether or not it is a cut or wound or leaves a mark or bruise. Physically abusive behavior ranges from slapping, pushing, shoving, punching, kicking, and biting to more severe forms like choking, severe spanking, beating, hitting with an object, burning, stabbing, and shooting. In other words, any means of inflicting pain or injury to another person.

Examples include a painful smack on the rear; a hard pinch on the cheek or arm; excessive tickling; ear or hair pulling that causes physical pain; slapping, kicking, or punching the head, face, or body; choking with the risk of consciousness loss; pushing or throwing across a room, down stairs, or against objects; severe shaking; breaking or twisting limbs; burning with irons, stoves, cigarettes, or scalding liquids; injuring with thrown objects; stabbing or mutilating with a variety of objects; gunshot wounds; confinement; and forcing one to do something physically dangerous to oneself, such as taking drugs or alcohol.

2. *Physical neglect.* Not doing what one is supposed to be doing to meet the physical needs of someone in his or her care. Neglect interferes with or prevents the normal development of a child or adult.

Examples: not providing adequate food, clothing, or shelter or denying necessary medical care.

3. *Sexual abuse.* Generally any sexual intimacy forced on one person by another. Sexual abuse may or may not involve contact between people.

Examples of noncontact sexual abuse: people exposing themselves, obscene telephone calls, "peeping Toms," and requests to engage in sexual activity (where no physical contact occurs).

Examples of sexual abuse involving physical contact: fondling of body parts such as breasts, crotch, buttocks, or sexual organs; body grabbing; intercourse; oral and anal sex.

Examples of adult sexual abuse: an unwilling partner; forced sexual practices that are uncomfortable or degrading to the partner; sexual relations that are forced upon and gained from a partner by threatening physical injury to that person; marital rape, or forced intercourse within marriage.

Examples of child sexual abuse: sexually taking advantage of a child who is not capable of understanding sexual acts or resisting coercion (threats, offers of gifts, and more), such as rape, child molestation, and incest. Also "talking dirty," exposing a child to pornography, or pornographically exploiting a child. Children may be abused by strangers, but more commonly they are abused by someone they know or trust.

4. *Emotional abuse.* Attempts to control another person's life through words, threats, and fear. It is the destroying of a person's self-worth through harassment, threats, and deprivation.

Examples: abuse of pets or destruction of physical objects with the implication that this could happen to the person being threatened; threats of physical violence against the person or others who are important to him or her, which undermine the person's sense of safety, well-being, and control. Where actual physical assault has occurred, threats can be terrorizing.

Other examples: name calling, excessive teasing, total silencing, insults and cursing, constant criticism, public embarrassment, general lack of consideration of the person's feelings and needs, jealous control and false accusations, abusing or destroying pets, destroying or taking personal property, and withholding of sleep, friendship, and other life necessities.

Emotional abuse weakens a person's mental and physical ability to resist, cuts off the person's contacts with others, and causes gradual loss of self-esteem—all of which reinforce a sense of helplessness and dependence on the abuser.

At the bottom of each definition sheet was this note: *"The examples given [in the definitions] above are meant to illustrate and do not include everything. The definitions are meant to draw boundaries, which many other examples [may] also fill."* Prefacing each abuse definition in the questionnaire was this statement: *"The victims of . . . abuse may be children, teenagers, adults, elderly persons, and persons with physical or mental disabilities."*

Because this survey is a first effort to study abuse in the entire denomination, definitions of abuse were intentionally broad. Although some respondents disagreed with some parts of the definitions, e.g., "a painful smack on the rear" as physical abuse, we believe most respondents, even when they expressed disagreement, sincerely tried to report all abuse as defined for the purpose of this study. Narrowing the definitions is reserved for future study.

C. Methodology

In December 1989, the Committee to Study Physical, Emotional, and Sexual Abuse asked the Calvin College Social Research Center (SRC) to conduct a survey of adult members of the denomination in order to determine the prevalence of abuse in the CRC. An early draft of the questionnaire was mailed for pretesting to 104 randomly selected adult members of the CRC; twenty-three returned theirs completed. The final version, a twenty-one page questionnaire, was mailed to another 1,000 adult CRC members (ages 18 and over) who had been randomly selected from the denominational records.

The SRC conducted the survey anonymously. Respondents returned signed postcards to indicate they had returned their completed questionnaires so the SRC could remove their names from the follow-up list. The period of data collection was from May through August of 1990. In addition to the initial mailing, a reminder postcard was mailed to nonrespondents; later another copy of the questionnaire was sent; and finally the SRC telephoned nonrespondents asking them to return the questionnaires.

Six hundred forty-three completed questionnaires were returned, a response rate of 65 percent, which is considered very good in professional surveying. Checks on the quality of results from the sample were positive,

showing that, within a small margin of error, the survey was representative of the CRC adult membership. (Based on standard error, percentages reported by sample are estimated to miss those which would have been reported by the entire population by no more than plus or minus four percentage points.)

D. Findings

1. Self-reported abuse: prevalence

This study distinguishes measurement of the prevalence of abuse from the incidence of abuse. Measuring incidence requires the researcher to get an accurate count of the number of times abuse has occurred to a population within a specified time, e.g., the past year or five years, and then calculating a rate per 100 or 1,000 people by relating the number of events to the population at risk, e.g., adult members of the CRC. By contrast, studies of abuse more typically measure prevalence, that is, the percentage of individuals in a population who have ever experienced an event such as physical, sexual, or emotional abuse. Prevalence was determined in this study by anonymous self-reporting.

The survey disclosed that among sampled adult members of the CRC

- 12 percent reported having experienced physical abuse or neglect,
- 13 percent reported having experienced sexual abuse, and
- 19 percent reported having experienced emotional abuse.

The *total abuse prevalence rate* indicates the percentage of a population who have experienced *at least one* of the three forms of abuse considered. This survey found that in the CRC the total abuse prevalence rate was 28 percent, more than one of every four adults in the CRC.

These rates are not extraordinary; they are comparable to typical rates found in surveys of the North American general population. More often abuse studies survey clinical populations (people in contact with treatment programs). Rates of abuse based on clinical, rather than general, populations tend to be higher. It should also be noted that abuse prevalence rates determined by self-reporting are prone to *under-reporting*. We are convinced of the validity of experiences reported by our firsthand sources. However, for a variety of reasons, e.g., ignorance, denial, or fear, we are also convinced that not all cases of abuse were reported. Furthermore, it is likely that some response categories were more affected by underreporting than others. However, we are not able to measure this effect in the study. Based on the experience of other abuse researchers, we surmise that the abuse prevalence rates of this study most likely underestimate the actual rates of abuse in the Christian Reformed Church.

Converting this survey's prevalence rates to the number of people in the CRC (approximately 196,000 current professing members), the SRC estimates that between 48,000 and 62,000 adult members of the CRC have experienced physical, sexual, or emotional abuse. *Moreover, since only adults over 18 years of age were surveyed, these numbers do not include any current children who have been or are being abused.*

2. Self-reported abuse: patterns

Who are the abused? Among CRC members, are certain characteristics associated with higher abuse prevalence rates? Below are some patterns that this survey uncovered. The reader should note that the characteristics are based on the time of the survey and do not necessarily reflect characteristics present when the abuse occurred. Nevertheless, these characteristics are important for the church to know as it ministers to the abused.

- a. *Gender.* Women, more than men, report having experienced abuse of all types.
- b. *Physically disabled.* Persons with physical disabilities report sexual and emotional abuse at rates double, even triple those of persons without disabilities.
- c. *Marital status.* Persons divorced or separated report abuse at the highest rates, followed by single (i.e., never-married) persons.
- d. *Education.* Persons with higher levels of education report abuse at higher rates than those with less education.
- e. *Urban-rural location.* Residents of large cities (over 750,000) report abuse at higher rates than those living in other locations.
- f. *Geographic location.* Among geographic regions of the CRC, western Canadians have the highest self-reported sexual, emotional, and total abuse rates.
- g. *Years of CRC membership.* Persons newer to the CRC (members 10 years or less) report having experienced abuse at higher rates than members of longer standing.
- h. *Worship attendance.* Persons who are less frequent attenders of Sunday worship services are more likely to report having experienced abuse.

Also consistent with other studies, this study found that persons who have experienced one type of abuse are likely to have experienced another type of abuse. In other words, the abused person is often the victim of more than one type of abuse. Among those physically abused, 37 percent were also sexually abused, and 46 percent emotionally abused. Among those sexually abused, 40 percent were physically abused and 35 percent emotionally abused. Among those emotionally abused, 71 percent were physically abused, and half were sexually abused.

3. Self-reported abuser: prevalence and patterns

Much less is generally known about the abuser than about the abused, although the church must minister to both. What percentage of adult CRC members report having behaved abusively, either physically, sexually, or emotionally?

The survey found that among adult CRC members 15 percent reported having behaved abusively—physically, sexually, or emotionally. This percentage is about half the total abuse prevalence rate in the CRC; therefore it suggests likely underreporting by the abusers themselves.

Who then are the self-reported abusers? Among CRC members, are certain characteristics associated with high abuser prevalence rates? Below are some patterns that this survey uncovered. The reader should note, once again, that the characteristics refer to the time of the survey and not necessarily to the time when the abuse occurred. But again, as was true

for the abused, these characteristics are important for the church to know as it ministers to the abuser.

- a. *Gender.* Women are as likely as men to report having engaged in abusive behavior.
- b. *Age.* The highest abuser prevalence rate is reported from persons in their forties (not necessarily the age at which they engaged in the abuse).
- c. *Physically disabled.* Persons with physical disabilities are more likely to report having been abusive than those without disabilities.
- d. *Marital status.* Divorced and separated persons have the highest reported abuser prevalence rate, followed by those married more than once.
- e. *Education.* Highest self-reported abuser rates were found among the college educated.
- f. *Urban-rural location.* Persons living in small cities (50,000 to 149,000) report highest abuser rates, followed by those living in large cities (over 750,000).
- g. *Years of CRC membership.* Members newer to the CRC (10 years or less) reported more abusive behavior.
- h. *Denominational background.* Reported abuse by members who came from another denomination is nearly twice that of those who always belonged to the CRC.
- i. *Parents' denominational background.* Members whose parent or parents were not CRC report more abusive behavior than those whose parents were CRC.

Literature on abuse consistently reports that abusers were often victims of abuse themselves; our study confirms this finding. Nearly one of every two respondents who were physically abused reported having behaved abusively. Among those emotionally abused, the abuser rate is two of five, and among those sexually abused, the rate is one of three.

4. The self-reported experience of the abused

The verbatim descriptions of self-reported experiences of abuse were not classified. Simply reading these descriptions would give the reader much information about the nature of abuse; the suitably edited descriptions are available in the full SRC report (see page 358 for ordering information).

About each self-reported experience, however, several questions were asked that gave quantifiable answers. The information listed below suggests what is typical among the experiences of the abused.

- a. *Number of experiences.* An average 30 to 40 percent of the abused reported more than one experience.
- b. *Age when abused.* For most abused persons, abuse—physical, sexual, or emotional—began before their teens and ended by their 20s.
- c. *Gender of the abused.* By self-report the majority of abused persons are females: 86 percent of the sexually abused, 78 percent of the emotionally abused, and 77 percent of the physically abused.

- d. *Relationship of abused to abuser.* In cases of physical and emotional abuse, abusers were mostly reported to be family members, immediate or extended. This was not true in cases of sexual abuse.
- e. *Gender of abusers.* By and large, abusers are reported to be male: 96 percent of sexual abusers, 70 percent of physical abusers, and 55 percent of emotional abusers.
- f. *Age of abusers.* Sexual abusers are reported to be relatively young, the majority being in their 20s at the time they abused their victims. Physical and emotional abusers are older, on average being in their 30s and 40s.
- g. *Frequency of occurrence.* For all types, in the majority of reported cases, the abuse occurred more than once, although for sexual abuse 44 percent reported a single occurrence.
- h. *Date of experience.* The majority of reported abuse was experienced ten or more years prior to the survey. (Recall that reporting of abuse was not limited as to time period.)
- i. *Sharing of experience.* The majority of reported abuse experiences were shared with someone, and that someone was most often a family member, secondly a friend. Forty percent of sexual abuse, 31 percent of physical abuse, and 22 percent of emotional abuse experiences were not shared with anyone.

5. Profile of self-reported abusers

The verbatim descriptions of abusive behavior by self-reported abusers were not classified. These descriptions are available in the full report. About each self-reported abusive behavior, however, questions were asked that gave quantifiable answers. We list here some summary information about self-reported abusers:

- a. *Number of experiences.* About one of every two self-reported abusers reported more than one experience.
- b. *Type of abuse.* Most abusers reported physical and/or emotional abuse; only 3 percent told of sexual abuse.
- c. *Gender of abusers.* Two-thirds of self-reported abusers are female; one-third are male.
- d. *Relationship of abuser to abused.* Most of the reported abuse experiences are family related.
- e. *Gender of abused.* Self-reported abusers reported abusing males and females nearly equally.
- f. *Age when abused.* Most of the reported abuse began before the victim was 5 and ended before age 20.
- g. *Frequency of occurrence.* Two-thirds of the self-reported abusers reported the frequency of abuse to be "a few times."
- h. *Date of experience.* Two-thirds of the reported abuse experiences happened within the last ten years.
- i. *Sharing of experience.* Fifty-five percent of abusers told someone; 43 percent did not. Mostly, abusers shared the experience with a family member, then with a friend.

6. Reports of abuse from secondhand sources

In addition to soliciting firsthand reports, the survey gathered reports

from secondhand sources on physical, sexual, and emotional abuse of people other than themselves in the CRC. These verbatim descriptions were not classified but are available in the full report. A summary of the basic features of abuse experiences reported by secondhand sources follows:

- a. *Knowledge.* Between one-fifth and one-fourth of all respondents said they knew persons in the CRC who had experienced physical, sexual, or emotional abuse.
 - b. *Number of cases.* On average between 40 and 50 percent of those who knew of abused persons also knew of more than one case.
 - c. *Family relationship.* Between 39 and 55 percent of the abuse cases are known through family connections (that is, the abused person was family related to respondent).
 - d. *Gender of abused.* Respondents reported knowing of more female than male abused persons—87 percent of the sexually abused, 67 percent of the physically abused, and 59 percent of the emotionally abused.
 - e. *Age when abused.* Most of the abuse reported by secondhand sources began before the victim was age 11 and ended by the early 20s.
 - f. *Relationship of abused to abuser.* The majority of persons known to have been abused were abused by a member of the family, immediate or extended.
 - g. *Gender of abusers.* Abusers cited by secondhand sources are mostly males—96 percent of sexual abusers, 79 percent of physical abusers, and 65 percent of emotional abusers.
 - h. *Age of abusers.* Most abusers cited by secondhand sources were in their 30s and 40s when they were abusive.
 - i. *Frequency of occurrence.* For all types of abuse, the majority of secondhand reported cases involved abuse that occurred more than once.
 - j. *Date of experience.* The majority of secondhand abuse reports referred to abuse experiences which occurred within ten years prior to the survey.
 - k. *Sharing of knowledge.* Between 40 and 53 percent (depending on the type of abuse) never discussed with anyone else the abuse cases about which they had knowledge. Slightly more than half shared knowledge about emotional or physical abuse; 43 percent shared knowledge about sexual abuse cases. Of those who shared their knowledge, most did so first with a family member and secondly with a friend.
7. Attitudes toward abuse in the CRC

The questionnaire also contained a list of twenty-three statements about abuse to which respondents indicated their level of agreement or disagreement. The results of this attitude survey should be useful to those involved in education about abuse and its prevention, since they summarize the attitudes about abuse already held by church members.

- a. A majority (50 percent or more) of respondents *agreed* about the following:
 - *Sickness.* Sexual abusers are sick people.
 - *Economic level.* Abusive people come from all the different economic groups.
 - *Denial.* Sexually abused children often deny the abuse has happened.
 - *Church.* The church does very little to prevent abuse.
 - *Bible.* Christians too often use the Bible to justify abuse.

- *Church help.* Church leaders are not prepared to help members of their churches who are victims of abuse.
- *Wife-slapping.* It is never okay for a husband to slap his wife.
- *Elderly.* In our society these days there are many elderly persons emotionally abused by their children.
- *Physically abused elderly.* Elderly persons who are physically abused usually do not deserve it.

b. A majority (50 percent or more) of respondents *disagreed* about the following:

- *Violent relationships.* Persons who physically abuse are violent in all their relationships.
- *Rape.* When a woman is raped by a stranger, it is probably her fault.
- *Fathers.* Children need their father even if he is physically abusive.
- *Strangers.* Children are sexually abused most often by strangers.
- *Husband-slapping.* There are times when it is okay for a wife to slap her husband.
- *Deserving wives.* In some cases where women are physically abused by a spouse, they deserve it.
- *Marital right.* A husband has the right to have sex with his wife, even if this means using physical force sometimes.
- *Elderly.* Withholding something from elderly persons to get them to do what you want is never abusive.
- *Fear of being hurt.* Sometimes I fear being physically hurt by another person.
- *Fear of hurting another.* I am afraid that I might physically harm another person.
- *Religion.* People with strong religious beliefs are less likely to abuse.

c. Twenty percent or more of the respondents expressed *uncertainty* about the following statements:

- *Cure.* Sexual abusers can be cured.
- *Responsible adults.* Most people who abuse are responsible adults in their community.
- *Elderly parents.* Abusers of elderly persons are most often their children.
- *Church.* The church does very little to prevent abuse.
- *Bible.* Christians too often use the Bible to justify abuse.

E. Conclusion

This study found abuse—physical, sexual, and emotional—to be prevalent in the CRC. We examined the nature of abuse; it is real. The church now faces tough questions, such as how to respond, how to minister to survivors and abusers, and what preventive measures to adopt. We are indebted to all who contributed to this survey, especially to those survivors and abusers who shared their burden with us, some telling their stories for the first time. May God be with us.

IV. Social-historical and biblical perspectives

A. Social-historical background

Many people believe that family violence was discovered in the 1960s with the appearance of a landmark article in the *Journal of the American Medical Association* entitled "The Battered Child Syndrome" (Henry C. Kempe et al., *JAMA* 181 (1962), 17-24). But Elizabeth Pleck, a social historian, has documented two previous periods in Western (and more specifically American) history when reform against domestic violence was a prominent social and legal concern. The first of these two periods of deep concern lasted from 1640 to 1680, when the Puritans of colonial Massachusetts enacted laws against wife beating and "unnatural severity" toward children. The second period lasted from 1874 to about 1890. Societies for the Prevention of Cruelty to Children (SPCCs) and smaller movements concerned for battered women and victims of incest were begun during this period.

The most recent period of interest began with the 1962 physicians' publication on the "battered child." This concern continued into the 1970s as various parts of the women's movement focused attention on the problems of wife beating, rape (marital and otherwise), and child sexual abuse. By the 1990s other types of relational violence, including sibling violence and abuse of the elderly and the disabled, had been acknowledged and publicized.

In each of the first two periods mentioned above, legislation and social services directed toward the problems of abuse increased, only to deteriorate during the long periods in between. What, then, accounts for the historically atypical public concern about abuse during the three periods mentioned, including the most recent? It is not the case that prior to each of these reform periods the rate of domestic violence had obviously increased, thus prompting a pragmatic concern for legislation and prevention. "Reform against family violence," Pleck concludes, "has mainly occurred as a response to social and political conditions, or social movements, rather than to worsening conditions in the home" (*Domestic Tyranny: The Making of American Social Policy against Family Violence from Colonial Times to the Present*. New York: Oxford UP, 1987).

Thus, in the first of the three periods mentioned above, the Puritans developed a type of church discipline and a parallel legal code that reflected their Christian convictions regarding the protection of vulnerable groups such as women, children, and live-in servants. They also reflected Puritan concern that they set an example of godly living to the rest of the world.

The Puritans' location in Reformed theological tradition lends added significance to their principles and practices, to which we will shortly return. We focus on the Puritans as a Reformed example rather than on the Genevan church and civic polity simply because of the greater availability of social-historical studies about Puritans. As of this writing, the Meeter Center for Calvin Studies has transcribed fourteen of the twenty volumes of Genevan consistory minutes recorded during Calvin's ministry. No systematic analysis of these minutes has yet taken place. Anecdotally, however, we do know that the Genevan consistory minutes record the granting of the first Protestant divorce and at least one case of wife beating.

The emergence of SPCCs in the nineteenth century reflected public concern about rising rates of crime in general. Dislocations of people, caused by

urbanization and industrialization after centuries of a mainly agrarian and small-town life-style, contributed to rising crime rates in the cities. The weakening of intergenerational ties and informal social surveillance, together with a corresponding increase in urban crowding and unemployment, led to greater violence in public life. In seeking to regulate the latter, people developed a parallel concern for victims of domestic and other less public forms of violence. Finally, both the civil rights movement, with its concern for the protection of minorities, and the rebirth of the women's movement (itself a reflection of the rise in women's education and paid employment) have helped sensitize the public and the professions alike to the problems of abuse from the late 1950s on. Medical-technological advances have also helped. For example, developments in pediatric radiology have made possible more precise documentation of long-term physical abuse in children.

B. The church: help and hindrance

"In all the reform periods," writes Pleck, "small organizations and dedicated individuals—ministers, millionaires, physicians, temperance activists, and women's liberationists—have made family [and other kinds of relational] violence a social issue that demanded public attention." It is heartening to read of Christian involvement in antiabuse campaigns in all three periods.

However, the church has also helped to reinforce the neglect of abuse-related issues during the interim periods. One can easily detect the signs of declining concern in post-1680 and post-1890 writings. Ministers, judges, and other writers begin to argue for a return to more disciplined family life, with less state interference and greater respect for parental (and especially patriarchal) authority. Antiabuse legislation from the preceding period stays on the books, but it is enforced less and less. Police, court, and social-service resources as well as public attention to the problem of abuse decline accordingly, sometimes to the point of public denial that abuse still exists, except as a very rare event.

Thus, a rising suspicion of government regulation and an increased concern for family privacy and parental authority have twice contributed to reduced public support for social policies directed against various kinds of abuse. In fact, in nineteenth-century England and America social and legal action directed at reducing cruelty to *animals* preceded similar movements aimed at reducing cruelty to *children*. It was not the case, as some cynics might theorize, that the citizens of that era valued children less than animals, but simply that interference in, and hence regulation of, animal-owner relations was far less controversial than interference in family life. Indeed, as late as 1824 in Mississippi and 1867 in California, appellate courts upheld the so-called "rule of thumb," which allowed a man to beat his "errant wife" provided the stick he used was no thicker than his thumb.

Reluctance to interfere in family life remains common even in today's abuse-conscious climate. This is especially true among Christians who think that the Bible supports the principles of minimal government and parental authority more than those of safety and justice for persons vulnerable to abuse. The Puritans recognized the mixed character of social life in general and family life in particular (created good, yet fallen; improvable through sanctified human effort, yet awaiting God's final healing). By contrast, many twentieth-century conservative Christians have idealized the family as a

"haven in a heartless world." They see the family as a place in which natural affection and godly authority can be so trusted to operate that "crass" public-realm concerns about rights and justice have little or no relevance.

In Puritan society, by contrast, "meddling was [considered] a positive virtue" (Pleck, 18). It is true that Puritan commitment to the norm of patriarchal households and lifelong marriages sometimes resulted in the application of double standards—for example, excusing violence by husbands and fathers if they could demonstrate "provocation" while supporting only those abused wives, children, and servants who could demonstrate that they had led "blameless" lives of dutiful obedience. Nevertheless, the Puritan community placed enforceable limits on the exercise of adult male authority. Community, church, and state combined forces to keep family violence at a minimum. Neighbors kept informal watch on each other for signs of abuse. Church courts heard confessions of sin from abusers, wife-beating being the most common case. Criminal courts enforced laws for the punishment of abusers: fines, public whipping, and public confinement to the stocks. Indeed, the first draft of the 1830s Puritan legal code by minister John Cotton included a provision (later rejected) for hanging in the case of incest (J. Demos, "Child Abuse in Context: An Historian's Perspective." In J. P. Demos, ed., *Past, Present, and Personal: "The Family and the Life-Course in American History."* New York: Oxford UP, 1986, pp. 68-69).

Of course, such comprehensive surveillance can produce other problems (for example, the abuses surrounding the Salem witch trials, which occurred toward the end of the seventeenth-century Puritan period), and we are far from recommending a detailed imitation of the Puritan experiment. But Puritan recognition of the mixed character of human relationships in general and of family life in particular was certainly more biblical and Reformed than the later trend—embraced by many Christians and others as well—toward the romanticization of hearth and home. If Reformed Christians wish to minimize government surveillance of family life, then they need to develop their own appropriate measures for the prevention and treatment of abuse, beginning with a clear acknowledgment of its prevalence and its sinfulness.

C. *Biblical-theological perspectives*

A Reformed reading of Scripture calls for a balanced appreciation of the themes of creation, fall, redemption, and hope. Hence, we approach our analysis of family and social life in terms of these four categories, noting again that our Reformed predecessors, such as the Puritans, seemed well aware of the need to honor these four themes simultaneously in social and ecclesiastical life.

1. Humankind—created with dignity for sociability and for responsible dominion

The Bible notes in several places (Gen. 1:26-27; Gen. 5:1; Gen. 9:6; James 3:9) that human beings are made "in the image of God." Although this phrase is never systematically exegeted in Scripture, the context of the creation account suggests that persons image God in being irreducibly social and in being called to exercise dominion as his regents. In addition, an inherent dignity, bestowed by God himself, rests upon each of his

human imagers. This dignity, with its implied right to safety and respect, is well-captured by the "image" passages in Genesis 9:6 and James 3:9.

In Genesis 9:6 God proclaims as part of his covenant with Noah, "Whoever sheds the blood of a human, by a human shall that person's blood be shed; for in his own image God made humankind" (NRSV). The apostle James (3:9) laments the violence that can be done to others by the spoken word: "With [the tongue] we bless the Lord and Father, and with it we curse those who are made in the likeness of God. . . . My brothers and sisters, this ought not to be so" (NRSV). The sentiment that "sticks and stones may break my bones, but names can never hurt me"—a jingle with which many of us were raised—is anything but biblical. The Bible is adamant that words can be vehicles of violence toward others.

Sociability and accountable dominion, two other aspects of the image of God, also have implications for God's intended structure for human relationships. In Genesis 1:26 the words "Let us make humankind in our image" suggest an announcement to the heavenly hosts who were inhabiting God's court. Although the creative initiative and power remain God's alone (as v. 27 confirms), God is apparently not alone at the creation of the earth. Indeed, Paul in his letter to the Colossians (1:17) speaks of Jesus Christ as having been "before all things" and the one in whom "all things hold together." Genesis 1:2 speaks of the "Spirit of God moving over the face of the waters" at the beginning of creation. Thus, God not only is surrounded by his angelic hosts at creation but also is from the beginning a social tri-unity of Father, Son, and Spirit.

Given the social nature of God himself, we are not surprised to read God's conclusion in Genesis 2:18 that it is "not good for the man to be alone." So God created the woman. When we look at both creation accounts together, we can see that God's clear intention for woman and man is interdependence and equal value in the context of differing sexuality. The cultural blessing of Genesis 1:28 is directed to both of them: "Be fruitful and multiply; fill the earth and subdue it." Both are to live out their social natures by reproducing the race; both are to exercise accountable dominion over the rest of creation. The Genesis 2 creation account is not in opposition to this, despite differences in emphasis: the man "cleaves to his wife, and they become one flesh" (Gen. 2:24). She is the "helper corresponding to him" (Gen. 2:18), with the word "helper" implying no inferiority. Indeed, in the Old Testament Hebrew the word *helper* is used overwhelmingly of God himself, as in "our help and deliverer" (Ps. 70:5) and "our help (which) comes from the Lord" (Ps. 121:12) (see Phyllis Trible, *God and the Rhetoric of Sexuality*. Philadelphia: Fortress, 1978, p. 100).

Marriage, then, is part of God's basic creation order, the first building block in the edifice of family and social relations. That God intended it to be a lifelong, one-flesh, monogamous union is both affirmed in the creation accounts and reaffirmed by Jesus (Mark 10; Matt. 19; Luke 16). Certainly one does not have to marry in order to image God's sociability or to carry out the cultural blessing in cooperation with others. Indeed, in the New Testament church it is the kingdom-building company of the redeemed who become the new family of God, purely biological ties now taking second place. However, marriage is not God's second-best solution for those who cannot contain their sexual desire well enough to serve him

as celibate singles, as some non-Reformed traditions have taught. Marriage is part and parcel of what God has approved for human life on earth, reflecting the unity in diversity of God himself as well as being the vehicle through which future imagers of God are nurtured to maturity.

2. The distortion of God's image

If we could stop with a creation theology of marriage and social relations, then we could, perhaps, excuse the tendency of some to idealize family life and to call for its virtual exemption from legal, social, and ecclesiastical scrutiny. Reformed theology does not permit such a simplistic stance. Its doctrine of total depravity, so often misunderstood as the conviction that human beings can do nothing good, is the key to a balanced understanding of the character of family and social relations. The doctrine of total depravity, properly understood, in no way denies the continuing possibility of positive, creational functions in God-ordained institutions such as marriage and family. What that doctrine *does* affirm is that no aspect of human functioning is *exempt* from the effects of sin—neither our wills, our rational capacities, nor our interpersonal and institutional relationships, including those of family and church. It is for this reason that some Reformed theologians prefer the term *pervasive depravity* to the term *total depravity* (Anthony A. Hoekema, *Created in God's Image*. Eerdmans: Grand Rapids, 1986). According to this doctrine there is no human institution that can be romanticized as an automatic "haven in a heartless world." A more accurately Reformed metaphor might be paraphrased from a well-known nursery rhyme: "When human relationships are good, they are very, very good. When they are bad, they are horrid."

Woman and man, created equal in God's image, were called to sociability with each other and responsible dominion over creation. Both of these capacities were to be exercised within limits set by God alone. The promise to man and woman of eternal, satisfying fellowship with their Creator rested on a condition: they were not to use their freedom and dominion to decide the nature of good and evil (Gen. 2:17). The cultural blessing stopped here, for the power to determine good and evil rests with God alone. Nor were they to misuse their unity as one flesh to persuade each other to step beyond these bounds—yet that is what happened. Led astray by the evil one, the woman exceeded the bounds of assigned dominion by eating of the tree of knowledge of good and evil. The man, in turn, exceeded the limits of marital solidarity by accepting some of the fruit from the woman, even though he knew that their unity as husband and wife was not to supersede their obedience to God (Gen. 3:1-8). From the fall onward, and despite their continuing creational character, human relationships have been laced with sin.

The Bible is unsparing in its documentation of the results. From Cain's murder of his brother Abel (Gen. 4:1-16) to the Pharisees' self-serving neglect of elderly parents via a pseudo-religious sheltering of their assets (Mark 7:9-13), we are regularly exposed to the distortions wrought by sin on what God intended to be relationships of mutual trust, service, and love. Scripture presents us with blunt accounts of rape, adultery, incest, and polygamy run wild (recall Solomon's seven hundred wives and three hundred concubines). The Bible tells of sins aimed at covering up pre-

vious sexual sins—witness the account of Potiphar's wife playing sexual victim after unsuccessfully trying to seduce Joseph (Gen. 39). Witness also David's plot to murder the husband of the woman he impregnated (II Sam. 11). Notice also that David's violence and sexual sin find an inter-generational echo in his son Amnon's rape of his sister Tamar (II Sam. 13).

The book of Judges twice contains the ominous statement "In those days there was no king in Israel; all the people did what was right in their own eyes" (Judg. 17:6; 21-25). To illustrate the fruits of this lawlessness, the book includes an account of the rape of the Levite's concubine and the brutal tribal feud which resulted (Judg. 19-22). It also includes an account of the sacrifice of Jephthah's daughter for the sake of her father's rash vow (Judg. 11:30-40). None of these is meant to portray God's intention for interpersonal relations. Rather, they accurately portray fallen men and women, "warts and all," a portrayal that Paul confirms when he summarizes the sinful tendencies that beset Jew and Gentile alike: "There is no one who is righteous, not even one. . . . Their mouths are full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery are in their paths, and the way of peace they have not known" (Rom. 3:10; 14-17).

3. The call to a redeemed life

The apostle Paul knew that human deliverance from sin and its violent aftermath depends upon the sacrifice of Jesus Christ and the gift of his Spirit. The healing of division between Jew and Gentile, recorded in Ephesians 2, is an example of the unity now possible, at least in firstfruits form, between bond and free, male and female, parent and child: "But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For he is our peace . . . and has broken down the dividing wall, that is, the hostility between us" (Eph. 2:13-14; see also Gal. 3:28; Mal. 4:6).

Later in the same epistle Paul challenges his readers to a life of mutual service. Even in the midst of a patriarchal culture, husbands are to love their wives "as their own bodies" and "as Christ loved the church and gave himself up for her" (Eph. 5:28, 25). In this same culture, which still took it for granted, Paul begins undermining slavery by calling for new attitudes and behavior. Although slaves are to serve from the heart, knowing that they are first and foremost "slaves of Christ," their masters are to "do the same to them . . . for you know that you have the same Master in heaven, and with him there is no partiality" (Eph. 6:6-9). While children are to honor their parents, fathers are expressly told not to "provoke [their] children to anger, but bring them up in the discipline and instruction of the Lord" (Eph. 6:4).

Paul affirms to the young church what Jesus had established in his earthly ministry, namely, that he had come "not to abolish the law but to fulfill it." In his exegesis of this statement (Matt. 5), Jesus rejects mere literal interpretation of the law and shows to what high standards of interpersonal conduct the law actually calls us. Not just literal murder makes us culpable, but verbal abuse as well; not just actual adultery, but lust also. The *lex talionis* ("an eye for an eye, a tooth for a tooth"), originally intended to ensure that punishments fit but did not exceed their crimes, had

become a self-serving legalism. In contrast, Jesus calls for restraint and a returning of good for evil (Matt. 5:38-42). The Deuteronomic "bill of divorce" provision, originally intended to clarify a divorced wife's status so that she could remarry, had long since deteriorated into a means by which male Israelites could discard wives on a whim. Against this, Jesus invokes the creation norm of lifelong monogamy (Matt. 5:31-32; Matt. 19:3-9). This teaching so surprised his disciples that they concluded it would be easier not to marry at all (Matt. 19:10).

Even in their original context, the Old Testament laws to which Jesus refers existed less to protect the privileges of the strong than to guarantee justice for the weak. Other Ancient Near Eastern legal codes often had lofty preambles about caring for the poor but no actual directives to support the code. But the covenant code (Exod. 20:22-23:23) and the book of Deuteronomy contain specific legislation to ensure that the enslaved, the widowed, the orphaned, the poor, and the stranger are not exploited but instead are securely integrated into the economic and social life of Israel. To this list of vulnerable groups Jesus pointedly adds children, whose very vulnerability reflects the attitude required of anyone wishing to enter the kingdom of heaven (Matt. 18:1-5). No fewer than five times throughout the Gospels Jesus warns that these "little ones" (in the immediate context he means *children*, but the image also pertains to other easily exploited groups) are God's special concern. Of those who cause them to stumble, Jesus says, "It would be better for you if a great millstone were fastened around your neck and you were drowned in the sea" (Matt. 18:6; cf. Matt. 18:10; Matt. 18:14; Mark 9:42; Luke 17:2).

This warning (like the ones in Matt. 5) is sounded not to replace grace with works in the process of salvation or sanctification. Rather, it shows how important children and other vulnerable groups are in God's sight. If the last are to become first in God's kingdom (something that Jesus affirmed no fewer than six times), then those charged with their care must tremble at the thought of abusing their authority, as must those who turn a blind eye to such abuse. Jesus' words do not deny the possibility or desirability of forgiveness, especially given the complicating truth that when the sins of the parents are visited upon the children—when abuse begets abuse—the allocation of responsibility becomes very complicated. But neither can these qualifiers become an excuse for dispensing cheap grace to the abuser. The cost of true discipleship, as well as of personal healing, may have to include painful self-examination, confession, and either symbolic or actual restitution.

4. Living between the times

We have already affirmed the value of the much misunderstood doctrine of total depravity in constructing a Reformed understanding of abuse situations. To conclude the biblical-theological portion of this report, we want also to affirm the doctrine of grace. Subsequent sections of this report will caution against the hasty dispensation of "cheap grace" in cases of abuse. Victims and perpetrators are rarely in a peer relationship (as is assumed, for example, in the church-disciplinary principles of Matt. 18:15-20). Consequently, extended self-examination, confession, counseling, and restitution on the part of the perpetrator always need to

precede forgiveness. Moreover, victims must be allowed to set the timetable for their forgiveness of abusers. Hasty pressure on the part of others must be avoided. Nevertheless, the goal of all church discipline is ultimately forgiveness, healing, and the reintegration of both offender and offended into the supportive and loving fellowship of Christ's body, the church. "For it is by grace you have been saved, through faith," Paul writes to the Ephesian church. "And this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:8-10).

However, the possibility of substantial healing through grace and forgiveness is not to be confused with the assumption that mere human beings can produce the new heaven and earth within history by their own efforts. We live between the times—in the era of the "already and the still not yet." God is sovereign over history, and God will finally make all things new in the return of his Son. Consequently, there is no human equivalent of a "war to end all wars" regarding the evil of interpersonal abuse. We cannot, as has happened in the past, become complacent and assume that we have so structured our religious, social, and civic life that abuse has been all but eliminated. Because sin originates in the human heart and because even the redeemed in Christ still struggle against the residual impulses of the old self, we must recognize that structural change can help eliminate abuse, but it cannot guarantee its total elimination.

That the prevalence of various kinds of abuse is no lower in the Christian Reformed Church than in the North American population at large should remind us that even those who have immersed their lives in church, Christian schools, and other Christian institutions are not free from the risk of abuse, either as perpetrators or victims. Indeed, their location in such pervasively church settings may mask the very existence of abuse and produce a resistance to naming and dealing with it by perpetrators, survivors, and the community at large. In this area of our lives, as in all others, we do well to recall John Calvin's injunction to *pray and work*. Without becoming complacent (or, alternately, despairing) about what we can accomplish in a fallen world, we are continually to be erecting "pilot plants" and "signposts" pointing toward the peaceable kingdom, in which all tears will finally be wiped away (Rev. 21:1-4).

The rest of this report documents the need for such prayerful effort in the Christian Reformed Church and includes carefully considered advice for its realization.

V. Psychological, social, and spiritual issues

In addition to the denominational survey, many abuse survivors courageously shared their painful stories with us. We publish, with permission, a story as written by a courageous survivor. This person's story not only underscores the need for the Christian Reformed Church to address a tragedy shared by a significant number of our members but also portrays some of the pain and dilemmas with which survivors constantly live.

It [incest] permeates every facet like an ugly weed that won't ever go away completely no matter how you work with it. I learn new and challenging ways to deal with it as I grow. With a positive frame, I say it provides the opportunity to grow. On the other hand I sometimes feel as if my very soul has been affected—shattered in some way. It is not as if I have suffered any sadism, etc., like those victims of ritual abuse. So I sometimes feel like I don't have the right to feel so strongly about the effects. But the reality is—those four years of overt sexual abuse by this man who is my natural father, who loves me, have changed my life forever. You've done a lot of reading, so I'm sure you're aware of a lot of the effects. I just highlight for me personally areas that people tend not to think about.

1. Christmas time—family time—although fun, and I do enjoy it, but there is the undercurrent always—what card do I buy? My mother says she wants to spend the night Christmas Eve if the weather is bad. How do I handle that? My children want to make elaborate gifts—like “you're the best Grandpa, I love you so much!” And I cringe and I don't want to be a negative influence on their relationship, but it hurts.
2. Do I tell my children? When? Will they hate me for it?
3. It wasn't until approximately four or five years ago that I finally in my heart knew that God didn't “allow” or “cause” this to happen, because I needed it to grow up to be empathetic, kind, etc.
4. I married when I lacked insight and judgment about myself. . . . [My husband and I] had such a difficult time developing our relationship. It is better now, but continues to be a struggle at times.
5. I believe my sexuality—my freedom, body perception, and image—have been permanently destroyed.
6. It is extremely difficult to accept nurturing from others.
7. Do healthy families exist? I can only wonder and covet healthy father-daughter relationships—something forever lost to me. It causes me less pain now, but it is difficult to see and believe in others.
8. Because we have the privilege of an ongoing relationship as an extended family, there are some difficulties inherent in that. I continue to live with the secret because many, most people don't know. So when, for example, someone asks “Can't your parents take the kids over the spring break?” because baby-sitting is an issue, I say “No” with a fleeting moment of sadness, knowing they wonder, because my Dad is known for being great with kids.
9. How the abuse affected my relationship with God is a very difficult question. I'm not always clear about that. There are the obvious ways that any adolescent is affected when they see what they believe is hypocrisy. However, there were times back then . . . that I truly believed that no human being was ever to be trusted and only God could be trusted—it was an extremely lonely feeling, in a weird way, comforting. Those were in the days when I could only see in extremes of black and white—no human could, therefore, pass the trust issue by the mere fact of being human. However, although I said only God could be trusted—I didn't even know the meaning of the word! I still don't! I get glimpses of it occasionally, and I attempt to surrender myself in trust, but I can only really do that with God's help when I let myself. This is so extremely difficult and so peaceful when I've experienced it. Surrender in trust is a *loaded* issue for me because I was hurt so badly at the very core of my being—in my soul—when as an innocent child I naturally trusted as children do. I still sometimes question—when I die will I find out that my belief was in vain and that it was all a cruel joke? Now, I know that's not true, but sometimes. . . . As I'm writing, I find myself distancing. Dissociating still happens. . . . I'm scared to send this. I feel like I can present to everyone a strong competent person. I am that person, but there is also the other side—where sometimes I wish I could be relieved of the battle of life as we know it and Christ would return today.

A. Physical abuse

Not all violence is evidence of hate or of deliberately cruel intent. The connection between love and violence is potentially close and tragic. It is possible to see certain expressions of violence as "love" or as "protection" from harm or evil. Parents who firmly believe that "Spare the rod and spoil the child" is a major principle of parenting or who beat their children "for their own good" are usually not guilty of hating their children. One can look at emotional, physical, and sexual abuse as perverted ways of acting out the human needs of loving and being loved. But the very closeness of this connection between love and violence is what makes abuse so damaging; this closeness causes its effects to carry on through adult life and even into the next generation.

When a relationship becomes abusive, whether between husband and wife or between parents and children, power is exercised not on the basis of the other person's best interest but rather on the basis of one's own self-interest. The other person becomes an object for propping up one's own sense of worth. Husbands beat wives when, as men, they feel challenged or threatened. Husbands may also abuse their wives as a test: "If I do even this, will she love me/stay with me?" Such husbands, being emotionally/psychologically dependent on their wives, are literally unable to respect or even see their wives as separate individuals. If the wife of such a man makes a move toward self-respect or legitimate self-assertion, her action feels to her husband like psychological amputation and triggers his major weapons of defense, including physical attack.

When parents feel inadequate, incompetent, or undermined, they may beat their children. Such parents do not have enough inner sense of adequacy or worth to see their children as distinct from themselves. For such parents, their children's behavior becomes a reflection on the parents as persons. At the root of familial violence lies the fear or sense of impotence.

Victims of family violence tell us that the violence tended to increase at times when the father and/or the mother felt threatened in significant areas of their lives: for example, after immigration, after a job loss, or after a move into an unfamiliar environment with resulting loss of extended family, social, or church ties.

Children who are physically abused grow up with a profound sense of being bad, worthless, and unlovable. They lack a supportive context in which to discover themselves, e.g., to try new things or take on successive developmental tasks. They may withdraw and live in fear, or they may imitate the parents' behavior outside the family and become neighborhood bullies. If these children have no corrective experiences with other people, they themselves will often marry persons who confirm that sense of worthlessness. And the cycle is set to repeat itself.

Presenting God's good news of unconditional love may produce intellectual assent and, perhaps, some emotional and spiritual relief. But the wholehearted experience of being unconditionally loved by others may escape the victim of abuse. At the heart of the pain of both abused and abuser lies this conviction: "I am irredeemably bad."

B. *Sexual abuse*

Sexual abuse, particularly between parent and child, is perhaps the most damaging form of abuse. A child who is sexually abused has been deeply wounded in body, in heart, and in soul. Although healing is possible, the damage can never be totally undone. The abuser has robbed the child of innocence. Sexually abused children learn to fear rather than to trust the people in whom they have a right to invest their trust. They learn to anesthetize their bodies, that is, to turn off bodily sensations in order to avoid pain. With even more serious implications for healthy and appropriate sexual experience in later life, some turn off their bodies to pleasurable sensations that as children they knew intuitively were out of place. The premature arousal of sexual feelings caused by abuse may lead others to wholly inappropriate sexual behavior, with a separation of sexuality from other forms of intimacy and from commitment. They develop a sense of shame that invades every part of their being—body, heart, and soul.

This toxic shame effectively robs sexually abused children of the confidence to move forward in psycho-spiritual-social development, to trust others, to trust themselves, to make appropriate life decisions and appropriate moral choices. If the abuser is one who commands respect in public or in the church, the child is left totally isolated both by the secrecy commanded by the abuser and by the shame-producing conviction that "I am bad. It must be my fault."

It is not difficult to see the implications for the spiritual life and experience of victims of abuse. Trust has been so seriously betrayed and violated they find it difficult to trust God, particularly when God is spoken about only as "Father." These children have not experienced God as an "ever present help in time of trouble," though many children have pleaded with God to make the abuse stop. They may interpret God's apparent inactivity as reinforcing their conviction that they are irredeemably worthless. Survivors of abuse speak in terms of believing in God but having very little if any experience of loving him. "Oh, I believe in God all right," said one woman, "but I don't know where he is in my life. He's not close."

True, the gospel of God's sacrificial love is the antidote to the toxic shame of abuse. But children who have suffered sexual abuse from a parent or another person whom they ought to have been able to trust are robbed of the emotional capacity to trust or to appropriate God's love or to respond to it in a wholehearted way. True, everyone who trusts God must surrender in faith. But for the child who has been sexually abused, that leap of faith is enormous.

C. *Emotional abuse*

Examples of emotional abuse are extensive and varied. A few examples follow:

- "My ex-husband verbally abused me. He would withhold sex. If I cried, he would love me."
- "My eighth-grade teacher in the Christian school was a cruel man and often belittled me, telling me that I was lazy, undisciplined, etc. He would point this out in front of the entire class. . . ."
- "[I was] told continuously that I would never be anyone. I was no good, couldn't live up to the standards of society or the church."

- "In high school I had a boyfriend who wrote to me in the summer. [My older brother] would get to the mail before me, open my letters, and give them to my parents to read. I never got to read them."
- "If I did or said something my mother didn't like, she would give me the 'silent treatment' until I apologized or did what she wanted."

Emotional abuse is always a component of physical and sexual abuse, but it is possible to abuse someone emotionally without using physical violence or sexual coercion. Name-calling, constant criticism, preferential treatment or excessive blaming of one child over others, ridicule, manipulation by inducing unnecessary guilt, withdrawal of affection, silence, intrusion on legitimate privacy or activity—all of these are abusive ways to exercise power over others.

Personal power is inherent in all human relationships. The Bible describes this power as "servant power." This means that a person must exercise his/her power in such a way that others are enabled to discover and develop theirs. A husband exercises his power most biblically when he enables his wife to develop as the unique person who is his wife. A wife exercises her power most biblically when she enables her husband to develop as the unique person who is her husband. Verbal put-downs or attempts to control the other's behavior by emotional manipulation have no place in a marital, parent-child, or any other human relationship.

Parents must use their power to create an environment where children can safely develop physically, mentally, emotionally, and spiritually. Parents must meet children's physical needs for food, warmth, shelter, and touch. They must allow age-appropriate choices and set age-appropriate limits so that their children can begin trustingly to take on developmental tasks in an atmosphere of encouragement and acceptance. Children should not be told "You're stupid." Behavior may be labeled wrong, unacceptable, or stupid, but criticism of behavior must always be distinct from attack on the personhood of the child. Children who know from their earliest childhood that they are loved and cherished not first of all for what they do, but for who they are, grow up with a profound sense of inner security. Furthermore, the seed of the gospel of God's great unconditional love for them will be planted in soil that is ready to receive it because their parents have prepared them emotionally.

D. Pathways to healing

Healing for the abused and the abuser is a complex and lengthy process. A wife who is being abused must be encouraged and helped to find a shelter for battered women or another safe place where the batterer cannot contact her privately. Reunion should be contingent on both husband and wife engaging in individual counseling, which should be followed by marital counseling. Joint marital counseling undertaken too soon may short-circuit the process of healing. In joint sessions, the wife may realistically be too afraid to be open; such openness may jeopardize her safety. Also, the husband may too quickly say that he is sorry, before any significant change in himself has taken place. The physical safety of the wife is of paramount importance.

If physical or sexual abuse of a child is taking place, the authorities must be notified. Current laws in Canada and in most of the United States require persons who even suspect that abuse may be going on to report their suspicions to the local child-protection agency. The first requirement is to en-

sure the safety of the child and to ensure that the abuse will stop. This may require separating, at least temporarily, the abusing parent from the abused child. Our insistence on the primacy of the intact family unit must not cloud our judgment on this. The abuser needs to know he/she has committed a serious crime and needs to face its immediate consequences. The abused person needs to know that she/he has been heard, has been taken seriously, and will be protected.

The people responding to our survey are adults. But whether the abuse is current or past, the steps to healing are the same.

Note: Although it is clear that some abusers are female and some abuse victims are male, we use *she* to refer to survivors and *he* to refer to perpetrators in the pages that follow.

1. Opening the secret

The secret must be broken. The abused needs to tell someone everything. Depending on the victim's age at the time of abuse and on the severity of the abuse, it may take a long time before the victim can talk about it. Memories may be deeply repressed. Feelings too are often deeply repressed. The pain, the shame, the confusion, and above all the rage must be reexperienced consciously. They must be reexperienced with someone who can stay with the abused person without condemning her for her feelings and without accusing her of betraying the family. She needs to be assured that what happened to her as a child was a criminal act for which the perpetrator is responsible, not she. She may experience a profound crisis of faith, through which she needs to be accompanied with understanding and patience. She needs to regain a sense of her physical body as a wonderful instrument through which she is capable of giving and receiving deep, intense pleasure. She may need to be gently guided to the knowledge that, though she was not responsible for what happened to her in the past, she is now responsible for how she lives with that past.

The abuser also needs to tell someone everything. Denial in varying degrees is always present. Denial may take the form of simply saying it never happened. Or it may be disguised in generalities: "It was 'our' sin" or "It may have happened; I don't remember." Questions of what, who, when, where, and how often need to be asked insistently.

Someone must teach the abuser on a cognitive level the appropriate relationships between men and women, between parents and children, between older and younger persons. He needs emotional reeducation in terms of how to handle stress, how to express anger, how to express sadness, how to express love. If he is a sexual abuser, he needs to learn how to handle strong feelings of all kinds without "automatically" resorting to sexual release. He also needs to reexperience the pain and anger of his own childhood if, as is often the case, he himself was a victim of abuse. He needs to indicate awareness of and to accept responsibility for the enormity of his crime and the enormity of its effect on the life of his victim. This may take place through some form of restitution to the victim or acceptance of some kind of consequence for himself.

2. Confrontation

After the survivor has begun to face her pain and rage, she needs to

consider whether or not to confront her abuser. If the abuser is a family member with whom there is ongoing contact, this may be a necessary step in her healing. This step requires enormous courage and careful preparation on her part if it is to be effective. The choice of whether to do it, when to do it, and who should be present at the encounter should be under her control. The encounter should not be forced by the church or by other helpers. She needs to have come far enough in the process of healing that she will still be able to carry on in her healing if her abuser continues to deny that he did it or if family members shame or ostracize her for breaking the secret. Regardless of the outcome of the encounter, she should be able to emerge from it with less guilt and with a clearer sense of where her responsibility lies and where it ends. She should not reexperience victimization in the encounter.

If face-to-face encounter is potentially dangerous for the survivor or if the abuser is dead, the survivor is still responsible for speaking as directly as possible to her abuser. There are ways of accomplishing this in counseling.

3. Forgiveness

Only after these steps are completed (and they may take years) is it helpful to talk with the survivor about forgiving the abuser. Short-circuiting the above process will not do. The survivor may be too quick to "forgive," in which case she may avoid experiencing the depth of her pain, shame, and rage, only to have it return at a later date. Forgiveness then becomes an easy escape from immediate pain and is therefore not authentic. The abuser early on in confrontation may weep and say, "I'm so sorry. I wish it had never happened, and I know it will never happen again." Such a statement indicates that the abuser has little or no awareness of how deeply impoverished his own emotional life is. Nor does he see how little insight he has into himself and how vulnerable he is to repeating his offense. To forgive on the basis of such tears and statements allows the abuser to escape with neither forgiveness nor healing.

E. Children and abuse

Statistics show that the majority of male abusers were childhood victims of abuse. Similarly, many female adult victims of abuse report that they were also childhood victims of abuse. Thus, young male victims of abuse are at risk of becoming abusers as adults, and young female victims of abuse are at risk of continuing to be victims as adults.

While the *healing* ministry often focuses on adult men and women, the process of *preventing* abuse must be targeted toward the very young, the most vulnerable, and those least able to protect themselves. Our church cannot and may not deny that adult survivors and abusers in our congregations were more than likely also child victims, either in the same congregation or in another one.

It is necessary, then, to examine the impact of physical, sexual, and emotional abuse on the lives of young children and adolescents.

1. Preschool

A child from infancy to about five years is most likely to experience physical abuse, followed less frequently by sexual abuse. Emotional abuse

almost always occurs with each physical and sexual abuse event and sometimes by itself. A child in this age range may have little memory of the abuse or may seem to have forgotten it completely. However, a child can create dysfunctional thoughts and behaviors to try to diminish the impact of living with an abusive person. With repression of the memory of the abuse, a survivor is mystified as to why she behaves the way she does in certain situations.

Having suffered abuse, a child becomes desensitized to violence and to her own physical feelings of pain. She begins to believe the cruel and abusive statements made about her. She thinks she is bad, not worthy, and doubts that any part of her can be good. The child concludes that violence and pain are part of her everyday existence. Consequently, when required to exhibit appropriate judgment about avoiding physical pain or violence or to defend herself against derogatory statements, she may fail to take appropriate action. As a young child, she cannot adequately protect herself or articulate the emotional pain to an appropriate caretaker.

Physical, sexual, and emotional abuse also robs a child of the sense of trust in an authority figure. Under normal circumstances, a child's primary relationship with a parent becomes a model for future relationships in school, church, and community. If a child cannot feel safe and protected in that primary relationship, she may not know how to form safe relationships with other people. She has learned early on that when an adult says "I love you," those words may mean bruises, pain, or sexual violation. Thus, in the future she expects love and physical/emotional pain to go hand in hand. Out of fear that abuse will happen again, she finds it very difficult to engage in and enjoy loving and long-lasting relationships.

Being vulnerable and dependent on others, the very young child normally sees the world as revolving around her and her needs. She is understandably the center of her universe at this stage, and she assumes that people will do what she wants them to do. When a young child is emotionally abused, her self-esteem is devastated, and she is likely to grow up feeling worthless. She will conclude that her ability to serve is unsatisfactory and that her efforts to enjoy life will not be rewarded.

The young abused child may take on symptoms of depression that can become chronic. An emotionally abused child finds the world harsh and unpleasant. She may feel inadequately loved, unworthy of the unconditional love of Jesus Christ, and unable to participate in the joy of his full sacrifice.

There are some identifying signs of abuse in young children up to age five. Children rarely exhibit just one sign that they are the victims of abuse. Some symptoms may also represent developmental changes and not abuse. And, conversely, abuse may be taking place without symptoms being displayed, because of the child's ability to mask or deny what would otherwise be very confusing and painful to acknowledge. Usually several signs seen together over a period of time suggest that a child may be suffering from abuse, although these may be difficult to read because they overlap with a child's growth changes. Some identifying signs of abuse in young children follow, some being more pertinent to certain kinds of abuse than to others:

- a. *Regression*. Change in behavior to an earlier stage of development, for example, thumb sucking, bed-wetting, baby talk, or cuddling a baby blanket.
- b. *Sleeping pattern*. Changes such as sleeplessness, refusal to stay in bed, nightmares, or sleepwalking.
- c. *Social behavior*. Changes in social behavior, for example, withdrawal, unhappiness, excessive crying or worrying, loss of appetite, nail biting, scratching, or aggressive behavior toward others.
- d. *Anger*. Excessive anger, hostility, or violent disruption.
- e. *Physical symptoms*. Problems with bowel or urine control, vaginitis, bladder infections, genital warts or other signs of venereal disease; pain while urinating or defecating; rectal enlargement; lacerations of the rectal area or vaginal area; headaches; vomiting; persistent sore throats or unexplained gagging (due to a high intensity of forced oral sex).
- f. *Fears at home*. Fears about a particular area of the house or fear of a particular family member.
- g. *Fear of others*. Fear of strangers (especially men) or strange situations.
- h. *Fear of touch*. Fear of being touched; shrugging away from physical contact; resistance to having diapers changed or to being examined; refusal to play with a previously favorite toy or refusal to participate in a favorite activity, especially with a previously favorite person.
- i. *Language*. Explicit sexual language or statements that would indicate the child is involved in behavior beyond her age-appropriate development.
- j. *Behavior*. Attempting sexual behavior with other people, either children or adults, for example, wet kissing another child, unzipping a man's pants, attempting to insert any object into another child's rectum or vagina.
- k. *Injuries*. Unexplained injuries and/or bruises, for example, repeated self-inflicted injuries blamed on the child's carelessness or multiple bruises or injuries sustained in one event.

2. School age: 6-12 years

Children in this age range, like preschool children, are also at great risk of physical, sexual, and emotional abuse. In addition, a child of this age is capable of remembering the abuse but may also repress and deny that it has occurred. An abused child feels ashamed of the abuse that took place and different from other children her age. It does not occur to her that other children may also be victims.

The abused child also realizes that she is powerless to fend off her abuser. In the case of sexual abuse she may try, unsuccessfully, to rebuff the violation. She may try to run away or hide from the abuser. She may pretend to be asleep while being sexually molested in bed by her abuser.

Abuse of any kind devastates school-age children. A child of this age views her circumstance in terms of the loss of power. Subsequently, she blames herself for not having sufficient power to overcome the abuser. This self-blame and guilt may become the lens through which she views her world. Consequently, whenever she experiences frustration or failure, she blames herself and feels inadequate. It may lead her either to under-

achieve or to become a perfectionist. It may hold her back from striving for goals she no doubt could obtain if she did not feel inadequate and blameworthy.

This same feeling of powerlessness may also result in an inability to protect herself from abuse in later years, because she assumes that, whatever happens to her, she somehow deserves it. The abuser transfers to her his view of reality, which is that "he is powerful; I am nothing." Through the media and even the church this distorted view of gender relations may be tragically reinforced. Certainly it is reinforced through the production and distribution of child pornography.

As with preschool children, school-age children can be desensitized to the experience of physical and sexual violence. A child of this age may align herself with the abuser and act aggressively or, in the case of sexual abuse, even promiscuously. She tends to generalize from her experience; she believes that most adults will act similarly. She cannot believe that anyone could care enough about her that he would want *not* to abuse her. Most tragically, if her earthly father is capable of inflicting such pain, she generalizes to the belief that her heavenly Father cannot really love her either. This disbelief, of course, can lead to distrust and poor communication with peers, teachers, employers, church officials, other family members, her spouse, or God.

The elementary-age child can be aware of strong feelings of anger toward the abuser, although she cannot articulate these feelings well. However, the aggressive expression of such anger is likely to result in being labeled "a problem child." The resulting confusion may force this child to stuff her feelings inside her. At times, unexplained outbursts of pent-up anger result.

While a typical school-age child focuses on play activities, developing friendships, and practicing social skills, the abused child focuses on how to keep the abuser away from her. She may also try to protect younger brothers and sisters from being abused. In addition, she may assume a motherly role in the family. This kind of role reversal, known as *parentification*, occurs when a child nurtures an adult and the adult behaves like a child. Role reversal is very evident in families with sexual abuse, because the daughter has a sexual relationship with her father, taking the place of her mother, who is often rejected by the father. The sexually abused daughter is prematurely elevated to the status of an adult, and as a result she begins to take on other motherly roles in the family. She leaves her childhood prematurely and with resentment. Never able to satisfy the abusive adult partner, she leads a time-warped existence, not feeling at ease as a child anymore but totally inadequate for the adult role she is thrust into.

Emotional abuse during ages six to twelve years can lead a child to believe that she *cannot* master developmental skills and therefore will always be inadequate and inferior. Conversely, the child may strive to master these skills, hoping that her achievement or performance will become the criteria for her acceptance by others.

School-age children also reveal some warning signs that they may be victims of abuse. Again, not all children exhibit the same symptoms, nor are they likely to exhibit just one symptom. They are far more likely to

exhibit several symptoms over a period of time. Some symptoms are present with abuse, but abuse may be occurring without these symptoms being visible.

Some possible indicators that a school-age child may be an abuse victim follow. (Again, some are more relevant to certain kinds of abuse than to others).

- a. *Physical symptoms.* Bladder infections, pain while urinating or defecating, loss of bladder or bowel control, venereal disease or genital warts, lacerations to the vaginal area or rectum, complaints of headaches, vomiting.
- b. *Injuries.* Multiple incidents of unexplained injuries or injuries assigned to the child's carelessness.
- c. *Patterns.* Changes in sleeping patterns and eating patterns.
- d. *Fear.* Fear of the dark, of a particular room in the house, of strangers, of previously well-received relatives, and of certain situations such as those requiring the removal of her clothes. There may also be the fear of being touched and of initiating any physical contact.
- e. *Daydreaming.* Poor concentration or being prone to daydreaming in school.
- f. *Self-esteem.* Children may exhibit signs of low self-esteem or, oppositely, those of an overachieving perfectionist who is eagerly trying to please by being compliant.
- g. *Stress.* Self-mutilation (cutting, scratching, etc.), continual masturbation, or expressing anger through destruction of toys and objects.
- h. *Art.* Drawings of the abuse, particularly with details of adult genitals, breasts, pubic hair, or full nude figures.
- i. *Sex-oriented behavior.* Age-inappropriate sexual behavior with other children or with adults, use of explicit sexual language, making statements associated with sexual events or circumstances with which children that age are not normally familiar.
- j. *Emotions.* Anger, hostility, mood swings, irritability, oppositional behavior, and violent disruptive tendencies.
- k. *General behavior.* Lying; stealing; hoarding food, toys, or other objects; frequent absences from school; and "blackouts" (periods of life that the child cannot recall or about which she has only vague memories).

3. Adolescence

The adolescent is most often a victim of *sexual* abuse and less likely to be a victim of physical abuse. Without doubt, each episode of physical or sexual abuse is accompanied by emotional abuse. However, some teenagers experience emotional abuse apart from physical and sexual abuse. The adolescent victim can be a child victim whose abuse continues as she grows older, or she can become the victim of another abuser. With adolescence also comes the risk of being the victim of an abusive dating relationship.

In nearly every case of male adolescent sexual abuse, the abuser is also a male. The adolescent male victim interprets this experience as a homosexual attack, a violation of his masculine identity, a complete emasculation. To him his right to manhood has been denied. He may begin to question his sexual orientation and furthermore feel justified in

reclaiming his masculinity. Unfortunately, the male adolescent victim often responds in anger, and to prove his own manhood, he strikes back by abusing a female.

The male adolescent victim feels a tremendous loss of power over his body. He reacts to this sense of powerlessness with a strong desire to dominate others. As an adolescent, he is in a position to dominate younger siblings and children. The adolescent male victim is often an abuser of siblings and of children he baby-sits, whether male or female. He exercises his dominance and his need to inflict pain on others to "even the score."

A young woman's emerging sense of *being* a woman is also jeopardized by physical and sexual abuse. She no longer enjoys her physical blossoming into womanhood; rather, she senses her body as an object of provocation to others. In the case of sexual abuse, she associates her developing femininity with loss of control. The violation of her body reminds her of her vulnerability. She feels angry about her bodily development and about the perceived role of being a woman in our society.

During adolescence, body image becomes a serious issue for both male and female victims. Often abuse victims have a distorted view of their bodies, and this leads them to alter their bodies through excessive exercise, weight loss or gain, obsessive interest in body features, or preoccupation with sexual performance.

The adolescent female is a victim far more often than her male counterpart. Abuse interferes with her ability to achieve age-appropriate independence. She fears being alone and on her own; she may gravitate toward someone who vows to protect her, and this relationship in turn may confirm her inability to trust and care for herself. Frequently, such a relationship becomes abusive, but she feels trapped into staying in the relationship because she has not learned to care about or for herself.

The female adolescent victim of date abuse or date rape can be a child victim whose desire to leave an abusive family takes priority over sorting through her abuse issues. She misreads the affection and attention offered by the male suitor because her view of reality has been distorted by abuse within her family. Another type of adolescent victim of date abuse is the teenager who is familiar with abuse dynamics in her own family and the family of her boyfriend and then attempts to "cure" her boyfriend by meeting all his needs. He becomes demanding and angry when his every need is not met instantly on his terms, and he treats her abusively as a result. His abusive behavior gives him a distorted sense of power and satisfaction, while she is left to wonder what she did to deserve it. She blames herself and denies the abuse. She goes back to try to get it right. He may feel remorseful about his abuse of her and treat her well for a brief time. She is relieved by his apparent change in behavior, and the cycle continues. Each repetition of the cycle keeps the couple trapped in their warped behavior, reinforced by low self-esteem.

The adolescent abuse victim also feels she has lost control and the ability to protect herself. She becomes angry, rebels, and often fights back, which sometimes results in further episodes of abuse. Occasionally her rebellion leads to alienation from the family. A younger child cannot defend herself from abuse, but an adolescent thinks she *ought* to be able to

fight back. She, too, blames herself for much of her abuse. In the case of sexual abuse, she feels dirty and violated.

Paradoxically, she feels as if *everyone* and *no one* knows about her situation. She feels trapped by her circumstances because she doesn't want anyone to know that she can't take care of herself, that someone has violated her and has made her feel powerless and out of control. She feels overwhelming hurt and despair.

Although an adolescent has more control over her thoughts, feelings, and behavior than does a younger child, she may still reveal certain signals of abuse. The warning symptoms may be wider ranging, or, conversely, the adolescent may act in ways that hide abuse. The signs listed below are only some guidelines, and usually there are more than one sign given over a period of time:

- a. *Injuries and complaints.* Unexplained bruises, genital or rectal injury, and other types of injury. Physical complaints that are not easily diagnosed, such as chronic abdominal pain, gastric distress, and diarrhea or headaches. Uncontrolled bowel or bladder functions can still be present in adolescents.
- b. *Eating disorders.* Anorexia, bulimia, any unusual eating pattern, excessive use of laxatives, or sudden unexplained changes in weight or appetite.
- c. *School behavior.* Steady decrease or plunge in grades. Conversely, excessive studying and attempts to overachieve as a way of gaining adult approval.
- d. *Social interaction.* Difficulty in emotionally supporting peers or discomfort in interaction with them.
- e. *Behavior.* Withdrawal from physical contact and avoidance of all touch, behavior that sets her up for rejection or abandonment, getting into perpetual victimization situations.
- f. *Sexual behavior.* Becoming sexually active, adopting a seductive manner around members of the opposite sex, manipulative sexual behavior to win favor or approval of others, developing exploitable behavior (e.g., teenage prostitution), or even becoming pregnant.
- g. *Running away.*
- h. *Self-abuse.* Suicidal thoughts or attempts, self-mutilation with cigarettes or razors, abuse of the breast or genital areas, tattoos, an excessive interest in weapons.
- i. *Distrust and fear.* Exhibiting a pseudo-mature attitude; sometimes manifesting distrust of authority by acting out, including arson, stealing, cruelty to animals, chemical abuse, truancy, and more.
- j. *Depression.* Suicidal thinking, depression, unexplained fears, worries, or diffuse anxiety.
- k. *Fear of nudity.* Fear of removing clothes (such as in gym class) or of being examined by a physician.
- l. *Numbness to feeling.*
- m. *Hygiene.* Refusal to attend to basic hygiene or normal health habits and routines.

VI. Pastoral concerns

The pastor and the church must endeavor to be at the forefront of the healing process. The pastor, specifically, can play (1) a *preventive* role through preaching and through youth and adult education, (2) a *coordinating* role for community and church response, and (3) an ongoing *pastoral-care* role. In addition, he may need to be a sensitive administrator of church discipline.

Realizing that one-fourth of their denomination have been the victims of misused physical, emotional, and sexual power at some time, realizing that a number of young people in their catechism classes and teen clubs may currently be trapped in abusive situations, and realizing that experiencing abuse leads to the perpetuation of abuse, pastors must invest time in educating themselves about all aspects of abuse within the family and within circles of acquaintance. This may occur through reading, workshops, and consultation with designated resource persons—activities that can be shared by elders and deacons. For future planning, the best preparation would be a short course included in the seminary curriculum titled something like "Violence within the Family: Emotional, Physical, and Sexual Abuse." In such a course seminarians could come to some understanding of how abuse is interwoven into a family's functioning and how it maintains the abuser's emotional balance. It could be a setting for facing personal experiences of abuse and facing abusive tendencies within themselves. Church leaders have not been spared childhood abuse and have sometimes themselves become perpetrators. Gaining sensitivity to abusive power relationships will help a pastor at every level of ministry, since being a leader in a male-led denomination requires the clear distinction of servant power from dominance power.

Presenting the Scripture week after week and teaching classes affords a pastor more opportunities than any other person to do preventive teaching about abuse. Christian Reformed pastors regularly preach about sin; now they can pinpoint some of its outworking in family relationships. The following are possible sermon topics: honoring father and mother, living purely with sex, the equality in Christ of men and women, Israel's exile as punishment for social injustice, the power of the tongue, the Christian life-style as characterized by gentleness and self-control. Matter-of-factly, the pastor can include in his sermons the fact that Christians struggle with tendencies to misuse power against those nearest to them—sexual power, physical power, emotional power. From the preaching ministry can go out a call to those who struggle as abusers, a call to those keeping silent about abuse, a call to those who do any type of pastoral visiting: get help, stop, take responsibility, face what is happening. A sinful dynamic that has been experienced by one-fourth of one's hearers can no longer be considered inappropriate as a sermon topic but can instead be a frequent example in sermons, catechism, youth groups, and adult-education classes. This will help to free those involved from feelings of helplessness and isolation.

A. *Child victims*

1. *Therapy.* Child and adolescent victims of abuse ought to be in counseling as soon as the abuse is disclosed. A child/adolescent ought to have her own therapist so that the therapist can deal intensively with all related concerns: trust; anger; sexual, developmental, and spiritual issues;

problems related to disclosure and testimony; and the learning of appropriate coping skills. Group therapy tends to be well suited to children or adolescents, who become very supportive of each other in such a context. The nonabusing parent or a relative ought to become involved with the child's therapy at the point when the therapist feels it is in the child's best interest to do so.

2. *Self-protection.* Soon after disclosure, a child or adolescent victim must be taught self-protection techniques, most likely by the therapist. Amid the family turmoil after a disclosure has been made, the nonabusing family members may not be able to provide such techniques. The school environment provides an ideal place to teach children self-protection techniques, preferably prior to but certainly, when necessary, after an abuse event. Sunday-school settings are also appropriate because the lessons can provide a biblical basis for teaching children reverence for their own bodies and those of others.
3. *Appropriate behavior.* The child or adolescent needs to learn about appropriate touching and healthy sexual relationships. She needs to know how to channel her sexual feelings as well as to protect herself against anyone's attempt to violate her body. She also needs to learn how to desire appropriate intimacy and how to let a feeling of trust grow in a relationship. Assuming that the role model for intimacy is absent in the abusive family, the child victim needs to be in a relationship in which bonds of trust can be built again. Ideally, the nonabusive parent will be in therapy to learn how to assume some of this responsibility.
4. *Affirmation.* The church community ought to affirm its support of a victim, especially while she is in the process of giving court testimony. If the child is not supported and well represented in the legal processes, she will feel that her abuse experience is being trivialized. Failure to support the victim may reconfirm her fear that her world is out of control, that she is not truly valued, and that she is indeed helpless.
5. *Wise support.* A child will often look to an adult to rescue her from a horrible situation. She desperately clutches the idea that someone will magically take away all her pain or guarantee that she will never be hurt again. Adult responders may not offer to a child that which they cannot deliver. They should avoid statements such as "You can always trust me" or "I am your friend. You can tell me anything" or "I would never hurt you like that."
6. *God's love.* The church must affirm to child and adolescent victims their uniqueness as imagers of God. These children need to learn and, more importantly, to *feel* that God is loving and nurturing, faithful and trustworthy.

God is not abusive or hurtful. When parents abuse, they—not God—are the ones who deserve *not* to be called *mother* or *father*. Children and adults are all created in God's image, even though procreated through their mothers and fathers. Children should neither be afraid of God nor be afraid to address him as *Father*, for God is both Father and Mother—

the ultimate role model for parents and caretakers, boys and girls, fathers and mothers.

B. Pastoral care

The pastor can play an important role in the appropriate handling of abuse issues that arise in the church. The pastor may be one of the first people an abuse victim approaches. The pastor has an excellent opportunity to be part of the healing process. That the pastor take the matter seriously and not minimize the situation is critically important. Pastors should have a basic understanding of the dynamics of abuse situations and of dysfunctional families.

Sometimes the pastor will be caught in a family situation in which the victim and the alleged abuser are at odds about what did or did not happen. It is very important that the victim be believed unless contrary evidence is overwhelming. False denials of sexual abuse are more frequent than are false reports. However, a calm, understanding attitude toward the abuser can help resolve the problem. The pastor is not an investigator and does not need to determine guilt or innocence.

The pastor must refer the situation to appropriate community agencies. This, of course, requires that the pastor be aware of relevant community resources. In the case of child abuse, the proper local government agency must be contacted. Legal requirements vary from state to state in the United States. In Canada the law requires *anyone* with knowledge of possible abuse or neglect of a child under sixteen to report that abuse to the proper government agency.

If and when governmental agencies become involved, the pastor can still support the victim and the family. Often the legal process intimidates family members, and they are afraid to ask questions. At times their emotional state is such that they do not hear clearly what is being said. A pastor can accompany and support family members who must go to the police department or to court.

It is important too that the pastor support the children as well as the adults. Too often a child sees the pastor seated only next to her mother or father and not next to her. The child perceives this as a rejection of herself, even though she is the victim. Another church member, perhaps an elder, could support the parents, thus avoiding this problem. In general, the abused and the abuser should not have overlapping support systems.

At times it may be necessary for a child to be separated from her parents for a brief period while the investigation is going on. The pastor may be able to find a family who can provide temporary shelter while a more permanent plan is being devised. This would, of course, require the approval of the authorities involved.

The above are concrete, practical suggestions. However, the pastor must remember that abuse in a family profoundly affects both the victim's and the abuser's view of God, both as a father figure and as a loving God. The pastor should therefore attend to the special social and spiritual needs of families where abuse occurs.

VII. Additional issues for the church

We know now that in any worship service victims of recent or past abuse are very likely to be present. Too many parishioners are personally acquainted with violence. Because CRC churches are family oriented, the church needs to help families to live abuse-free lives so that all members can feel safe within their own families. Family members need to feel when they are hurting or mistreated that they can seek help from their pastors and other spiritual leaders in the church. By being sensitive to all the struggles of their congregations, pastors enable their parishioners to report any abuse and to seek help for their pain. From the pulpit or by way of other announcements, pastors can show they are aware of the prevalence of abuse in the church. When pastors invite people to reveal their need for private discussion about their experience, they open the door for victims to seek help and to become growing survivors. The Lord promises abundant life to all his people (John 10:10). To assure a victim that God's abundant life is also for an abuse victim, the pastor must help her to find relief from the bondage of the past and liberty to experience new freedom in Christ.

A. Trust

Survivors of abuse need help in learning to trust again. Their past experience with people who were supposed to have made their world safe has shattered their faith in people. For self-protection, victims have withdrawn emotionally from people and often from God as well. This is particularly true if the abusers were fathers, grandfathers, or other older persons to whom one would naturally look for protection and respect. Survivors live with fear, often of the people closest to them, and this fear generates isolation, loneliness, and self-imposed silence. The initial focus of their relearning must be on the restoration of trust in order that they may grow spiritually.

Pastors can do several things to restore the survivor's faith in herself, in others, and in God. To understand the survivor's experiences and emotions, the pastoral counselor needs to listen carefully. The survivor urgently needs someone to hear her out, to respect and to accept her unconditionally. She (more than a male victim) will likely need to talk with a woman instead of or in addition to a male minister. To trust any man after her abuse experience may be too difficult. As she shares her pain, she can move out of emotional isolation into genuine fellowship with another caring person. In this way she can experience the return of hope and faith.

Author James Leehan writes,

Spiritual directors for survivors of abuse must seek to instill in them a faith and trust in themselves and their potential for growth, a trust in their anger as a measure of injustice, and a trust in their own anguish as a call for new direction in their lives. This trust can enable survivors to celebrate their dignity and self-worth. It can enable survivors to fulfill the prerequisite for Jesus' second great commandment. They will learn to love themselves so they can "love . . . your neighbor as yourself" (Luke 10:27). They will be reconciled to themselves, freed from self-hate, and enabled to feel compassion for themselves. Then they can recognize and trust a caring God. This trust can heal. It can cast out fear. (*Pastoral Care for Survivors of Family Abuse*. Louisville: Westminster/John Knox, 1989, p. 102)

B. Guilt and shame

Survivors of abuse commonly experience feelings of guilt and shame. The pastor must be very sensitive to the victims' damaged self-esteem as well as to the negative feelings or perceptions that accompany a collapsed self-concept. Abusers and those who support abusers by silent consent or defensive action will often blame the victim for the abuser's offensive actions. Survivors, who are usually young and very vulnerable, then begin to believe that they themselves are responsible and that they are bad persons. This belief lies at the root of much emotional disturbance in child survivors, and the victim can carry these feelings throughout life if therapeutic intervention is not initiated.

Survivors of sexual abuse tend to believe that the evil done to them is only of a sexual nature. They need to understand that such abuse was really *violence*. They were victims of crimes; they were not active participants. They also need to understand that even though they have lost their sexual innocence, they are valued as human persons, imagebearers of God. The pastor and other church members need to personally affirm and emphasize that the victims also are God's children, members of the "chosen people, a royal priesthood, a holy nation, a people belonging to God" (I Pet. 2:9).

C. Anger and forgiveness

Survivors of abuse, no matter what kind, must learn to cope constructively with their feelings of anger. Their anger is justified, for it is a recognition of the injustice they have experienced. They may display their anger in a generally hostile attitude toward the world or toward God. Children often display an unfocused anger at the world or at people around them. They may act out those feelings in aggressive verbal abuse of others, assaults, property destruction, and fire setting. Some survivors internalize their anger, directing it at themselves and becoming depressed. Some survivors have repressed angry feelings so effectively, out of fear of reprisals by perpetrators, that in counseling sessions they may initially show denial of anger or resentment.

The pastoral counselor or therapist can help victims to become aware of their anger. Victims need to focus their anger on the abuser and his deeds of violence. When victims become aware of their anger and focus it on the abuser who caused the suffering, they can express appropriate emotion and take steps toward resolving the emotional pain and conflict. Anger properly focused can be an energizer; it enables victims, with spiritual or moral guidance, to become confident survivors who have a finely tuned sense of justice and who are capable of practicing love again (Matt. 22:37-40).

Is forgiveness possible? At best, it is very difficult. Forgiveness cannot be hurried. Well-meaning but misguided Christians or family members with a forgive-and-forget attitude may insist on immediate forgiveness. Such spiritual counseling serves the needs of others, not the needs of the survivors. Survivors of abuse may need a year or even a lifetime to be ready to forgive. Forgiveness cannot and may not be hurried. While Jesus was able to pray on the cross for God's forgiveness of his abusers, human beings are not God; they may need a lot of time to work out this issue. Church leaders involved in pastoral care of abuse survivors need to understand how long the process of forgiveness and healing can be. In Luke 17:3-4 forgiveness is re-

quired *when the offender has been confronted and repents*. This implies a sincere confession and change of life by the offender. He must not just acknowledge his guilt; he must also be willing to undergo personal therapy with a qualified therapist as part of the repentance process. He needs this to get at the roots of his abusive behavior and to reduce the probability of its recurrence. If the abuser fulfills these requirements, then the survivor may be able to forgive. Full reconciliation may not always be possible, since survivors are human and perpetrators are not always available or willing to confess and repent. But forgiveness can help the survivor gradually to let go the bitterness in her heart and to be freed of its power. The pastoral counselor also needs to be acquainted with the scholarly and pastoral writings about forgiveness.

D. *God's love*

"If Jesus loves me, why did he let my father abuse me?" a thirteen-year-old survivor of sexual abuse asked her chaplain. That question is difficult and painful, especially when it comes from a child. Survivors often need to make some sense out of their experience. Questions about God's involvement or lack of it are bound to arise, and they should not be avoided or stifled. But there are no simple explanations. Ever since the book of Job was written, people have tried to comprehend the meaning of their suffering. Jesus himself struggled with the issue when he cried, "My God, why have you forsaken me?" Survivors often feel this sense of being forsaken and look for a renewed assurance of God's love.

Pastors need to assure survivors that God never *wants* abuse and violence for his people. Pastors must assure survivors that God loves them deeply and wants only the best for them. Through the mouth of Jeremiah (29:11) God has said, "For I know the plans I have for you . . . plans to give you hope and a future." Such divine love is communicated to survivors not only by means of verbal assurances but also most powerfully by human messengers of love, who can be Christ's love incarnate to survivors. If survivors can experience such love and acceptance because they are valued human beings, they can learn to enjoy the blessings of the abundant life that Jesus brings to them.

E. *Abuse by pastors*

We have shown that pastors can provide an invaluable service to victims of abuse when they carefully and lovingly "feed the lambs and tend the sheep" (John 20:15-16). The pastoral office is a position involving tremendous trust and responsibility. However, persons in pastoral roles sometimes violate the trust and power associated with their positions. It is the sad experience of the church that some pastors abuse their family members or parishioners verbally, physically, and/or sexually. Such behavior violates biblical standards for individual and pastoral conduct and additionally is unethical according to the standards of the profession.

When such unethical conduct occurs, consistories must do all they can to practice both justice and mercy toward the offender as well as toward parishioners who have been victimized. Parishioners' sense of trust and safety must be restored by temporary suspension of the accused pastor from his office. Such suspension must continue while honest and forthright steps are taken to investigate the charges and to eradicate any confirmed unethical behavior on the part of the pastor. In some cases permanent expulsion from

office may be the only option. (General guidelines for discipline procedures are found in Church Order Articles 88-94.) Some denominations have produced procedures for responding to complaints of unethical professional behavior by clergy (see, for example, "Appendix: Sexual Misconduct by Clergy within Pastoral Relationships." In Marie M. Fortune, *Is Nothing Sacred?* San Francisco: Harper and Row, 1989, pp. 135-53).

Abuse by clergy undermines the credibility of the ministerial profession and ultimately of the gospel itself. Prevention of such abuse and appropriate discipline for its occurrence are of paramount importance for the health of the church.

F. Teamwork

Because of the complexity and difficulty of the healing process, it is important to divide the pastoral and therapeutic work among a team of people. The team, however, must both maintain communication among its members and maintain appropriate confidentiality. A therapist with skill and experience working with survivors and perpetrators must be involved. The survivor and the abuser need separate individual and/or group counseling. The pastor must encourage, even insist, that both abuser and abused undertake counseling; both should be supported with prayer and encouraged as they grapple with this painful process. As a rule, both men and women need to be involved with the abused and the abuser in the emotional and spiritual healing process.

G. Family

Pastoral care also needs to be directed to other family members. The married adult survivor of abuse often has a difficult relationship with her husband, partly as a result of the previous abuse. The husband needs to know what his wife has experienced and is experiencing; he needs to be encouraged to live patiently with her as she faces her past. The husband may need education about the process in which his wife is involved and how he can help or hinder her in her struggle. He himself may need a listening ear as he experiences frustration in living with her as she uncovers successive levels of grief and pain. What may appear to others as a "minor" case of abuse may set off severe reactions later in life in the person abused.

The wife of an abuser also needs care. Questions about abuse of other immediate or extended family members need to be asked. The marital relationship of the abuser and his wife needs to be addressed in a professional, therapeutic setting.

H. General guidance

It is important to realize that this report is not a manual that can be quickly read and used by anyone who hears of abuse and wants to deal with the problem. The emotions and feelings of survivors are powerful and must be handled with care. Just confiding in another person, perhaps after years, unleashes many pent-up feelings in survivors, and an insensitive word hurts, e.g., "What did you do to *invite* this deed?" or "Have you ever *complained* to anyone before?" The suggestions following are guidelines. What *not* to do is as important as what *to do*.

Pastors and council members, unless specifically trained, are not psychotherapists. However, they can be very useful in securing help and in

supporting the survivor in her recovery. They should be aware that for a hurting person an empathetic and caring ear may be so welcome that it is possible for the survivor to become emotionally attached to them. The pastor, for example, may be perceived as the first caring or influential adult to hear and believe her story. This attachment may lead to a transference of dependency, that is, the caring person may become the object of strong feelings (positive or negative) that the victim has not previously worked through toward the abuser.

The church must not arbitrarily set a time frame for healing to occur. It may be expedient for a pastor and elder to suggest several strategies for the survivor to follow, but ultimately the therapist and survivor together must judge when, for example, confrontation with the perpetrator should take place, regardless of whether such a time frame causes a problem for the church council. If the abuser and the abused are in the same congregation or classis, the need of the abuser or the council to "have things resolved" should *not* take precedence over the victim's healing process.

VIII. Guidelines for all church members

Not only are the pastor and the council involved in situations of abuse. Suggestions that should be considered by *all* church members regarding the problem of abuse are listed here:

A. Be alert to signals of possible sexual abuse

1. An adult treating a particular child with extreme favoritism.
2. The "accidental" touching of a child's private parts or the rubbing of one's body against the child.
3. The suggestion that an adult should see and/or touch a child's body to monitor development.
4. The unnecessary application of lotion on a child's body.
5. The "accidental" intrusion of an adult into the bathroom or bedroom when a child is undressed or a failure to respect the child's right to privacy.
6. An adult's suggestion to a child that he or she is involved in sexual activities with other boys or girls.
7. An adult's attempt to teach a child about sex education by displaying pornography, showing off his or her body, or touching the child's body.
8. An adult's use of sexually suggestive language while referring to the child's body.
9. An adult's description of her/his sexual exploits to a child.
10. An adult's warning a child not to tell anyone about the things that happened or were discussed between the adult and the child.
11. An adult's "accidental" removal or opening of some or all of his clothing in the presence of a child.

B. Investigate; don't shy away

It sometimes takes years of hesitation and mountains of courage for a survivor to tell her story of being abused. One of the most devastating consequences of finally sharing this pain with another is not to be believed by that person or having her pain be minimized because of the discomfort her account causes in the listener. This may cause the victim to doubt the wisdom

of sharing; she may regret her courage to tell and never do so again. No matter how ugly or seemingly improbable the story, do listen. Try to see past the details of the victim's pain. Even if the evidence seems to you to be contradictory, *do not* judge. It is vital not to close a door that may have taken an abuse victim years to open.

C. *Don't overreact*

Listen quietly and calmly; don't overreact. It may be the first time you have ever directly heard such a story of pain. If so, your reaction may be stronger than you realize. Monitor yourself as you listen. Don't let the focus of the account switch to you and your reaction; this switch does not help the survivor.

D. *Resist judgment*

It may be easy to condemn the abuser, but remember that your task is not to judge and pronounce sentence on the accused; that task is for others. Neither is it your task to dig up all the facts. You are not a court of law; you are a listener. Avoid drawing conclusions related to the problem. Avoid asking questions *not* directly related to the situation. Do not ask questions just for the sake of learning more details to satisfy your own curiosity. Deal only with the facts as stated and keep the focus on how you can help. Questions like "Did you *deserve* it?" or "Did you *let* him do this to you?" are inappropriately judgmental. Questions such as "How can I help?" or "What would you like me to do?" are supportive.

E. *Ask about the safety of others*

Are there minors still at risk of the same abuse? Is there a spouse at risk? School children? Children in church programs? Children in sports events? Coworkers? Your task here is simply to recognize the risks so that others may be mobilized to help. Minors or other helpless people (elderly or physically and mentally handicapped) may be in urgent need of attention.

F. *Do not try to be a therapist*

"Unless you can help put people together again, don't take them apart" is a rule in counseling. To help people come to terms with the past or the present is demanding and difficult work. This work is best left to those who are qualified. If you are asked to make a therapeutic diagnosis or give a legal opinion, gently but firmly decline. Be empathetic to feelings and to the situation, but do not get into judgments about punishment or into an interpretation of the law. The information you provide may be confusing if at a later date these judgments or interpretations have to be changed.

G. *Offer to arrange for professional help*

It is better when survivors are adults that they make their own arrangements for counseling, but should they not be able to do so, do help them to get started. You may have to investigate and facilitate access to counselors, preferably Christian, if qualified ones are available in your area.

Counseling at an individual level should be started as soon as possible. The therapist will decide when spouses and/or children should be involved. Usually, transportation and finances will need to be discussed. You may need to help get diaconal support in arranging for these needs.

H. Ask what else the survivor would like you to do

Before you go further, sit down and openly discuss what else the survivor would like you to do *and* the limits of what you can give. Sometimes a survivor wants only a listening ear. If the situation does not legally require notification of the authorities, you have more options. Which direction you should go will depend largely on the wishes of the victim.

I. Discuss current and past church-related help

Sometimes the church has been part of the problem. Therefore, going directly to the pastor or the council should not be an automatic response. Each situation must be clarified: Has the victim tried to discuss the problem with previous pastors and/or council members? What was their reaction? What does the survivor think of contacting the current pastor/council? Do not go against the needs of the survivor here. A good therapist will explore this area in depth; if the church has been part of the problem, this problem must be dealt with before it can be part of the solution.

J. Notification

If the victim is a minor, you should notify the proper child-protection agency of your province or state, even if you are not legally required to do so. Usually this is not merely an option. Provincial and many state laws are quite specific that reporting is mandatory, so you should be fully acquainted with the relevant laws in your area. In most cases failure to report can result in a penalty. Anonymity and confidentiality are assured. The problem of abuse cannot be solved solely within church boundaries.

K. Confrontation

Do not confront abusive parents if the victim is their minor child. The worker from the child-protection agency will do this. Unnecessary confrontation may result in angry exchanges that do not help anyone involved.

L. Lodging

If the victim is a minor, the child-protection agency must arrange for temporary lodging if it is needed. However, if you have already thought of lodging and can make arrangements, an agency will usually accept such an offer. It would be useful to have a strategy for this in place at the time you report to the agency.

M. Medical intervention

If the abused person is a minor, the child-protection agency will seek medical attention or investigation. If the person is an adult and evidence of abuse needs to be documented, escorting her to a doctor or local emergency department may be necessary.

N. Confidentiality

Confidentiality is a must, whether the survivor is an adult or a minor. *The knowledge you have must be kept to yourself and not shared with anyone without the victim's consent*, unless the survivor is a child, and then it may be shared only with the child-protection agency. If council members need to consult with one another, they must remember *not* to identify a person. Unless assured that imminent danger is at hand or a minor is involved, council members should refer anonymously to the people involved.

However, confidentiality should not be confused with secrecy. Secrecy implies concealment of the crime, which can be very damaging to a survivor. If you learn about a case of abuse and do nothing with the information, you are inadvertently conspiring with the abuser, whose greatest wish is that no one find out.

O. Communication with minors

Talk to a child in private if it is possible; under such circumstances, children may express themselves more freely. They may express themselves in ways unfamiliar to you. If you don't understand, get help. It is important to remember that a child may have been previously threatened with severe consequences for "telling." Even many years later such threats may act as a barrier to telling anyone about the crime. A therapist may have to be the one to unravel the story; some therapists are better trained than others for doing so. Do consult with agencies or professionals in the area to find an experienced counselor.

P. Dealing with abusers

Communication with alleged abusers is difficult. Adopt a nonjudgmental approach and be supportive. Abusers hurt too, even if they don't consciously admit to it. Do not discuss with them the alleged events. Usually they attempt to minimize what happened. Avoid agreeing to quick resolutions; these are always too shallow and may cause the survivor additional pain. Do show empathy—the reactions of others to abusers can be extremely important in facilitating a later decision of an abuser to seek counseling.

IX. Conclusion

When in the beginning our Creator blessed humankind, he enabled male and female, adult and child to enjoy both creation and each another in harmony and fellowship with him. We have fallen a long way.

That abuse permeates every social, economic, and racial stratum of society is true. Nevertheless, we cannot and may not ignore the fact that the vast majority of abusers are adult males and that the vast majority of victims are women and children.

If male members of the Christian Reformed Church humbly acknowledge this reality and show themselves prepared to deal with it, we will have taken a major step toward creating a church that is safe for all its members.

The church's educational and social programs must enable males and females to relate to each other respectfully and freely. Each must recognize the other person's unique and precious contribution to the whole body. As surely as God's cultural blessing has enabled humanity to be what he intended, so must we bless one another. That is, the pattern of our relating to each other must be such that it enables others, male and female, children and adults, to become all that God wants them to be.

This report is not a final cure for the pain of abuse that is so tragic and real among us. We do, however, offer it with the prayer and hope that it will contribute to the growth of *shalom* in our denomination.

X. Recommendations

A. That synod declare the sexual, emotional, and physical abuse of children, women, and men to be sin.

Grounds:

1. Though no one would deny that abuse is sin, affirming the church's stance against this evil encourages victims to protest the evil and its aftereffects, which they may still be experiencing. It may also encourage perpetrators to seek appropriate help.
2. The wall of silence and secrecy that too frequently surrounds abuse situations warrants such encouragement.

B. That synod declare that the failure and/or inability of men and women and of parents and children to relate to each other in a biblically healthy, affirming manner is a root cause of abuse.

C. That synod publish this report separate from its *Acts* and distribute it to all CRC congregations with the following urgent recommendations:

1. That church councils help their congregations to publicly acknowledge that the problem of abuse exists among us.
2. That congregations take positive steps to make their churches safe places for all persons.
3. That, with regard to abuse, church councils become aware of the law and procedures applicable in their areas and inform their congregations accordingly.
4. That councils create continuing-education opportunities for pastors to become informed and sensitive about abuse issues.

D. That synod urge councils to adopt procedures for the immediate removal of accused offenders from positions of authority and influence within the church.

Grounds:

1. Incidents of abuse are seldom isolated. If one person has been victimized, it is very likely there are other victims.
2. The safety of vulnerable people must be given the highest priority by the church's leadership.

E. That synod mandate Calvin Theological Seminary to provide specific training in the areas of prevention, recognition, and treatment of abuse.

F. That synod mandate CRC Publications to prepare educational materials which will help the churches become informed about abuse, address the attitudes and institutional climates which lead to it, and make appropriate responses to survivors and perpetrators.

Grounds:

1. There are few Christian educational materials available on abuse which are suitable for our churches.
2. Such materials are essential for the development of personal attitudes and an institutional climate in which abuse is prevented.
3. Members of our churches must learn to help abuse survivors regain a sense of trust and safety.

G. That synod appoint a qualified person for five years to

1. Develop and coordinate a denomination-wide prevention program.
2. Work with CRC Publications to prepare educational materials for congregations which can teach what it means to be imagers of God in human relationships.
3. Gather information and publicize efforts that are already in place in some congregations, schools, and other religious communities.
4. Identify and train resource people in various parts of the U.S. and Canada to help congregations when they identify abuse situations.

Grounds:

1. The existence of abuse in the CRC warrants this attention.
2. None of the present denominational agencies has the resources or the expertise to develop preventive strategies and respond to crisis situations.

H. That synod appoint a committee, which would include some members of the present study committee, to supervise the work of this person. The supervisory committee will submit to synod at the end of four years an evaluation of the effectiveness of this position.

I. That synod inform the churches that the complete survey of abuse prevalence in the CRC, done by Calvin College Social Research Center, will be made available at cost to those interested (full report: \$16.00; executive summary of the study, including bibliography and literature review: \$4.00; order from Calvin College Social Research Center, 3102 Burton S.E., Grand Rapids, MI 49546).

J. That, when discussing this report and its recommendations, synod grant the privilege of the floor to the following persons:

1. Ann Annis and Rodger Rice of Calvin College's Social Research Center when discussing the denominational survey and its interpretation.
2. All the members of the Committee to Study Physical, Emotional, and Sexual Abuse when the body of the report and its recommendations are discussed.

Ground: Each member of the committee has brought unique gifts and experience to bear in the preparation of this report.

Committee to Study Physical, Emotional,
and Sexual Abuse

Leonard D. Blauwkamp

Peter Nicolai, chairperson

Beth Swagman

Nicholas Vander Kwaak

Mary Vander Vennen

Mary Stewart Van Leeuwen, secretary

Thomas Zeyl

AD HOC COMMITTEE TO GATHER GROUNDS FOR THE 1990 DECISION TO CHANGE CHURCH ORDER ARTICLE 3

I. Introduction

A. Mandate

Our committee was appointed by Synod 1991 after it had decided not to accede to a variety of overtures requesting it to reverse the 1990 synodical decision which, if ratified in 1992, would open all ecclesiastical offices to women.

Our mandate is contained in the following recommendations adopted by Synod 1991:

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. . . .
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.

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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.

(Acts of Synod 1991, pp. 729-30)

It should be noted that we are an ad hoc committee, not a study committee. The 1991 Synod did not ask us to find grounds for the 1990 decision as if there were no grounds for it but to "gather" those grounds that emerged from previous synodical studies and related publications. Synod did not question that biblical grounds exist but recognized that they had not been formulated and listed with the decision.

Accordingly, the main materials to which we shall refer are the relevant study reports; the booklet *Women in Office* (CRC Publications, 1990), which summarizes these study reports; and *A Cause for Division?* (Calvin Theological Seminary, 1991), by Dr. John W. Cooper, "a white paper prepared in dialogue with the faculty of Calvin Theological Seminary."

Synod approved five names, one being an alternate, for our committee. Two were not able to serve. Since time is pressing, we have proceeded with three committee members, consulting knowledgeable church members as needed.

B. Outline of this report

- I. Introduction
 - A. Mandate
 - B. Outline
 - II. The historical context of the women-in-office issue
 - III. Four grounds for allowing women to serve in ecclesiastical office
 - A. The 1990 decision
 - B. Grounds
 - IV. Guidelines for implementation
 - A. Mandate
 - B. Considerations
 - C. Guidelines
 - D. Pastoral concerns
 - V. Recommendations
- Appendix: Study Aids

II. The historical context of the women-in-office issue

The discussion of women's place in the church began in response to widespread social changes in the twentieth century. In 1914 and 1916 the church witnessed women's suffrage coming in civic life but decided at that time that this issue was not an ecclesiastical matter. The question of women voting in congregational meetings was not discussed at synod until 1947 and not approved until 1957.

In those years, and since, great changes have occurred in the opportunities and roles that women have in society (social and legal status, education, employment, partnership in marriage). As a consequence, the church became aware of the gifts God has given to its female members and began to study how such gifts could be officially employed within the church.

In 1970 the Reformed Ecumenical Synod (now Reformed Ecumenical Council, REC) asked its member churches to study its report on women in office. In response the CRC appointed a study committee that reported in 1973. While no action was taken then on women in office, the report raised the church's awareness of women's gifts. In 1975 a new study-committee report encouraged the use of such gifts in the church, and by 1979 the Volunteer Resource Bank was formed to make better use of the gifts of both men and women.

This growing recognition in the church of the gifts that God has given to female as well as male imagebearers prompted the church to continue to study how in justice to women and with good stewardship of God's grace these gifts could be used in church offices. In these discussions and decisions about the role of its members, the church responded to questions that arose within the CRC and the family of Reformed churches. This discussion took place in the context of broad social changes in which we all share (see

Cooper, pp. 56-57). After nearly twenty years of such study and discussion the 1990 Synod decided to permit churches to use the gifts of its female members in all the offices of the church.

Before proceeding to the biblical grounds for women in office, we must state clearly what there is about these offices that creates a problem for some when women serve in them. The element of *authority* entrusted to elders and ministers is the problem. This difficulty was highlighted in 1978 when synod allowed women to serve as deacons "provided that their work is distinguished from that of elders." This provision was inserted with the thought that "the headship principle in which the woman (wife) is to be subject to the man (husband) is not violated as long as the office of deacon is expressed in terms of assistance and service" (*Acts of Synod 1978*, p. 104).

After the 1978 decision was ratified in 1984, the provision to distinguish the work of women deacons from the work of elders was kept in the Church Order Supplement until 1987. Synod 1987 defined the authority and function of elders and deacons in such a way that the provision in the Supplement became superfluous (*Acts of Synod 1987*, p. 643, also pp. 615-19, 637-43). Clearly, the question of authority is the heart of this issue.

III. The grounds for allowing women to serve in ecclesiastical office

A. The decision of Synod 1990

The crucial decision of 1990, which first appeared as a recommendation from the Synodical Advisory Committee on Headship, asks

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)

B. Grounds

(Note: The boldface grounds below are the committee's summaries of the grounds as gathered from various sources. They are followed by biblical evidence from various study reports and related publications.)

1. **The New Testament teaches that men and women are equal in Christ as they were at creation; therefore, women as well as men may have the full privilege of using their gifts in the church.**

It is important that we first see the positive biblical information and theological teachings on the relationship of women to the church before we consider the Bible's practical directions for maintaining good order in the church, which may appear to restrict the earlier teachings.

- a. Galatians 3:28 is the classic statement of the equality of all believers in Christ: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (NIV used throughout except when noted).

Galatians 3:28 is the classic text because it contains the great redemption theme that believers are united to Christ and consequently are united to each other. This theme is found throughout the New Testament (John 17:20-21; I Cor. 10:16-17). It does not necessarily follow that being united with Christ erases all human distinctions and legitimate ranks of authority. At issue is whether unity in Christ is the fundamental reality on which the male-female relationship can be founded in the church.

The 1978 report notes that this text speaks first of all about "the equality of Jew and Gentile before God" (*Acts of Synod 1978*, p. 509ff.). But this emphasis on equality in justification by faith does not make this passage irrelevant to our discussion. The 1973 report concludes from Galatians 3:28 that "Christ's redemption and restoration results in a new equality between the sexes and does not allow for any discrimination in the congregation" (*Acts of Synod 1973*, p. 587).

The 1978 report judges that the Galatians passage, "while not addressing itself directly to the question of women in office, does go beyond the consideration of making us acceptable to God in that it has implications in the area of interpersonal relationships within the church" (*Acts of Synod 1978*, p. 511). The committee stated, "Compared with the rather subordinate role assigned to women within Judaism, Paul's treatment accorded to women in the early Christian church is significant. It appears, therefore, that Paul in his own ministry was drawing certain implications from the statement made in Galatians 3:28" (*Acts of Synod 1978*, p. 512).

The 1984 report also acknowledges that "spiritual oneness in Christ does have social implications for the present" but concludes that these do not go as far as opening church offices to women. The oneness in Christ "does not take away the role differences between men and women which have been established in creation," the committee asserted (*Acts of Synod 1984*, p. 319). Along with the 1978 committee, the 1984 committee found evidence of such social implications in Galatians 2:11-14, where Jew and Gentile are told to eat together; in Philemon v. 16, where master-slave relationships are addressed; and in Paul's use of women in various roles in the church (*Acts of Synod 1984*, pp. 319-20).

It is evident that unity in Christ is the fundamental reality for Paul—a reality which leads Paul to the equality of Jew and Greek, slave and free, male and female. Therefore, Galatians 3:28 is Paul's positive theological teaching on the relationship of women and men in the church. It is Paul's statement of principle, which he uses to erase the inequality of standing between Jew and Gentile in the life of the church.

The social and practical implications of the equality expressed in verse 28 cannot be neutralized in the church by limiting the text to a man's or a woman's relationship to God. A decisive change takes place when a believer is incorporated into Christ and in baptism is "clothed with Christ" (Gal. 3:27). Paul extends the difference that being "in Christ" makes from Jew and Gentile to slave and free and male and female in verse 28. As the reports of 1978 and 1984 point out, Paul used the principle of equality in Christ to erase the distinction between Jew and Gentile in the life of the church. The distinction between slave and free was not abolished during Paul's life. Paul did instruct Christian masters and slaves on their conduct within the institution of slavery (Eph. 6:5-9; Phil.). In the social, economic, and political constraints of his time he did not advocate the abolition of slavery. But he did "set a direction which, eighteen centuries later and in spite of much opposition by Christian slave owners, was to lead to the abolition of slavery in the United States" (*Agenda for Synod 1990*, p. 328).

Since the teaching of Galatians 3:28 took away the distinction

between Jew and Gentile in the life of the Christian community and since it changed the relationship of masters and slaves within the church (finally leading to the abolition of slavery), one may expect that the equality of male and female (the third component in Gal. 3:28) has a similar potential for the life and structure of the church. Jews and Gentiles remained what they were, but in Christ by baptism the distinction created between them by Old Testament law was overcome. While men and women also remain what they are, their equality in Christ affects their place in the church. The 1978 report points out that "the New Testament goes beyond the Old in affirming the full participation of women in the gifts of the Spirit and in affirming and describing a fuller participation by women in the work and worship of the church. By replacing circumcision with baptism as a sign of admission to the church, the New Testament enhances further the equality between women and men in the fellowship of the church" (*Acts of Synod 1978*, p. 528). That both male and female were baptized must have had a profound influence on the relationship of men and women in the church.

The consequences of the new life in Christ soon come to expression in the life of the church in the relationship of Jew and Gentile, less quickly in the master-slave relationship, and even more slowly in the female-male relationship. But the time it takes to implement the principle stated in Galatians 3:28 does not nullify its validity. The 1978 committee asserts that "room must be left for principles enunciated in the New Testament which are still in the process of growth. The Bible sometimes makes statements that were fully understood or implemented at a much later time" (*Acts of Synod 1978*, p. 501).

- b. The basic equality in the church that is taught in Galatians 3:28 is supported by the flow of redemptive history. Reformed hermeneutics (methods of interpreting Scripture) hesitate to base any teachings on a single text but find teachings confirmed when they are consistent with other teaching in the Bible and are found throughout the Bible. Professor Louis Berkhof writes,

If the analogy [of faith] is founded on passages derived from a single book, or from a few writings, it will not be as valuable as when it is based on passages of both the Old and New Testaments, dating from various times, and coming from different authors.

(*Principles of Biblical Interpretation*, p. 165)

(For a survey of Reformed hermeneutics, see Cooper's *A Cause of Division?*, pp. 15-32, which is based on the 1978 study report "Hermeneutical Principles concerning Women in Ecclesiastical Office." The 1978 report summarizes Dr. L. Berkhof's principles of interpretation and data from the 1961 and 1972 reports on biblical infallibility and authority [*Acts of Synod 1978*, pp. 484-533].)

- 1) The Scriptures begin with the creation of human beings in the image of God as male and female, Genesis 1:26-28:

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his own image, in the image of God he created him; male and female he created them. God blessed them

and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

God made both male and female in his image, and God gave both Adam and Eve authority to rule over everything within the creation. Authority fits the man and the woman equally well; nothing about the way God created male and female disqualifies either one from church office. "Genesis 1 knows of no restricted dominion for females or extended dominion for males" (*Acts of Synod 1978*, pp. 502-04, 530; *Acts of Synod 1973*, pp. 518-20, 585).

The second reference to the creation of man and woman in Genesis 2:18-24 teaches the social relationship God has established between them: the woman is man's "suitable helper" in a relationship of "parity." "This parity involves an equality of worth. The woman is not created as man's servant, but she will have her own role to play" (*Acts of Synod 1978*, p. 505). The dominance of male over female is not reported until Genesis 3:16, where the woman is told, "Your desire will be for your husband, and he will rule over you."

- 2) The Old Testament after the fall and the curse provides glimpses that point to the original equality between male and female. Women occupied positions of leadership in Israel: Miriam (called a leader in Mic. 6:4), Deborah, and Huldah. As the 1978 report notes, Deborah became a leader in a time of male disobedience. At other times God chose a male to be a reforming leader, but here he picked Deborah (*Acts of Synod 1978*, p. 507). Although these women are exceptions, they demonstrate that the Bible does not rigidly exclude women from leadership.
- 3) The Old Testament gave women a much higher standing than the surrounding contemporary cultures did. Women are included in the protection of the law, wives of the patriarchs are addressed by God, and women take part in Old Testament worship (*Acts of Synod 1973*, pp. 525-40). This higher standing seems to derive from their being created, like men, in God's image.
- 4) Prophetic passages look forward to the restoration of the original equality of men and women. Moses wishes "that all the Lord's people were prophets and that the Lord would put his Spirit on them!" (Num. 11:29). The prophets promise that God's Spirit will be poured out on all his people (Ezek. 36:27). Joel emphasizes that God's Spirit will be given to "sons and daughters," to "both men and women" (Joel 2:29). Peter quotes Joel to describe what begins to happen at Pentecost: the Spirit's gifts come to women and men (*Acts of Synod 1978*, pp. 508-09). Later both women and men are admonished to use their gifts in the service of others (I Pet. 4:10).
- 5) Following the flow of redemptive history with its theme of creation, fall, and redemption/restoration, the New Testament expresses the restored equality between men and women in Christ. The New Testament evidence of a new status for women in the life and practice of the church confirms the reading of Galatians 3:28 that takes equality as a central principle, gradually working its practical ap-

plications out in history. Those who wish to restrict the meaning of Galatians 3:28 to exclude social implications of equality in Christ will need to account for the changed position of women in the early church.

- 6) The New Testament reveals a remarkable change in the position of women in the church. In contrast to Jewish genealogies, Matthew's Gospel gives a place to women in Jesus' genealogy: Tamar, Rahab, Ruth, Bathsheba, and Mary. Women are also included with those who "follow" Jesus (Matt. 27:55). Jesus states that Mary (who listens to his teaching while Martha serves) has chosen the "better part" (Luke 10:42). In contrast to Jewish customs, Jesus ministers to the Samaritan woman at the well, and she becomes his witness; he speaks with the Syro-Phoenician woman whose daughter he healed; he befriends Mary and Martha; Mary who anointed his body for burial is given honor and prominence; and he gives recognition to women in his parables—all a testimony to the new place given to women in Jesus' ministry (*Acts of Synod 1975*, p. 590).
- 7) Women witness the Crucifixion and are the first witnesses of the Resurrection of Jesus (the events on which all Christian preaching is based) and are commissioned to testify to his Resurrection (Matt. 28:7, 10). This is an extraordinary responsibility for them in light of their low legal standing and the likelihood that they will not be believed (Mark 16:11-14). The current view is that women and slaves are not qualified to bear legal witness (Josephus, *Antiquities* IV, viii, 15). However, Jesus rebukes his disciples for not believing Mary Magdalene's testimony along with that of the two men from Emmaus (Mark 16:14).
- 8) "It is true," as the 1973 report remarks, "that the Lord Jesus did not appoint women to be apostles." But an all-male apostolate does not necessarily posit a norm any more than their race (Jewish) does. The report finds that women are always present as Jesus' ministers and that in order to fulfill his redemptive purpose, "Jesus did not act as a revolutionary." Social changes will come as the new redeemed relationship begins to affect society. "Yet Jesus did not hesitate to ignore traditional views whenever his work would require this, as in the case of the Samaritan woman . . ." (*Acts of Synod 1973*, p. 542).
- 9) At Pentecost women also receive the Spirit and his gifts in fulfillment of Joel's prophecy. They receive the prophetic gift that comes with the outpouring of the Spirit. Women receive the promise of the Spirit and the charge to be Jesus' witnesses to the end of the earth (Acts 1:8, 14). They are prominent as first converts and church members (Acts 17:34; 16:14). They are also persecuted for their testimony (Acts 8:3). The four daughters of Philip have the gift of "prophecy" (Acts 21:9). This is especially striking as Reformed thinking has equated the biblical gift of prophecy with preaching (report on "Neo-Pentecostalism," *Acts of Synod 1973*, pp. 450-53). Dorcas is described as a "disciple," busy in practical deeds of mercy (Acts 9:36).

10) Compared to the subordinate role women have in Judaism, the place women have in Paul's ministry is noteworthy. Women help Paul in founding churches on his missionary trips and in the ongoing work and witness of such churches. Lydia, the affluent business woman, is his first convert in Europe. She opens her home to the Philippian congregation (Acts 16:14, 15). Priscilla and her husband, Aquila, provide a home for Paul; she also teaches the preacher Apollos (Acts 18:26). Paul notes the work of Phoebe as deacon and the work of Priscilla and Aquila, his "fellow-workers" (Rom. 16:1-3). Euodia and Syntyche are listed with males as Paul's "fellow-workers," who "contended at my side in the cause of the gospel" (Phil. 4:2, 3). Paul's epistles show that women are active in the congregations: praying, prophesying (I Cor. 11:5), teaching, helping, and ministering along with Paul and the other leaders (*Acts of Synod 1973*, pp. 540-48).

- c. Summary: The basic equality of men and women as taught in Galatians 3:28 is supported by the flow of redemptive history. Redemptive history moves from creation, where male and female are made in God's image and given dominion over the earth, through the disruption of this equality because of the fall into sin, to its restoration in Christ. This restoration has begun in the church and wherever the redeeming force of Christ's work is felt. The restoration will be complete in the New Jerusalem, where believers "will reign forever and ever" (Rev. 22:5; II Tim. 2:12).

This perspective is consistent with the teaching of the Heidelberg Catechism that all Christians are equally placed in the general office of believer and share in the anointing of Christ as prophet, priest, and king (Lord's Day 12).

Professor Cooper ends his discussion of Galatians 3:28 in *A Cause for Division?* with this summary:

Unity within the body of Christ is the most basic thing about our lives. It is more fundamental than the husband-wife relation, the parent-child relation, the master-slave relation (Eph. 5:21ff.), or any other human relationship. It does not obliterate those relations nor does it introduce strict egalitarianism of gifts, functions, or authorities within the assembled worship community. But oneness in Christ is the fundamental reality which grounds how Paul deals with all other relationships among believers. *Equality in Christ is the operative relationship between Christian men and women unless it is modified by some other legitimate role or relationship of authority. Equality in Christ is thus the framework within which we must understand office and authority in marriage and the church.*

(p. 43, emphasis added)

In brief, the fundamental and enduring teaching of Scripture on male-female relations is the equality of worth, authority, and giftedness of men and women in creation and redemption.

(For a fuller discussion of Gal. 3:28 and its importance for the issue under discussion, please see *Acts of Synod 1973*, pp. 546-50; 1975, pp. 580-82; 1978, pp. 509-13; 1981, p. 527; 1983, pp. 319-20; and the summaries of synodical decisions in *Women in Office* and *A Cause for Division?*, p. 43.)

2. There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances.

a. Observations

To introduce this section of our report, we observe the following:

- 1) Good order requires that we first seek to state the positive theological teaching of the Scriptures on the relationship of women to the church before we consider the biblical information found in the practical instructions for maintaining church order, which may appear to be in conflict with this teaching. We now turn to passages which appear to restrict the equality taught in Galatians 3:28. Unless it is unmistakably clear that these texts necessarily imply the restriction of women always and everywhere from realizing their equality in Christ in the offices of the church, the church should be guided by the basic theological teaching of the Bible regarding men and women as expressed in the creation, fall, redemption theme and as summarized in Galatians 3:28.

This conviction that we need to be guided by the clear statements of Scripture is Reformed and evangelical. The well-known evangelical theologian J.I. Packer states, for instance, that "... the burden of proof regarding the exclusion of women from the office of teaching and ruling within the congregation now lies on those who maintain the exclusion rather than on those who challenge it" (*Women, Authority, and the Bible*, ed. Alvera Mickelson, InterVarsity, 1986, p. 298).

A Reformed hermeneutic does listen carefully to texts that seem to restrict women from serving in the church's offices. It seeks to understand them according to the analogy of Scripture (consistency with everything in the Bible relevant to this topic). However, as Professor Berkhof stated in 1950, "A doctrine that is clearly supported by the analogy of faith (general teaching of the Bible) cannot be contradicted by a contrary and obscure passage" (*Principles of Interpretation*, p. 166).

So it must be determined whether such texts clearly and compellingly "contradict" the implication of previously studied Scripture passages that women may exercise their gifts in the offices of the church.

- 2) We stress again that we are an ad hoc committee, not a study committee. We received the task "to gather from the various synodical study-committee reports and related publications the biblical grounds for the decisions of Synod 1990." Therefore we confine our discussion mainly to these sources.
- 3) The method we use to deal with the following texts is, first, to state the interpretation that is inconsistent with women in office as it is found in synodical reports. Second, we refer to alternate interpretations that are consistent with women in office.

(More detailed consideration of the texts and careful interpretations of difficult passages are found in the full reports.)

- 4) The passages most frequently quoted as inconsistent with women serving in church offices are Genesis 2:18, Genesis 3:16, I Corinthians 11:2-16, I Corinthians 14:33-36, and I Timothy 2:11-14.
- b. Genesis 2:18: "It is not good for the man to be alone. I will make a helper suitable for him."
- 1) Interpretation of the text as inconsistent with women in office: The noun *helpmeet* or *helpmate* is derived from this passage in the King James Version of 1611. This word suggests subordination instead of the equality and partnership of Genesis 1:27-28. The 1984 study committee on headship concludes "that Adam was *first, predominant, preeminent* with respect to woman. His was the position of authority, of leadership" (*Acts of Synod 1984*, p. 294). That report does not limit male authority to marriage but insists that it applies in the church and in all walks of life. Synod did not accept this interpretation.
 - 2) Interpretation of the text as consistent with women in office: Eve is created as Adam's *suitable helper*. The word *help* or *helper* does not necessarily include the idea of subordination. It is often used of God, as in Psalms 121 and 124, with no hint of lesser rank (*Acts of Synod 1978*, pp. 504-05). Eve's role of helper and Eve's being made of Adam's rib have usually been understood to suggest a side-by-side relation of parity, not one of hierarchy and subordination. Also, this passage is clearly about marriage (see v. 24). So even when it is understood to teach male authority, this cannot be extended to "all walks of life."

This text does not prove that women cannot serve in church office.

- c. Genesis 3:16: "Your desire will be for your husband, and he will rule over you."
- 1) Interpretation of the text as inconsistent with women in office: The 1984 headship report interprets this rule of the husband over the wife as part of the "original arrangement." But because of Eve's sin in yielding to temptation, "the woman's penalty, then, is not the rule of the husband as such, but the sinful exercise of that rule." Redemption may remove the sinful use of man's rule but keeps the male leadership role. This report expands the male leadership role from husband and wife to man and woman (*Acts of Synod 1984*, p. 296).
 - 2) Interpretation of the text as consistent with women in office: Those who feel bound to prohibit women from serving in church office must assume that Genesis 2:18 teaches the rule of men over women in order to maintain that Genesis 3:16 is only a distortion of that rule. But we have seen that Genesis 2:18 does not necessarily teach such subordination and rule. The 1990 report finds that the "simpler and better way of understanding" this statement about man's rulership is to take it as a radical change in the relationship that is a result of the fall into sin. "Genesis 3:16 describes this state; it does not describe God's will for people living in the fallen state, nor does it legitimize the husband's right to rule" (*Agenda for Synod 1990*, p. 323). This statement agrees with the 1973 report, which says about this text, "It is obvious, though, that in these words we do not deal with God's creation order but with the punishment which fell

upon woman after she had fallen into sin" (*Acts of Synod 1973*, p. 524). This committee also states that we may try to improve this situation, just as we feel free to fight weeds and lessen the pain of childbirth, and that we may in Christ hope to see the created harmony between the sexes restored.

Genesis 3:16 does not provide a compelling argument to restrict women from serving in church offices.

d. I Corinthians 11 and 14

I Corinthians 11:2-16: "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. Every man who prays or prophesies with his head covered dishonors his head. And every woman who prays or prophesies with her head uncovered dishonors her head—it is just as if her head were shaved. If a woman does not cover her head, she should have her hair cut or shaved off; and if it is a disgrace for a woman to have her hair cut off or shaved off, she should cover her head. A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man. For man did not come from woman, but woman from man; neither was man created for woman, but woman for man. For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

"In the Lord, however, woman is not independent of man, nor is man independent of woman. For as woman came from man, so also man is born of woman. But everything comes from God. Judge for yourselves: Is it proper for a woman to pray to God with her head uncovered? Does not the very nature of things teach you that if a man has long hair, it is a disgrace to him, but that if a woman has long hair, it is her glory? For long hair is given to her as a covering. If anyone wants to be contentious about this, we have no other practice—nor do the churches of God."

I Corinthians 14: 33-36: "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."

The apostle is clearly placing restrictions on the role and behavior of women in the church in Corinth. Pertinent questions are these: What are these restrictions? To whom are they directed? And do these restrictions hold for all times, places, and circumstances?

These questions are pertinent because Paul's instructions on the length of a man's hair and the covering of a woman's head are obviously not taken to be universally applicable today. These instructions must be understood in light of the time, place, and circumstances in which Paul wrote this letter. Their normativity continues in the principle that underlies these instructions, not in their literal application. If we agree on that approach about hair length, does the same approach apply to women's silence in church? Or is it a different instruction and a valid restriction on the role of women in church? Synodical study committees do not agree on the answer to such questions.

1) Interpretation of the texts as inconsistent with women in office: In I Corinthians 11:2-16 Paul speaks of women praying and prophesying. The 1975 committee, in response to the 1973 report, questions whether praying and prophesying were part of the official liturgy of the church. If they were, women would exercise some authority over the congregation, including men in it. The committee does not think that women pray and prophesy before the whole church in I Corinthians 11, but before various private gatherings. Headship of man over woman restrains a woman's behavior in church and society (*Acts of Synod 1975*, p. 582).

The 1975 committee also observes that, although Paul refers to "headship" in chapter 11, he does not explain its significance. He simply mentions the creational facts that God made woman from and for man. However, the committee states,

The fundamental relationship between man and woman that is the basis of headship and that is described in the creation account is marriage. The second observation is that headship included authority of some sort. . . . A third observation is that the headship of the man toward the woman places constraints on her behavior in society, even if it is the society of small, intimate groups of Christians.

(*Acts of Synod 1975*, pp. 582-83)

The 1975 committee understands Paul's instruction in I Corinthians 14:34-35 that "women should remain silent" as follows:

Paul imposes this rule of silence on the women not because they have been more troublesomely noisy than the men, but because there is a different standard for women than for men, and for this difference Paul appeals to divine authority as it is embodied in the law."

(*Acts of Synod 1975*, p. 584)

A committee was appointed in 1979 to review the 1978 study report and the decision of Synod 1978 to allow women to serve as deacons. It came to a cautionary conclusion: "As long as the extent and application of the headship idea are as ill-defined as they now are, the church is well-advised not to admit women to the offices which may embody headship functions" (*Acts of Synod 1981*, p. 515). In the 1984 report the majority of the committee understands I Corinthians 11 to teach that male headship means a headship of rule and direction setting that extends beyond marriage and applies to men and women in general (*Acts of Synod 1984*, p. 310). When these texts are understood in this way, they are inconsistent with women holding a church office that involves authority over men.

2) Interpretation of the texts as consistent with women in office: The 1973 study works through lengthy options in interpreting I Corinthians 11:2-16 and concludes "that Paul most emphatically affirms and maintains the right and practice of women to take part in acts of public worship, viz. in prayer and prophecy." But "the apostle wants to emphasize that in the Christian congregation women should not abuse their new freedom in Christ, but should behave at all times with modesty and prudence" (*Acts of Synod 1973*, pp. 559-61). According to the report, Paul presents three arguments to explain his teaching:

- Man is head of the woman (v. 3), so if she participates in worship, she must do so "as a married woman who on account of her position must observe certain rules of decorum" (1973, p. 560).
 - We must observe the creation order (vv. 7-10), which . . . stresses strongly how men and women must behave in accordance with and with respect to their sexual differences, also in public life . . . (1973, p. 561).
 - We are bound by laws of nature, which includes culture (vv. 13-15). "A Christian's behavior should not conflict with what 'nature' teaches, that is, with accepted tradition and cultural patterns. But to conclude from these words that women ought to be excluded from ecclesiastical office is not justified" (1973, p. 561).
- It is interesting to see, as Dr. Cooper points out, that

the concrete issues that Paul addresses by appeal to the lofty principles of headship and creation order are whether heads ought to be covered or uncovered during prayer and how long men's and women's hair should be. Since Paul grounds an application of principle in the creation order in I Corinthians 11, he may well be doing the same thing in I Timothy 2.

(Cooper, p. 51)

The more substantial matter here is the frequent reference to "head." Paul links the man/husband's headship to the creation (vv. 8-9). But verse 5, with a triple, apparently literal, use of "head" is unclear to many today. And verses 11 and 12 seem to qualify what was said earlier. These verses "show the equality and mutual interdependence of man and woman. . . . They suggest that men should look on women as partners with them in the work of the kingdom" (*Acts of Synod 1984*, p. 309; see also *Acts of Synod 1978*, p. 516).

Apparently there is no conflict for Paul between a biblical view of headship within marriage and women carrying out significant functions in the church community, as long as proper manners and respect for husbands are observed.

On I Corinthians 14:33b-36 the 1973 committee observes that the worship services in Corinth were so lively (v. 26) that some limits were necessary on tongue-speaking and prophecy. In that context Paul also warns women to be silent in church. "What actually happened was that women were allowed to participate in all parts of the worship services, but at the discussions (of the prophecies) they became so involved that they disturbed the order . . ." (*Acts of Synod 1973*, p. 563).

The 1978 study report also disagrees with the 1975 committee. It states that "prophesying" (11:5) refers to an address to the congregation based on revelation, which was often done in public worship. It also asserts that in both chapters "Paul is concerned that the Christian women at Corinth do not assume that certain customs of behavior and dress are to be set aside because they are now in Christ. While agreeing that man and woman derive their existence from God and have equal standing before him . . . Paul points out that certain differences of function for man and woman continue to apply" (*Acts of Synod 1978*, p. 514). This report observes that there

are two emphases in chapter 11 that must be kept in balance: the headship of the husband (vv. 8-9) and the equality in the Lord of man and woman (vv. 11-12).

In summary, the 1978 report finds that the norm is that the wife should not take over the authority God has given to her husband, but "as long as the wife (woman) adheres to the established norm, she is free to speak and contribute her talents to the well-being of the church" (1978, p. 522).

An acceptable interpretation of this passage is that Paul addresses husband and wife relationships ("ask their own husbands") rather than male/female relationships. "There is no exegetical basis in I Corinthians 14 for the universal and literal silence of women in church" (Cooper, p. 48). Paul is concerned about the conduct of wives to their husbands when there is something they do not understand in worship ("ask . . . at home"). He wants to maintain the principle that wives should show respect to their husbands also in worship; shameful and disruptive behavior must be avoided. When that principle is observed, women are free to pray and prophesy in church already in Paul's time (I Cor. 11; *Acts of Synod 1978*, pp. 518-22).

Paul's reference to "as the Law says" adds extra weight to this prohibition. The 1973 and 1978 reports agree that "the Law" must mean the Old Testament (the Torah), since there is no word about wives being submissive to their husbands in the Ten Commandments. Earlier in the chapter (v. 21) Paul uses "in the Law" to introduce a quotation from Isaiah 28. The 1978 report concludes, "Paul, therefore, argues: as in the home, so in the church assembly, wives are to be submissive to their husbands." But,

the main thing to be noted about women being forbidden to speak in the church assemblies is that this speaking pertained to asking questions. They had to inquire of their husbands in the privacy of their homes. By doing so, they would acknowledge the principle of headship. That principle is universal, but the application of that principle in the Corinthian setting is local.

(*Acts of Synod 1978*, p. 520)

In this connection the 1973 committee quotes an apt warning from Calvin: "it is part of the prudent reader to consider, that the things of which he here treats are intermediate and indifferent, in which there is nothing unlawful, but what is at variance with propriety and edification" (*Acts of Synod 1973*, p. 564).

Dr. Cooper's conclusion on the Corinthian passages says in part,

It is exegetically warranted to conclude that Paul is applying two principles in his advice to the Corinthians. First, everything must be done in an orderly and edifying way in worship. And, second, the principle of headship is to be observed.

But compliance with the principles of order in worship and headship in marriage implies that any participation by a wife/woman in worship which does not violate headship in marriage and is not disruptive is allowed. I Corinthians 11 suggests that women did prophesy during worship. There is no exegetical basis in I Corin-

thians 14 for the universal and literal silence of women in church. Nor have we traditionally read it that way. And this is all that someone who favors the participation of women in worship and preaching (prophesying?) need demonstrate. Surely unmarried women could do so without violating Paul's concern about good order in marriage.

Most important, there is nothing in this text which would count against women being elders and deacons as we define them. Elders and deacons have traditionally been as silent (and vocal) as women during worship. They participate but do not lead. So even if Paul's command to silence is taken literally and universally, it counts only against women ministers, not elders and deacons (*Cause for Division?*, pp. 48-49).

It is evident on reviewing the study-committee reports that these passages do not bring unquestionable testimony of Scripture to prohibit women in all times and places from serving in church offices.

- e. 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. But women will be saved through childbearing—if they continue in faith, love and holiness with propriety."

This text speaks most directly to the issue of women in ecclesiastical offices. It states that wives/women are to learn in quietness (silence) with all submissiveness (v. 11) and forbids a wife/woman to teach or to have authority over a husband/man (v. 12). It calls on the creation account and the fall of Adam and Eve in support of this restriction. It appears, therefore, to forbid the ordination of women as ministers (who officially teach) and women as elders (who exercise authority). Is the plain teaching of this passage a restriction on the church for all times, places, and circumstances? Does this text require that Galatians 3:28 be interpreted as teaching a qualified equality (equality of status and privilege but not equality of function)?

All study committees agree that I Timothy is addressed to Timothy, whom Paul left in Ephesus to deal with problems in the church. Its subject matter is "how people ought to behave themselves in God's household, which is the church of the living God" (3:15). The passage under consideration deals with the proper conduct of women in the worship services. Many questions arise in the interpretation of this passage. Is the text referring to the husband and wife relationship, or is it directed to men and women in general? What application does it have to unmarried women? What is the meaning of "teaching"? From what type of teaching is a woman prohibited, since there is New Testament evidence that women teach? What is meant by the "authority" forbidden to women? What is the significance of Adam's having been created first, since Paul in I Corinthians 11:11-12 balances the relationship between man and woman and, as we have observed above, a male priority is not taught in Genesis 1 and is not clearly taught in Genesis 2. What is meant by Eve's having been deceived and becoming a sinner

and Adam's not having done so in the light of Romans 5:12, which speaks of "sin entering the world through one man." The various study-committee reports present a wide variety of opinions on the interpretation of this text.

- 1) Interpretation of the text as inconsistent with women in office: Some who oppose women in office hold that I Timothy 2 settles the issue and is binding on the church for all time. To read the text otherwise is in their judgment an expression of a much larger issue in the church, namely, our confession of the authority, sufficiency, and clarity of the biblical texts to "regulate, found, and establish our faith and practice" (Belgic Confession, Art. 5).

The 1975 committee asks, Is Paul making a statement about "teaching" or about "authority"? Where does the emphasis fall? Is Paul saying that a woman may teach a man, but not domineeringly? Or is Paul saying that a woman may not teach a man because that would be improper for her and would amount to lording it over him? The committee of 1975 answered,

In verses 11 and 12, Paul is not simply denying to women the right to lord it over men, he is also denying to them the right to that kind of teaching which he requires of Timothy; and he is denying it to them not just because some of them have been offensively domineering, but also because for any of them to teach the way Timothy was to teach would be to violate their duty "to learn in silence with all submissiveness."

(*Acts of Synod 1975*, p. 585)

The report notes that "Paul does not explain what follows from the fact that Adam was formed first, nor does he say what it means that Eve sinned first." Looking at Romans 3:20, the committee concludes "that Paul does not mean that women are more sinful than men or must save themselves by the work of childbearing and their submissive demeanor. In conclusion the committee writes, "This leads us to say that the binding force of a directive like I Timothy 2:11 and 12 cannot be gauged accurately if it is isolated from the real life of the churches for which it was first intended and in which it was first followed" (*Acts of Synod 1975*, p. 587).

The majority of the study committee of 1984 takes "teaching" in this passage as official teaching. Although it links this teaching with "to have authority," it does not read this as domineering but (with many qualifiers) as "the type of official teaching in the church which places them (women) in a specific kind of authority over men—that is the authority to be the official teachers of the church" (*Acts of Synod 1984*, p. 315). While granting that childbearing must refer to married women, the report suggests that "the submission to which women are called might be to all men" (p. 314). This report also reads the references to the creation order as an appeal to headship, and the reference to Eve's fall as an example of "what can happen when the proper roles of man and woman are reversed." Because Paul links his restrictions to creation and fall, the committee concludes that they are "binding for the church of all time" (*Acts of Synod 1984*, p. 316).

"In summary," the 1984 majority says, "Paul's forbidding women

from being the official teachers of the church in I Timothy 2 is another implication of the headship of the man over the woman. Since such teaching involves having doctrinal and ethical authority over men, and since the man is the head of the woman, a woman ought not to be the official teacher of the church. This does not exclude women from many types of teaching which are permissible, to be sure. But this prohibition would seem to exclude the kind of teaching which is done officially, for the entire congregation, by appointed office-bearers of the church" (p. 317).

- 2) Interpretation of the text as consistent with women in office: It must be noted that the letter to Timothy is a special-purpose letter, meant to help Timothy in opposing false teaching in Ephesus (1:3-7). The problem appears to be a false teaching which has taken in some of the young widows (5:14-15). The teaching that Paul prohibits is this false teaching, which is presented with an oppressive, domineering show of authority (I Tim. 1:6-7; 4:1-2; 5:13-15; 6:20-21).

The 1973 study-committee report connects "teaching" with "having authority" and concludes that "Paul does not prohibit women from prophesying or praying, but they are not allowed that kind of teaching which is almost synonymous with "telling off." Women must know their place and may not "lord it over the men" (*Acts of Synod 1973*, p. 566). The report finds the priority of man in the creation order and woman in the fall, which Paul uses to restrict a woman's activity in the church, "as perhaps better understood at the time Paul wrote the letter than they are now." The committee understands that the reference to being "saved through childbearing" is used to oppose the heretics who despise marriage. The report concludes that "it is clear from this passage . . . that one cannot extract strong arguments in defense of the practice of excluding women from ecclesiastical office" (*Acts of Synod 1973*, p. 567).

The 1978 study report reads I Timothy 2 as "a polemic against certain abuses" in Ephesus (*Acts of Synod 1978*, p. 523). It holds that "teaching" refers to the kind of official teaching that Timothy does, but it sees the meaning changed by the close link to having authority. Paul is likely thinking of "the kind of teaching that results in a woman having authority over a man (her husband)." Paul's references to the creation order and the fall are also not clear to this committee. "The precise manner in which Paul arrives at this conclusion remains problematic." The reference to childbearing shows that Paul probably has married women in mind in this passage (*Acts of Synod 1978*, pp. 525-26).

The report of 1978 concludes,

The fact that there are only two places in the New Testament which contain injunctions against women speaking (inquiring) and teaching in public worship and the fact that both appeal to the Old Testament has led interpreters to look at the total biblical message concerning the role of women, in order to see how we must fit these two specific passages into the larger context. Here it must be said that the message of the Bible with respect to the role of women is not as clear cut as we would like. In conclusion it may be noted that the New Testament material that limits the function of women in public worship is scant.

(pp. 526-27)

Paul's reference to the order in which Adam and Eve were created cannot be understood to contradict Genesis 1, which gives man and woman the same dignity as bearers of God's image, i.e., having authority. Nor can the reference to Eve's fall into sin disagree with Paul's statement in Romans 5:12 that "sin entered the world through one man." The 1978 committee is "not sure" how these references support Paul's prohibition (*Acts of Synod 1978*, p. 526). No one wants to dismiss this as merely "rabbinic reasoning." However, the 1978 committee does see here a reference to headship within marriage and piety in worship, much as in the I Corinthians passages. With this understanding of I Timothy 2, there is no conflict with Galatians 3:28.

Paul's comments in this letter about proper dress, the position of hands in prayer, and his specified care of the elderly (2:8-9; 5:4) are not assumed to be directly applicable today. These directives are taken as practical applications of normative principles in this special-purpose letter. This seems parallel to I Corinthians 11, where Paul also grounds practical advice in the creation order and headship. His comments about women being silent, not teaching, and having authority can well be read in the same way. There is no basis within the letter for accepting one verse as directly applicable and not the other. The 1978 study report gives an acceptable way of continuing to listen to this part of the Bible today:

I Timothy 2:11 also contains a sound *principle*, although it is formulated within the context of the church of Ephesus and therefore has its own unique thrust. The *principle* is that women are to learn in quietness with all submission. The *way in which they express their quietness* (restraint) and submission may vary from culture to culture.

(*Acts of Synod 1978*, p. 526, emphasis added)

Since Paul's prohibition against women teaching and having authority in I Timothy 2 is not a clearly universal prohibition, Louis Berkhof's rule is relevant: an obscure text cannot overturn a position that appears well-established by the analogy of Scripture.

Dr. Cooper's comments, made with the concurrence of the Calvin Seminary faculty, are again to the point:

It is exegetically sound to conclude that Paul is defending the integrity of marriage and the holiness of worship in this passage by giving specific injunctions for the behavior of women in the worship setting. Improper attitudes—perhaps Roman/Ephesian versions of women's liberation and radical feminism—had led to improper dress, decorum, and especially to attempts to dominate public worship. Paul gives Timothy specific instructions for turning things in a more obedient direction. . . .

But recognizing what Paul teaches here also implies that if women exercise the authority of leadership which is not authoritarian, and if they can teach without dominating, then there is no objection to their sharing in the exercise of these gifts for the upbuilding of the church.

Some of these conclusions about I Timothy 2 are less than certain. Some are probable. Others only possible. But none of them involves special pleading (a conclusion without good reason) or fails to consider all the biblical data. Further, the traditional case is also less than certain. In fact its treatment of "authority" is probably either special pleading or simply mistaken. So although not everyone will agree

about I Timothy 2, as long as we have all used the same hermeneutics and can make a reasonable case for our positions, we ought to respect and allow room for each other. The right exegesis cannot be established with certainty.

(p. 53)

f. Summary

The material quoted under this ground shows that there are "viable alternatives" in interpretation (*Agenda for Synod 1990*, p. 322). These biblical texts are not ignored by those who favor women in church office; they have come to an acceptable understanding of these texts following accepted Reformed methods of interpretation.

Moreover, two study committees have stated that there is no conclusive biblical reason to bar women from church office: The practice of excluding women from ecclesiastical office cannot conclusively be defended on biblical grounds (*Acts of Synod 1973*, p. 588).

Biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church (*Acts of Synod 1975*, p. 593).

Therefore, no clear, unquestioned biblical testimony that would restrict the equality of men and women in Christ and in creation has been produced to force the church universally to prohibit women from serving in the church offices.

3. The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church to prohibit women from serving in the offices of the church.

The Bible clearly teaches the headship of the husband in marriage. The discussion within the church centers on the question whether male headship within marriage extends into the church and society. This would reverse Paul's order of treating the question. He begins with the unity of the body, the church (Eph. 4:4, 13). Marriage, parenting, master-slave, and other relationships derive from that unity and equality, not the other way around (see Eph. 5:21ff.). Relationships in marriage are formed and qualified by headship. Relationships in the church and in society are qualified by the unity and equality of believers.

A majority of the study committee reporting to Synod 1984 attempted to prove male headship in the church and society. However, this report was not adopted.

Synod 1984 did state "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." No grounds were provided for this decision. This led Synod 1987 to appoint a committee to provide grounds for extending the headship principle from marriage to the church. Its report to Synod 1990 observes,

The four statements about headship officially affirmed by the church (cf. p. 311) are subject to debate. While weighty arguments can be credibly adduced in their support, other weighty arguments can be raised against them.

(*Agenda for Synod 1990*, p. 329)

When Synod 1990 decided to permit the churches at their discretion to open all offices to women, the first ground for that recommendation was this:

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; see also Cooper, p. 46)

Therefore, the church has not received convincing proof that male headship extends from marriage to the church and would thus prohibit all women from holding church office. There is no necessary conflict between the biblical teaching of male headship in marriage and a decision to permit qualified women to make proper Christian use of their gifts in church office.

4. Synod is justified in not compelling but "permitting" churches "to use their discretion in utilizing the gifts of women in all the offices of the church," because after twenty years of study and discussion, members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office.

The first reason for not binding the conscience of members and congregations is that we lack a clear, direct statement in the New Testament affirming or denying the possibility of women serving in all the church offices. One committee observes that "no biblical passage speaks directly to the question of women in ecclesiastical office as presently understood" (*Hermeneutical Principles Committee, Acts of Synod 1978*, p. 529).

We face this reality in all our thinking about church offices, since these offices have developed and changed over time. One of the guidelines of the Report on Ecclesiastical Office and Ordination states,

12. Because the Scriptures do not present a definitive, exhaustive description of the particular ministries of the church, and because these particular ministries as described in Scripture are functional in character, the Bible leaves room for the church to adapt or modify its particular ministries in order to carry out effectively its service to Christ and for Christ in all circumstances.

(*Acts of Synod 1973*, p. 64)

In addition, two grounds for the 1990 decision reinforce this fourth ground:

- 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 allowed local congregations to introduce changes governed by the Church Order, but synod chose not to force such changes on all the churches (e.g., Synod 1957 allowing women to vote at congregational meetings; Synod 1984 allowing women to be ordained as deacons).

(*Acts of Synod 1990*, p. 654)

On these grounds Synod 1990 agreed that the issue of women in office is not as essential to the faith as, for example, the truths confessed in our forms of unity, so that local option is permitted. When it is not an issue of salvation or of denying the true gospel, synods have found it advisable to permit such local options.

IV. Guidelines for implementation of women in office

A. Synodical mandate

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 and participation at major assemblies should the decision of 1990 be ratified.

(*Acts of Synod 1991*, p. 730)

B. Considerations that underlie the proposed guidelines

1. The decision of Synod 1990 does *not require* churches to utilize the gifts of women members in any or all the offices of the church; this decision does *permit* churches to use their discretion in utilizing the gifts of women members in any or all the offices of the church.
2. It is equally true that many in the church are convinced that the decision of 1990 *is not* in accord with the teachings of Scripture and within the framework of an explicitly Reformed hermeneutic and that many in the church are convinced that the decision of Synod 1990 *is* in accord with the teachings of Scripture and within the framework of an explicitly Reformed hermeneutic.
3. Since members of the Christian Reformed Church, sharing a common confession and understanding of the Bible as the inspired Word of God and as infallible and authoritative for the life and conduct of the church, do not agree on the teaching of the Scriptures about the use of women's gifts in the church offices, it is necessary for all members to respect the consciences of each other in this matter.
4. The decision of Synod 1990 may not be used to coerce members into positions where they cannot in good conscience participate in the implementation of the decision to permit women to serve as officebearers of the church.
5. The teaching of the equality of all officebearers is basic to a Reformed view of church offices (Church Order Art. 95: "no officebearer shall lord it over another officebearer"); therefore, the church will be reluctant to restrict the exercise of an office at any level because it is held by a woman (a floor motion to delay delegation of women to classis or synod for five years was defeated in 1990) (*Acts of Synod 1990*, p. 658).
6. Guidelines which regulate congregational, classical, and denominational relationships in the event all church offices are opened to women can help maintain the unity of the church and honor differing consciences.

Note: Guidelines are not official synodical regulations, but serious suggestions to guide congregations, councils, classes, synodical agencies, and synod itself in the event that the change in Article 3 of the Church Order is ratified.

C. *Proposed guidelines*

1. Proposed guidelines for councils

- a. If a majority of the council favors the ordination of women, the minority should respect the judgment of the majority and should not refuse to serve on that ground alone.
- b. If a majority of the council refuses to ordain women into the offices of the church, the minority should respect the judgment of the majority and should not refuse to serve on that ground alone.
- c. Where both women and men serve on a council, the council should not demand of those opposed to women in office that they serve with women officebearers in home visitation teams or in any capacity other than the official meetings of the council and the worship services.
- d. Councils should not instruct their delegates to broader assemblies to withdraw from the meetings merely on the basis of the presence of women delegates. Councils should also respect the consciences of individual officebearers opposed to women in office in making the appointment of delegates to a broader assembly where women delegates may be present.
- e. No council should force ministers who oppose the ordination of women to ordain/install them in a worship service.
- f. No officebearer should be required by the council to participate in the "laying on of hands" when a woman is ordained into the ministry.
- g. No council should decide whether a minister is permitted to occupy its pulpit only by reason of the minister's personal views on the ordination of women.

2. Proposed guidelines for classes

- a. In the appointment of church visitors, classes should be sensitive to the views of local congregations regarding women officebearers.
- b. Classes should respect the views of a council regarding female ministers when assigning classical appointments to a congregation.
- c. While no classis can dictate to a council who shall be sent as its delegates to a classis session, councils should for the sake of unity and in respect for the others' consciences be sensitive to the views of other congregations in sending delegates to classical meetings.
- d. Classical counselors should respect the position of a council regarding women in office when providing advice during the process of calling a minister.
- e. No classis should infringe on the right of a council to call a woman minister, nor should a classis or classical committee refuse the transfer of ministerial credentials on the basis of gender.
- f. No classical delegate should be asked to participate against his will in the examination of women candidates for the ministry.

3. Proposed guidelines for synod and synodical agencies

- a. Synod and synodical agencies, such as Home Missions, World Missions, and the Chaplain Committee, should be sensitive to local views on women in office at home or abroad, especially in the placement of ministerial personnel.
- b. Synod and synodical agencies and committees should be sensitive to the views of other denominations on the ordination of women, e.g., in assigning personnel to visit their assemblies and in sending delegates to ecumenical councils.
- c. No synodical deputy should be asked to participate against his conscience in the examination of women candidates for the ministry.
- d. A delegate to synod should abide by the position of the synod in permitting women to serve in the offices of the church and therefore should not use his personal views to refuse his assignment to advisory committees where women delegates participate.

D. *General pastoral concerns*

In addition to these specific guidelines all members should observe the following guidelines for the welfare and future of the church:

1. Since members of the Christian Reformed Church are bound together by a high view of the Scriptures but do not agree on the interpretation and the present application of some passages that speak to the women-in-office issue, we cannot insist on our private interpretation but must deal with each other in openness, mutual respect, and tolerance.
2. In all our searching for the Lord's will regarding women's place in the church, we must be alert to the dangers of a secular feminism which rejects the teaching of the authoritative Word of God and of a relativism that rejects the timeless normativity of the Word of God as the church confronts the issues of our contemporary world.
3. We should avoid actions and words that are incompatible with Christian love. Let us be "quick to listen, slow to speak and slow to anger" (James 1:19).
4. As members of the Christian Reformed Church we share a common confession and understanding of the Bible as the inspired Word of God, infallible and authoritative for salvation and the whole of life. Since both proponents and opponents in the present debate share a common confession and use the same principles of Reformed hermeneutics, we may not use this issue to divide the church.
5. Members of the church must remember the words of the Belgic Confession of Faith (Art. 29) that the three marks that distinguish the true church from all sects and that identify it as the body from which we ought not to separate ourselves are "the pure preaching of the gospel . . . the pure administration of the sacraments as Christ instituted them . . . [and] church discipline for correcting faults." Therefore we may not use either the issue of women in office or a member's position on this issue as the standard of his/her personal orthodoxy or the test of the faithfulness and truth of the church.

John Calvin's words still offer us guidance:

For not all the articles of true doctrine are of the same sort. Some are so necessary to know that they should be certain and unquestioned by all men as the proper principles of religion. . . . Among the churches there are other articles of doctrine disputed which still do not break the unity of faith. . . . First and foremost, we should agree on all points. But since all men are somewhat beclouded with ignorance, either we must leave no church remaining, or we must condone delusion in those matters which can go unknown without harm to the sum of religion and without loss of salvation. But I say we must not thoughtlessly forsake the church because of any petty dissensions.

(Institutes of the Christian Religion IV.1.12)

V. Recommendations

A. *Committee representation*

That the three members of the committee be given the privilege of the floor when this report and the 1990 decision are discussed.

B. *Grounds for 1990 decision*

That synod adopt the following grounds and attach them to the 1990 decision regarding Church Order Article 3 before it considers ratification of the change in that article made by Synod 1990.

1. **The New Testament teaches that men and women are equal in Christ as they were at creation; therefore, women as well as men may have the full privilege of using their gifts in the church.**
2. **There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances.**
3. **The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church to prohibit women from serving in the offices of the church.**
4. **Synod is justified in not compelling but "permitting" churches "to use their discretion in utilizing the gifts of women in all the offices of the church," because after twenty years of study and discussion, members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office.**

C. *Guidelines*

That synod adopt the guidelines contained in Section IV of this report and recommend them to the churches.

D. *Committee*

That synod discharge the committee.

Ad Hoc Committee to Gather Grounds
for the 1990 Decision to Change
Church Order Article 3

Clarence Boomsma, chairman
Morris N. Greidanus, reporter
Howard D. Vanderwell

APPENDIX

Study Aids

Our mandate mentions that "having this information available for the winter 1991-92 season of study would further facilitate the pastoral and reflective process envisioned by Synod 1990." We trust that the major sections of our report will provide useful blocks of material for study for individuals and groups. We suggest the following divisions of material for study sessions:

Sections I and II: mandate and context

Section III, A and B, 1: grounds for opening the offices to women

Section III, B, 2: interpretations

Section III, B, 3, 4 and IV: headship, options, and guidelines

While few members will have ready access to the relevant reports and actions of committees and synods, two booklets provide excellent summaries:

Women in Office: A Report to the Christian Reformed Churches, CRC Publications, 1990, 62 pages. This can be ordered from CRC Publications, 2850 Kalamazoo Ave. SE, Grand Rapids, MI 49560; \$3.95 (U.S.) and \$4.75 (Canada).

A Cause for Division? Women in Office and the Unity of the Church, John W. Cooper, Calvin Theological Seminary and CRC Publications, 1991, 61 pages. This can also be ordered from CRC Publications; \$3.95 (U.S.) and \$4.75 (Canada).

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COMMITTEE TO STUDY DENOMINATIONAL FUNDING

I. Introduction and mandate

Synod 1990 adopted the recommendation of an advisory committee "to engage in a comprehensive examination of denominational ministry funding, with particular attention to quota funding. . . . [The mandate of the resulting Committee to Study Denominational Funding] is to include, but not be limited to, the following:"

- a. the viability of the quota system with special regard to its efficient way of raising funds, the changing family unit in North America, and the current mood and trends in CRC congregations pertaining to quotas.
- 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 local congregational and classical projects and nondenominational agencies and its relationship to denominational priorities and needs.
- e. solicited views and related information on the above issues from members, agencies, and representatives of the CRC in North America.

(Acts of Synod 1990, p. 696)

Subsequent to the appointment of committee members and to the committee's preliminary work, Synod 1991, at the committee's request, clarified the mandate to include "a study of the financial and other policies which guide the budget preparation of each denominational agency . . ." (*Acts of Synod 1991, p. 784*). Synod 1991 also referred Overtures 83, 84, and 85 to the committee since the concerns outlined in these overtures fall within the committee's mandate. Overture 83 suggested that denominational quotas be established on a "per-confessing member" basis. Overture 84 asked that the synodical budget process eliminate "quota experience" as a factor. Overture 85 sought to have denominational quotas calculated as a percentage of each congregation's budget. The committee's response to Overture 83 can be found under IX, C, 1, d of this report, and its advice concerning Overtures 84 and 85 appears in the appendix at the end of this report.

II. Committee members

- Keith Baker, retired bank executive, First Michigan Bank; treasurer, Classis Georgetown
- Norman De Graaf, retired insurance agent
- Bernard De Jonge, pastor, Ancaster, Ontario, CRC
- R. Jack De Vos, director of resource development, CRC Home Missions
- Stewart Geelhood, retired financial executive
- Sheryl Jonkman Hammer, vice president for finance and development, Trinity Christian College
- Harry Vander Meer, denominational financial coordinator

III. Analysis of the mandate

The mandate assigned to the committee by synod is expressive of a concern that many previous synods have faced. Concern for funding and quota inequities have been addressed by previous study committees and by the Finance Committee of the Synodical Interim Committee. In recent years some adjustments have been made to the quota system, most notably, a provision for churches numbering fewer than eighty families (Synod 1987). In most instances, however, synod declined to make any substantive alteration or investigation of denominational funding, in particular of the quota system. Your committee notes that Synod 1990 asked for a "comprehensive" examination, not just a cursory overview, of the way our denomination finances its mission and ministry and for a testing of the mood and mind of the denomination particularly with respect to finances. The component parts of the broad mandate (see Section I above) are indicative of synod's concern that a thorough review should lead to substantive conclusions and recommendations.

The study committee on funding was created as a result of the documented (see table, p. 407) steady decline in the percentage of quota dollars received compared to the quota dollars that should have been received (quota potential). Although many churches have been and continue to be faithful in honoring quota commitments in full, overall quota amounts our CRC agencies actually received have dropped from a high of 88 percent in 1980 to approximately 78 percent in 1990. It is also apparent that quota support is eroding more rapidly for some agencies than it is for others (see table, p. 407)—evidence of a growing tendency toward "cafeteria selection" in agency quota support.

The available financial information demonstrates a troubling trend: financial support is shifting away from our denominational ministries. At the same time, the number of organizations recommended by synod for financial support has steadily increased over the years, and contributions from our churches to these causes increased nearly 45 percent between 1983 and 1988. Additionally, in ten classes, between 1973 and 1983, classical quota increases were nearly double the increase of the denominational quota for the same period. In one particular classis, funds were raised and channeled through the classical treasurer for nearly 150 causes in one calendar year. In effect, our churches have become fund-raisers for a proliferation of causes.

This information paints a worrisome financial picture and bodes ill for ministry effectiveness in the future.

IV. History and genius of the quota system

Concern about financing denominational ministry is not new to CRC congregations and synod. Already in the earliest records of synodical gatherings (Classis Grand Rapids), references to financial matters indicate a church struggling with numerical growth and with obligations to both local ministry and ministry shared with other CRC congregations. The early concerns and causes are remarkably similar to present-day quota causes: support for both active and emeritus ministers, for widows of ministers, for student ministers, for publication of periodicals, for Bible distribution, for travel and meeting expenses for synodical gatherings, etc. In these early years

(1860-1880) the churches were asked to contribute specific dollar amounts (based on congregation size) and to hold freewill offerings to fund the causes which were mutually agreed to.

The early years were difficult years for many congregations. They struggled to sustain life in an untamed wilderness, to establish a Reformed identity, and to resist being dominated by the "Americanizing" environment. There was a strong sense of mutual support. Congregations stood together and sensed a responsibility to and for each other in spite of strong clashes of will and vision. As the church grew, a sense of joint financial responsibility also developed. Adjustments were made as ministry expanded.

Prior to 1939, the denomination financed its ministries through two methods: assessments and quotas. Assessments funded Calvin College and Seminary, the Emeritus Ministers Fund (the early Ministers' Pension Funds), and Synodical Expenses (now identified as Denominational Services). These were considered "family" expenses. They involved "huge investments" and put the congregations of the denomination under obligation. The "security" of these causes required assessments to which the churches were specifically bound (*Acts of Synod 1939*, p. 71). Churches could be held financially responsible for any arrears in paying assessments. Quotas, on the other hand, were means to fund spontaneous special-interest programs, e.g., missions.

In 1939, synod concluded that the distinction between assessments and quotas was artificial and that quotas and assessments were both equally binding on the churches. Synod decided to use only the term *quota* and to define it as the amount per family which should be contributed by each congregation to apply "to all the work in God's Kingdom for which we as a Christian Reformed Church are jointly responsible" (*Acts of Synod 1939*, p. 72). The quota amount would be determined annually by synod. "Consistories [were] reminded of the urgent necessity to keep before their congregations not only the privilege but also the sacred duty to contribute liberally toward the work of the Lord . . ." (*Acts of Synod 1939*, p. 72).

In the years since Synod 1939, synod has frequently been overtured to revise or change the quota system in some way. The synods of 1949, 1954, 1962, 1965, 1968, 1970, 1972, 1975, 1978, 1982, 1986, 1987, and 1990 were all asked to investigate, amend, freeze, alter the formula, correct inequities, etc., of the quota system.

Synod and our committee are convinced that a new kind of pressure is challenging the funding of denominational ministry. A new and more thorough response is necessary.

V. The viability and strength of the quota system

The present quota system is a product of many years of adjustments and alterations. It is a system which seeks to achieve a unified and somewhat equitable sharing in covenanted, unified ministry endeavors.

As CRC congregations stand together, they carry on their shoulders the ministries they covenant to support with personnel, prayers, and money. As equitably as possible these responsibilities are divided among us. This makes the quota system unique to the CRC. As there is a mutual covenanting of our congregations regarding the creeds and confessions, the Word and the sacraments, worship and the Church Order, education and evangelism, so too there is covenanting to share financial resources and responsibilities.

quota system is closely connected to the covenanting of our congregations with one another. Synod 1986 spoke of the quota system as having "a strong relevance to covenant theology" (*Acts of Synod 1986*, p. 709). Synod 1985 advised a consistory "[that withholding quota] is a breaking faith with and [erosion of] the unity and strength of the denomination" (*Acts of Synod 1985*, p. 811).

Fundamentally, it is one's ecclesiology (perception of the church) that determines one's view of quotas. Those who see the local church as an entity complete in itself and the denominational ties as voluntary might therefore think of quotas as taxes or assessments. Therefore, they believe they have the freedom not to contribute by reason of conscience. They will accept classical and denominational guidelines or goals but not at the expense of local autonomy. They will emphasize the freewill character of giving. On the other hand, those who see denominational ties as a necessary consequence of Christ's saving grace view quotas as "proportionate ministry shares." They recognize that much of the church's work is beyond the resources of the local congregation. They respect communal decisions by representative broader assemblies and gladly offer some of their resources to the cause.

The report to Synod 1939 reflects this latter view when it stresses

the fact that congregations as well as members individually are financially responsible for the work we have undertaken together. Only manifest (proven) inability excuses from the payment of our proportionate share. Congregations must realize that unless they pay their proportionate share, other congregations must pay for them. If this can not be done (and usually it can not) the Christian Reformed Church is *compelled to fail in its obligations toward its missionaries, emeritus preachers, professors, et al.*

(*Acts of Synod 1939*, p. 22, italics added for emphasis)

One of the strengths of the quota system is the simplicity of the allocation formula. Presently we number the church by family count (for more than just quota purposes). The per family quota is arrived at by dividing the family count into the amount to be raised from quota and adjusting the result by an experience factor (see response to Overture 85 in appendix of this report).

This system, we admit, does create inequities, as any allocation system would. Our system perceives the church as being made up exclusively of families with equal capacity to honor their financial commitments to the church. It does not allocate a specific quota amount to contributing members who do not fit the "family" definition, although Synod 1986 encouraged congregations to include such persons in assigning local budget obligations (*Acts of Synod 1986*, p. 709). The quota-allocation formula comes from a time when it was assumed that the congregation (and denomination) was, *next to the immediate family*, the most important focus of care and commitment: the church was the extended family.

In spite of assumptions which create inequities, the basic allocation principle is sound. The quota system is founded on the principle that church membership, freely covenanted, means obligations that cannot be irresponsibly escaped or refused.

A further strength of the quota system is that our denominational agencies expend a minimum of time, personnel, and money for fund-raising. (We have as yet heard no on-air appeals for funds for *The Back to God Hour* to stay on the air.) Our quota system, then, greatly reduces the cost of what business

people call *overhead*—the cost of staying in business. The committee found that less than 5 percent of our agencies' budgets is spent on fund-raising. This figure is significantly lower than the costs of fund-raising reported by other charitable organizations. Thus, the quota system is very cost effective.

The performance of the quota system argues for its strength. In spite of the current decline in performance, the total dollars raised is phenomenal for a denomination of our size. Quota receipts by our agencies for the year ending in August 1991, from 77,105 families, were as follows:

Back to God Hour/CRC TV	\$4,515,941
CR Home Missions	5,866,600
Calvin College	2,828,426
Calvin Theological Seminary	1,608,236
Chaplain Committee	459,511
Committee for Educational Assistance to Churches Abroad	49,437
CRC Publications	132,917
World Literature Ministries	126,623
Denominational Services	1,287,517
Pastor-Church Relations Services	122,888
Committee on Disability Concerns	80,104
Fund for Smaller Churches	1,018,410
Ministers' Pension Funds	2,549,659
Special Assistance Fund	153,664
Synodical Committee on Race Relations	337,871
World Missions	5,266,735
Christian Reformed World Relief Committee	0
Total Funds	\$26,404,539

It should also be mentioned that the quota system as we presently apply it requires an exact reporting of how the dollars are spent. The steps of accountability and budget preparation that are used to ensure faithful stewardship of the funds that church members give are as follows:

- A. Financial reports and budgets are submitted to finance committees of the various agencies.
- B. Financial reports and budgets are approved by boards of the various agencies.
- C. Financial reports and budgets are submitted to and reviewed by the Finance Committee of the Synodical Interim Committee and recommended for approval by the SIC.
- D. Synodical Interim Committee approves agency budgets for submission to synod.
- E. Financial reports and budgets are examined by synod's Advisory Committee on Finance; this committee makes its own recommendations for approval by synod.
- F. Synod approves budgets as submitted or revises them.

In summary, the quota system is a very viable and commendable way for churches to raise funds for doing the work of ministry that individual

churches cannot do on their own. As we consider the number and the diverse types of ministries that the Christian Reformed churches together have instituted, ministries that effectively steward our gifts, then we say with gratitude, "this is the Lord's doing, and it is wonderful in our eyes" (Ps. 118:23).

VI. Denominational funding trends

A. Trends in North American denominations

The documented decline in quota support for CRC denominational ministries is characteristic of a broader North American decline of membership confidence in denominational-institutional ministry. Confidence in the efficiency and effectiveness of such programs is waning. North American Christians are shifting support to people and projects which are able to generate "financial bonding." As the result of highly sophisticated media presentations, donors are made to "feel close" to certain causes, and therefore they are willing to support them, believing that their donations are being more effectively used for such causes than they are for causes which seem distant.

According to researchers at *empty tomb, inc.* (Champaign, Illinois), "giving to churches as a percentage of income declined at a faster rate annually between 1985 and 1989 than it had in previous years." Furthermore, "churches continue to spend a smaller portion of their members' giving on work outside their own needs (benevolence giving) than on work within the congregations" (*Christianity Today*, Nov. 11, 1991, p. 49).

While net incomes (after taxes and inflation) rose 31 percent since 1968, per member giving as a percentage of income declined from 3.05 percent to 2.62 percent during the same period (1968 through 1989).

Several causes for this decrease have been suggested.

For the first time in history, the majority of people worldwide have more than their basic needs. This good development has the downside of cutting us off from the millions who are still desperately poor. . . . Church members now consider themselves less as stewards and more as consumers of church programs. And they suffer from "donor fatigue" where they honestly do not believe they can make a difference in world need.

(*Christianity Today*, Nov. 11, 1991, p. 49)

William McKinney, dean of Hartford Seminary, in the November 1989 issue of *Christian Century*, states the need for denominations to be aware of the trend away from "centralized" giving:

. . . a major mission funding crisis is on the horizon, the result of individuals wanting greater say in how their contributions are spent. . . . But local church participation in unified funding is faltering. Individuals and congregations are shifting resources from "basic support" of the denomination's general mission fund to "designated giving"—funding specific denominational activities or church-related or independent agencies.

Added to this factor of cafeteria-style funding is the tremendous increase in the number of Christian organizations requesting money. According to Dr. Craig Van Gelder of Calvin Seminary, in 1945 there were approximately four hundred special-purpose organizations engaged in some form of Christian work; presently there are over eight hundred such organizations. The number of organizations and special-interest groups within Christian organiza-

tions is still growing. Anyone whose name is on the mailing list of one of these organizations knows how persistent the appeals for money can be.

In the 1990-1991 Henry Stob Lectures of Calvin Seminary, church historian Dr. Martin Marty spoke on the life of North American denominations near the century's end. In a summarizing remark he observed, "Denominations appear to be demanding. Most of all they seem to want money to run their programs, and their demands are more vivid and visible than are the services for each congregation and each congregant." There is "concern over the inevitable bureaucratization of the denomination."

Running counter to impersonal church bureaucracies is the demand for "personal, responsive, emotionally rich agencies. [Christians today] want I-Thou relations, and the denomination seems to present them only with I-It patterns."

In an individualistic age and consumer-focused economy, North American Christianity becomes market driven. Churches can advertise themselves as being "nondenominational," offering a range of "ministries, with your needs in mind."

B. *Trends in the Gereformeerde Kerken in Nederland (GKN)*

The stress placed on denominational ministry funding in North American denominations, including the Christian Reformed Church, is not peculiarly North American. The Gereformeerde Kerken of the Netherlands mandated a study of the "relationship between local churches and district organizations for mission and world diaconate from the point of view [of] finances." Results of the study are published in *Het Verleden Verlaten (To Leave the Past)*. The study determined that income from the churches for maintaining the organization is declining. Reasons adduced were these:

- Local churches are unhappy about how local needs and desires are attended to.
- There is a growing sense of not feeling "at home" with world mission-diaconal work. There is an uncertainty as to how the donations impact the needs in the mission field.
- The agencies which receive funds have no name recognition at the donor level; church members cannot properly identify the organizations.
- Parachurch organizations are becoming more numerous and more adept at tapping into congregations for funds. Church members feel a closer link with these organizations.
- The methodology of collecting funds is based on outdated presumptions, e.g., a congregational membership that attends worship services regularly, is interested, motivated, and well informed.

In spite of these findings, the study observed that the quota model is an attractive model for funding, because inherent in it is the obligation that comes from church membership. The study also discovered that well-identified targets for assistance and funding create positive results in contributions from the churches.

C. *Trends in the CRC*

1. General attitudes

The Christian Reformed Church is not immune to these broader North American church trends. While an extreme antidenominational mind-set hasn't established itself in the CRC, there is a growing dissatisfaction, a critical minority, within our denomination.

The most recent substantial study made of the Christian Reformed membership occurred in 1987. That survey discovered that in the five-year period prior to 1987, 22 percent of the respondents had become more negative in their attitudes toward the denomination in general. (Paradoxically, 32 percent said their attitude had become more positive; 39 percent stayed about the same.) While denominational affection had changed to some degree, affection for the local congregation had changed even more. In the same five-year period, only 10 percent of the respondents said the congregation had decreased in importance for them, whereas 48 percent said that it had increased in importance (37 percent said it had remained the same). These results indicate, in your committee's opinion, a growing sentiment in favor of the local congregation and against the denomination. This corresponds to the shift occurring on the broader North American scene.

Another fairly recent development within our denomination is the institutionalizing of alternative theological-ecclesiological convictions. Educational institutions, organizations, and publications have been established which serve as the "loyal opposition" in our denomination. Identified leaders of these institutions, organizations, and publications have publicly called for the withholding of quota as a way of expressing disagreement with the direction of our denomination and the conclusions of synod. This recent development is indicative of something substantive occurring in denominational thinking.

Denominations are created because a particular group desires a distinct identity in the midst of an undifferentiated mass. In a North American environment which stresses tolerance, diversity, and freedom of expression, church denominations are created to establish particularity in theological convictions, worship styles, ethnic-racial associations, etc. In a religiously inclusive world, denominations establish exclusivity: the denominational church member "knows where he/she stands."

The Christian Reformed Church was born as a denomination out of this desire for particularity. A desire for well-defined boundaries on theological questions and life-style issues helped develop exclusivity, which was deliberately nurtured. The oft-repeated phrase "in our isolation is our strength" (G. Van Prinsterer) aptly summarized the basic CRC mind-set. Our exclusivity was strengthened immensely by our ethnicity. Furthermore, a study of schism within the CRC reveals that those who have left us have done so to return to a narrower exclusivity of theology and life-style, e.g., the Protestant Reformed, Orthodox Christian Reformed, Independent Reformed, and Community Christian churches. The current unrest within our denomination in no small way results from this tension between exclusivity and inclusivity.

Since the early 1970s there has been a broadening of our denomina-

tion's self-awareness. There is greater inclusivity in our racial-ethnic identity, rooted in the picture of the church described in Revelation 7:9: "a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb." Today it is possible to worship in any of twelve different languages in the CRC. There is an inclusivity of worship styles and local church programming. Evangelism is inclusive in methodology, though still exclusive in goal: the conversion of the sinner.

In the face of this broadening inclusivity, critics among us level the accusation that we are becoming "evangelical" and are losing our Reformed character. They charge that the integrity of our Reformed identity is jeopardized by an unseemly haste in broadening our horizons. Hence, the fairly recent alternative theological-ecclesiological developments are attempts to stem this tide in order to regain a very exclusive Reformed identity. In this same vein, there are energetic subgroups within the CRC advocating still greater levels of inclusivity in local church ministries, in worship styles, in ethnic and gender issues.

Confidence in a unified denominational system is eroded as criticism and party spirit mount. Church government becomes politicized, publications become acrimonious on certain doctrinal-theological issues, the average middle-ground church member is inclined to say, "A plague on both your houses," and the joy of financially supporting denominational work is sorely tested.

2. Attitudes toward agencies of the denomination

The 1987 survey found, in general, that respondents appear to have positive attitudes toward the agencies of the church and the work they do. They believe that they are being kept well informed. But at the same time, there is a growing critical minority about the agencies. Between 26 and 40 percent of the respondents expressed concern about the number of administrators and office staff in the agencies, about the perceived liberal orientation of the agency leadership, about the amount of money spent on promotions and fund-raising, about the differences between their own ideas and philosophies and those of the agencies, and about the lack of member input into agency decisions. Since 1987, such concerns have become aggravated.

Because the agencies and institutions have become fixtures, i.e., identified institutions, with offices, staff, and programs, they have the dubious honor of being praised or financially penalized for decisions made by their governing body—our annual synod. In our correspondence with the churches, we received a copy of a letter from one council, addressed to its congregation, which demonstrates a divisive mind-set amongst us. We quote an excerpt from it:

It is in our opinion an undeniable fact that our denomination is no longer confessionally united. . . . It is folly to think that the quota system will maintain the unity of a denomination so confessionally dissimilar. Integrity demands that our giving ought to be an honest expression of our confessional loyalty and commitment. Those who believe certain agencies advance the Gospel cause ought to give joyfully and generously to them. Those who believe, however, that an agency of the church is not keeping faith with their confession may not be compelled against their Spirit-normed consciences to a giving which cannot

possibly be cheerful. As we cannot recommend some causes without reservation and in order to promote a healthy attitude in our giving we ask that you prayerfully consider each synodical item. If you cannot in good conscience contribute to a cause, we ask that you submit to the Deacons, in writing, those causes along with your reason and a worthy replacement cause. The deacons will forward your monies to the requested cause.

As this letter shows, the agencies of synod, which can only effect, not directly affect, the will of synod, have become the lightning rod for a frustrated church membership. The will of synod comes to direct expression in agency work, and hence a frustration with synod can come out directly and effectively in reduced financial support for the agencies.

We are well aware that heads of denominational agencies and of institutions directly related to the CRC are pointedly questioned about their positions on denominational issues. Often an agency's financial support hinges on the acceptability of an immediate reply of an agency leader. There have been many public voices, of pastors and other church leaders, that have advocated the withholding of quota in order to send a message to synod in clear, unmistakable language.

3. Economic-financial factors

It could be reasonably argued that quota shortfall is the result of economic factors which are adversely affecting church members. An examination of the economies of both Canada and the United States demonstrates that recent economic developments could be responsible for the current great pressure on church budgets and member giving. Though certain regions of the country have done well, others have done poorly. Poor farm-commodity prices, sluggish construction and auto industries, and consumer austerity contribute to donor austerity. Churches in the American Midwest have indicated that they are experiencing "belt-tightening" locally; hence broader denominational support is adversely affected.

However, discouraging economic developments are rather recent (during the last two years). The quota shortfall slide, as documented in the table on page 407, began at the height of the economic boom during the early 1980s. At that time the economy was robust, expanding at an average rate of 4 percent per year (*Time*, Jan. 13, 1992). Quota support, however, was stagnant, merely keeping up with inflation. The quota potential was actually declining 1 to 2 percent per annum. Hence it does not necessarily follow that quota shortfall can be attributed totally to shortfall in per family income.

It is our conviction that just as there is an attitudinal shift taking place in denominational loyalties, there is also a shift occurring in attitudes toward money, particularly in attitudes toward charitable giving. Economic security and a discovery of the consumer-controlled economy have led many charitable organizations and churches to become more overtly *donor driven*. Donated money empowers the donor. There is a conscious attempt by donor and donee to see an exchange occurring as the result of any donation, i.e., the donor expects value for the money, identifiable returns which he or she can "own." Such a shift will of course place great financial stress on any organization that cannot easily identify "returns" on any donation. Such an organization is at a distinct disad-

vantage in competing with organizations that can identify results statistically, e.g., the number of Bibles distributed, people fed, children taught, souls saved, and so forth. By the same token, organizations that do cater to this *modus operandi* are held ransom by donors seeking specific returns.

This rather recent development is a shift from the earlier conviction that giving empowers an agency or organization to do the work of ministry. Formerly, CRC church members, knowing that laborers are worthy of their hire, promised to give and did give to encourage the workers in the Lord's vineyard and to free organizations and agencies from material need. Our missionaries and our mission organizations were the envy of many other such organizations because they were free from material insecurity. They were free to do the work of ministry without needing to raise their own funds. Such is the potential—and such was the actual practice—of our quota system. That system now faces challenges of a principal nature. The system is being forced to justify itself.

The argument is sometimes heard that our denominational agencies should cut their staff and operations and thereby cut their budgets to meet income levels. This solution is like recommending stomach removal to cure the malnourished child. Such an argument grows out of the ill-founded belief that the ceiling for quota-donation levels is governed by agency expenses—we give as we are asked. But Scripture teaches us something else about our giving: we must give as we have received from our freely giving heavenly Father. Our giving "documents the ministry of the gospel in us" (II Cor. 9:13).

Synod 1986 underscored the basic principle of giving that the Bible sets before us,

namely, that God's covenant people are encouraged to give according to their ability (not an equal amount from everyone) (I Cor. 16:2; Acts 11:29; Deut. 16:17; Mal. 3:10; Matt. 6:33). This justifies the percent-of-income giving practice at the local church level even though the quota-allocation system is maintained at the denominational level.

(Acts of Synod 1986, p. 709)

4. The process of church government

Money is never just "plain old money." Money is what one makes of it. It can become a language, a form of communication. Money "talks." In the context of the quota-shortfall problem being examined, we believe two basic statements are being made by the church membership: (1) "We disagree with synodical decisions and with the directions currently being taken, and therefore we will not financially support the agencies of synod which carry out synod's conclusions"; (2) "We are not so well-informed about synod and synodical agency work that we feel compelled to support it financially. We are better acquainted with local needs."

Withholding financial support in order to protest often results from frustration with synodical decisions and the church-government process which determines how these decisions are made or changed. The necessity of following specific rules of procedure and of duly processing appeals and overtures through minor assemblies and the frustration of being stymied by mere technicalities create the impression that synod is impregnable, unresponsive to those who are conscience stricken to dis-

agree. One message which cuts through this cacophony of ecclesiastical "baffle gab" is withholding the quota. This is language that synod understands. Consequently, the greatest direct challenge to the quota system today comes from this mind-set.

Withholding financial support to express lack of interest results from the conviction that broad, denominational ministry is secondary to local ministry or that denominational commitments impede local ministry. Hence, a local congregation or individual church member will direct funds to more immediate causes. In recent years, the congregations of the denomination have been encouraged to develop local-church ministry plans or "concepts of ministry." A concept of ministry is a helpful way of identifying and guiding a congregation's work, its members' gifts, and its financial resources. Concepts of ministry for CRC congregations are, however, too frequently organized according to a congregationalist, not a denominational, church model. (The most widely accepted North American models for church ministry are found in congregationalist, independent churches.) Some congregations identify local ministry concepts which they believe are more visionary and more expansive than the denominational vision. These congregations often ensure that ministries at the local level take precedence over denominational ones. Concerned about trends like this, one classis said, "Caution should be exercised so that multiple staff ministries and elaborate building projects are not subsidized, directly or indirectly, through the process of quota reductions." In 1987, synod issued a similar note of caution to churches receiving help from the Fund for Needy Churches, now the Fund for Smaller Churches (*Acts of Synod 1987*, p. 563).

It could be argued that our denominational concept of ministry is, in effect, found in our Church Order. Churches shouldn't have to go much beyond the third heading—"The Task and Activities of the Church"—to discover a local concept of ministry. The activities listed there include providing worship services, providing catechetical instruction, providing pastoral care, and providing for Christian education, societies, and missions. Such a concept of ministry is affirmed by the Guide for Conducting Church Visiting (*Manual of Christian Reformed Church Government*, pp. 212-15). The Christian Reformed churches for many years organized ministry according to these guidelines, and many congregations still order their ministry according to this model. In the last decade, however, the Church Order has undergone substantial alteration, testimony to the broadening of our understanding of ministry at the local and classical levels and lately also at the synodical level.

What is unnerving for many congregations, however, is the rather piecemeal approach that governs how a *denominational* ministry is created. A new denominational ministry (agency) can be formed, instituted, and quota funded without any assessment of its place in the broader denominational ministry plan. For example, Synod 1992 will entertain a recommendation to create a staff position to be filled by a person mandated to enhance denominational awareness of abuse. Yet with this recommendation come no recommendations for funding such a position and the consequent ministry expenses that such a position will incur. Such new ministries, though excellent in their intent, are not smoothly or

intentionally integrated into a unified, comprehensive vision of denominational ministry. In addition, an existing denominational agency may expand the scope of any one of its internal, synodically approved plans or programs and so stretch the horizons of its ministry even further. Synod 1992, for example, faces two recommendations for CRC Publications to develop curriculum in the field of single-adult ministry and abuse education (see Report 29 and Report 30). It remains to be established that these recommended new curricula are within the scope of CRC Publications' mandate.

This burgeoning of denominational ministries, both in kind and in extent, fosters the cafeteria-style approach to ministry support. Unable to identify with the impetus behind these new ministries, unable to arrest the denomination's movement toward greater inclusivity of Christian ministry and the subsequent need for funding, church members resort to supporting ministries toward which they are sympathetic. Synod would do well to establish a unified plan to coordinate and integrate the work of the denominational agencies.

Synod unfortunately can also contribute to the deterioration of quota support. In current practice, new ministries are thoroughly studied and justified for acceptance but then funded merely by quota. It would seem advisable that a thorough examination of funding alternatives (besides quota) be a component in the preliminary study of any new denominational ministry. Funding study and research should consume a study committee's interest as much as doctrinal-ethical issues, if funding is called for. Furthermore, synod would do well to examine the overall financial picture of the denominational ministries early on its agenda and appreciate more urgently how ministries are financially supported by the churches. Present practice is to examine the financial statements far too late in synod's timetable for the financial picture to have much effect on synod's actions.

The above-mentioned expansion of the denominational concept of ministry is encouraged by the current synodical practice of publishing a list of causes recommended for financial support by the churches. This list of causes constantly grows. Currently there are forty-six benevolent, educational, and miscellaneous agencies which have access to the denominational mailing list to request financial support. And there are always additional local and classical causes which request funding. Examining and approving causes for financial support is a synodical service instituted many years ago for churches with resources beyond their classical and denominational obligations. It always assumed the priority of full funding for classical and synodical causes. This assumption, of course, no longer holds.

The practice of approving these causes has become an annual synodical service provided to the causes requesting such approval: it gives legitimacy to their requests for funds from the churches. Though admittedly the ministry engaged in by these agencies is genuinely close to the hearts of church members, there is really no rationale for synod to publish this list. Such a practice is in effect an invitation for funds to be diverted from first responsibilities: the denominational agencies. This policy contributes to quota hemorrhaging. In consequence, synod has had to resort

to reminding the churches of the necessity of giving first and primary consideration to denominational-agency support:

... synod urge[s] all the classes to request their churches to pay denominational causes before making gifts to non-denominational organizations on the synod-approved accredited list.

Ground: Our denominational causes should have priority in our giving.
(*Acts of Synod 1970*, p. 81)

5. Shifting denominational population trends

The ethnic exclusivity that dominated the CRC for so many generations is in many ways being deliberately transformed. Church leaders at every level realize that denominational vitality, strength, and growth in years past rested on our internal growth and the Dutch emigration from Europe. Evangelism today embraces into the church people of other tongues, races, and traditions.

Because this mission energy creates greater inclusivity, a consequent redefining of our former social identity is necessary. Such redefinition is not easily accomplished. The greater portion of the present CRC is still networked by its Dutch ethnic roots. Ethnic and racial minorities have the perception that there is an exclusivity in the CRC, born of habit, not prejudice, which doesn't encourage a sense of ownership of the CRC by minorities.

If the readers of *The Banner*, the weekly church paper of the CRC, are typical of the well-informed church member, then the average well-informed CRC church member is getting older. The average age of *The Banner* reader in 1986 was 51 years; in 1990 the average reader was 53. This statistic should be considered in light of a larger population survey of the CRC. Church members between 0 and 20 years constitute 34 percent of our membership; people 20 to 50, 40 percent; and people 50 to 80, 25 percent. The average well-informed CRC member who reads *The Banner* is in the smallest population group and is getting older. (In the U.S. 45 percent of the readership is over 65 years of age; in Canada, 44 percent is under 40.) Approximately one-half of CRC members read *The Banner*. Of those who do not subscribe to this window on the denomination, 41 percent believe that it is written for middle-age couples or old people.

The 1987 survey of denominational membership was restudied in 1989 to plot differences in attitude toward the denomination and its agencies between baby boomers (BB)—people ages 23 through 43—and older church members (OCM)—those 50 years and older. According to this second study,

in general, older members are more likely than baby boomers to believe that agencies have too many administrators and office staff (BB 20%, OCM 32%); that agencies spend too much money on promotion and fund raising (BB 17%, OCM 35%); that the ideas and philosophies of the agencies are very different from the respondent's (BB 22%, OCM 37%); that members of the denomination don't have enough to say about how the agencies are run (BB 32%, OCM 44%) and that the leadership of the agencies is becoming too liberal (BB 15%, OCM 37%).

Baby boomers are a little more likely than older members to say that the agencies are led by capable people who usually know what they are doing (BB 76%, OCM 67%) and that the agencies are engaged in important ministries (BB 89%, OCM 84%).

While the study also discovered that baby boomers are more likely than older members to say that their attitude toward the Christian Reformed Church has become more positive (BB 38 percent, OCM 27 percent), it is the older church member who is more likely to have contributed over \$100.00 in above-quota giving to various denominational agencies (OCM 38 percent, BB 27 percent).

What the preceding information suggests is a fund-raising conundrum. The audience that seems reasonably well informed is also the more critical, and though this audience is the one most likely to give above-quota (voluntary) gifts, this is also the smallest audience grouping within the CRC.

The number of single adults is also increasing in our congregations. The recent report to Synod 1991 describing the single-adult population of the CRC documented a desire among single adults to have their membership privileges and responsibilities considered equal to those of married persons. "In the great majority of churches, one's married state rather than one's age appears to determine acceptance into the community. Young couples are readily accepted; singles tend to remain on the fringes of church life." This appears true whether the single adult has never married, has been married and subsequently divorced, or has been married and has lost a spouse to death. Our singles population will increase as marriage is delayed and as our longevity increases.

6. Local congregational factors

To give responsibly and cheerfully, the giver must give knowledgeably. The system of informing the giver must be clear and well defined. On this point our committee discovered some fundamental frustrations, primarily at the congregational level. First of all, there is confusion of terms relating to funding of denominational/classical ministry. The term *synodical quota* is confused with *denominational quota*. In some churches *denominational* means "classis" as well as "synod." Others understand denominational quotas to refer only to synodical quotas. The terms used to describe the offerings taken for denominational agency work are variously misunderstood; e.g., "How do quota offerings differ from above-quota offerings, and why the distinction?" "Are quota offerings different from missionary-support offerings?" are some of the questions heard.

There is confusion regarding which agencies of the denomination are quota funded and to what degree. The survey of CRC membership taken in 1987 found that, for most agencies, half or more of the members significantly misperceived the amount of quota funding received. In particular, respondents tended to overestimate the amount of quota funding received by Calvin College and CRC Publications and underestimate the amount received by Calvin Seminary and SCORR. The most serious misperception occurred regarding CRWRC: almost 80 percent do not realize that this agency receives no quota funding.

Church councils compound this confusion in the raising of quota dollars. These obligations are variously described to the membership. Some councils describe the quota as a one-line item in the local congregational budget without identifying in any great detail the various causes included in the quota. Other councils present a separate listing, as an

appendix, with full identification, agency by agency. Sometimes the Ministers' Pension Funds quota is listed separately from denominational and classical quotas.

Some councils also obscure the understanding of quotas by offering members single-pocket budget envelopes for combined giving (local, classical, and synodical causes) of a single set dollar amount per week. Some councils offer the two-pocket envelope, one pocket for local budget (church) and the other for quota, emphasizing donor discretion. In this case a two-part system is clearly identified: church and quota. Other councils offer a totally voluntary system of freewill offerings to meet quota. Quota is not part of the local budget, and all quota monies are raised in worship offerings, or quota offering envelopes are placed in a specifically designated box somewhere in the church lobby. Additionally, there are numerous variations of these four basic alternatives.

There is also some misunderstanding in the reporting of quota monies received. Above-quota dollars are sometimes submitted as quota-support monies by local treasurers to their classical treasurers because some local treasurers are not fully informed about how the quota-reporting system is structured. Some treasurers submit regularly; others retain quota dollars to reap interest benefits for local causes.

At the local level there is also an undue discreetness or confidentiality about how well church members are meeting their financial responsibilities to the church and how donor delinquency is to be dealt with. In years past, church councils published regularly in the weekly church bulletin the envelope numbers and dollar amounts donated, as a method of mutual censure. At one time synod published a list of classical contributions to synodical causes, including delinquencies. Such a practice no longer prevails.

The outcome of this discreetness is a very inadequate mechanism to discover delinquency in giving. There is often no organized ownership of reaching budget/quota obligations among the members of the local congregation. In various ways the subject is more or less delicately touched upon: the pastor may preach his annual stewardship sermon at year's end; some elders may ask (discreetly) during home visitation about donation delinquency; it may be left to the church treasurer, the finance committee, or the deacons to send out notices.

Over the years, synod itself has contributed to the erosion of the original concept of quota. Recently it created a provision that allows smaller churches to be relieved of full quota obligations. Congregations numbering fewer than eighty families may contribute only a percentage of the total synodical quota support required of the other churches. In its desire to assist smaller churches, synod hereby sent a signal to the effect that denominational-agency support must not hobble local ministry. Also, as far back as 1939, synod declared (and it was affirmed again in 1983) that any outstanding quota-support payments for any fiscal year are not to be construed as a debt to be carried over into the new fiscal year.

Some of the above-mentioned factors are a direct result of the failure of officebearers at the local level to systematically teach in church-membership class (pastor's class) the denomination's structure and ministries. Many members cannot properly distinguish levels of church

government (council, classis, synod) nor understand meaningfully historical points and persons (Doleantie, Afscheiding) which in part made us who we are. Church members can make profession of faith (traditionally understood as public acceptance of membership in the institutional church) though they only minimally understand their responsibilities to the organization they are joining.

Finally, the pastor's role in all these matters must surely be forthrightly examined. It is surely most pivotal. While the pastor is not ever to be a fund-raiser, he must be compelled by Scripture to preach more frequently and consistently on stewardship and cheerful giving. In most congregations the pastor is likely the most well read and best informed about denominational matters and can thus provide leadership for congregations to appreciate the denomination they are part of. The committee observes that, although pastors do not practice fund-raising, they have, as have church councils, in some cases become diverters of funds, specifically identifying what they consider to be legitimate and illegitimate denominational causes for support.

VII. Ramifications of alternative funding

The suggestion that denominational agencies and institutions pursue some alternative sources of funding in the committee's mind touches on a fundamental issue: who we are and how we are Christian Reformed.

A denomination can be identified by its denominationally shared activities. While there are many shared features which bear witness to the church membership that there is a unity, though not necessarily a uniformity, among us, our denominationally shared activity in missions, television, Friendship programs, Coffee Break, CRWRC, and so forth bear witness of our unity to the broader society. The Christian Reformed denomination is known and recognized by these features and highly commended by government and public social-service agencies for its integrity in such work as CRWRC development efforts and Friendship clubs. Local congregations can benefit from the goodwill generated by our mutually shared witness. If the congregations of our denomination wish to own the vision and benefit of these ministries, then they must accept the corresponding responsibility of providing secure funding.

The committee notes that under the press of dwindling financial resources, alternative funding programs such as endowment funds and scholarships can be utilized. Calvin College and Seminary have used such alternatives for many years and are still expanding the possibilities of these approaches. The Back to God Hour RACOM organization has funded many aspects of the BGH ministry through deferred-giving programs. It is possible that within certain agencies fixed assets or programs could be funded above and beyond quota.

One ramification of any alternative funding is that the enterprising agencies and institutions will invariably come back to the same quota donors, though by an alternative route. Agencies, then, face the internal prospect of diverting funds from Peter's ministry to pay for Paul's.

Secondly, not all agencies in our denomination are fully quota funded. Agencies operate at varying levels of quota support. We have already discerned a rumbling undercurrent of frustration in the church membership

resulting from the many mailed funding requests received from our church agencies, which appear to be competing with each other for adequate funding. This situation would only become aggravated if agencies sought alternative funding. Further confusion would result among church members with regard to how the denominational agencies are funded, and the perception that our denominational ministries are agency driven would be intensified.

Thirdly, some of our denominational agencies are equipped and even encouraged to do fund-raising beyond quota (e.g., World Missions, Home Missions, Back to God Hour), but other agencies that care for our denominational work are neither mandated nor equipped to raise funds (e.g., Chaplain Committee, Pastor-Church Relations). To ask these to seek alternative funding would require redefinition of their mandates and additional overhead for personnel and other fund-raising costs—arguably a self-defeating outcome.

It is at the congregational level that alternative funding can be genuinely explored. Church councils through the deacons or finance committee could explore creative ways of generating funds which tap into monies beyond the CRC pool. Church councils could creatively employ methods to secure consistent, planned giving by their members to reach promised amounts and so provide secure funding for the Lord's work locally, in the classis, and, more broadly, in the denomination.

VIII. Conclusion

Finally, it must be pointedly asked whether CRC congregations which cannot own the funding of the denomination's work can really own covenant with other congregations. *Quota* is merely a term to designate a dollar commitment to the covenant our congregations have made with each other; quota by any other name would still be a test of the mettle of a congregation to fund the Lord's work as covenanted.

Perhaps one other observation ought to be made. As it looks at the comprehensive funding of our denominational ministries, synod must ask itself whether synod's decisions and mandated programs are running ahead of the general membership of our congregations. Somewhere in this testing of our funding success and failure, synod and the boards of synodical agencies need to assess where the balance is between *being led* by the cheerful prayers and contributions of God's people and *leading* God's people into fields of service that will not overreach our resources. It is a matter of accountability, not just fiscal but also covenantal accountability within the CRC family.

There are real and serious challenges, in addition to the quota system, facing the Christian Reformed covenant of congregations. The quota system has always rested on the sense of obligation to which the churches commit themselves because of being in the CRC family of churches. While not wishing to sound alarmist, we in this committee see the challenge to quota support as evidence of diminishing loyalty in the denomination. When denominational loyalty diminishes, the ministries funded by quotas languish.

Let the quota system rather challenge us to see fulfilled, through God's good pleasure, the vision of the unfolding kingdom, where he is all in all and his manifold wisdom is made known.

IX. Recommendations

A. That synod give the privilege of the floor to any member of the committee when this matter is addressed at synod.

After assessing the fundamentals of our denominational funding, your committee recommends basic strategies in three areas: education, standardization, and promotion. Church members need to be informed about the quota system and the ministries being funded thereby. Ministries need to be more closely tied to the church member. Members need to understand that giving is an act of thankfulness for blessings received and an empowerment for ministry to others. The quota-allocation formula needs attention and redefinition since the sociological makeup of our congregations is changing. Synod, as the broadest assembly of the denomination, should more thoroughly own the funding plan of our denominational ministries.

B. Education

1. That synod instruct CRC Publications, with the assistance of Calvin Seminary and FirstFruits Ministry, to prepare a pastor's class (profession of faith/new-believers/adult-education) curriculum which specifically describes the CRC not only as a faith community but also as an institution, including its vision, its history, its structures, its ministry programs, its funding practices, etc.

Grounds:

- a. This would counteract a growing basic ignorance of the CRC as an institution and would formally acquaint CRC members with their responsibilities to the denomination.
 - b. This would provide some reference for councils to use when examinations for profession of faith are made.
2. That synod instruct CRC Publications, together with its Worship Committee and Calvin Seminary, to prepare liturgical materials which demonstrate and reinforce giving as an act of worship and thanksgiving.

Grounds:

- a. There is documented evidence, e.g., in the single-adult survey, that the CRC membership needs education and formal help in recognizing giving as a response to having received from our heavenly Father.
 - b. In worship services the time for offerings has become mechanical, and offerings are routinely given.
3. That synod encourage all congregations to make available to their elders and deacons copies of booklet number 10 of the series *In His Service*, entitled *Stewardship* (1987, CRC Publications).

Ground: The booklet provides practical help for elders and deacons in stimulating increased giving to the work of the church. It is intended for private study and/or group discussion by elders and deacons.

C. Standardization

1. That synod change the method of quota computation from the current per family basis to per professing member basis by having the denomination-

al financial coordinator in consultation with the classical treasurers develop a definition of "professing member for denominational and classical quota-calculation purposes," effective in 1994.

Grounds:

- a. The present per family quota system does have inequities and is misunderstood.
 - b. The number of single adults in our congregations is increasing, and such a change would recognize their ownership of the church and its ministry.
 - c. Such a change would increase the number of those who "bear one another's burdens" (Gal. 6:2).
 - d. This answers the concern of Overture 83 (1991).
2. That synod instruct the denominational financial coordinator to meet with all classical treasurers to improve and standardize the reporting of monies sent to classes and synod from the congregations and thus to help the classical treasurers serve the churches of their respective classes with advice on denominational and classical funding procedures.

Ground: This will help coordinate a uniform reporting system for treasurers and enhance their effectiveness in meeting classical financial obligations. "When a classis is convinced that a member church is unable to pay the quotas, the churches within a classis, if possible through a combined effort, be requested to assist a church to meet its denominational obligations" (*Acts of Synod 1970*, p. 81).

3. That synod appoint through the denominational financial coordinator a committee of financial and accounting professionals to study the feasibility of (and prepare if possible) a standardized budget-preparation form for use at the congregational level which would incorporate classical and denominational obligations as extensions of local church ministry.

Ground: A standardized form would be a visible expression of our covenant as congregations to the ministry adopted at classical and synodical levels.

4. That synod instruct the SIC to study the implications of discontinuing the practice of evaluating nondenominational agencies and publishing a list of those that are recommended for financial support.

Grounds:

- a. The growing number of such agencies is contributing to the decline in support of denominational agencies.
 - b. Synod has asked the congregations to honor first their responsibilities to the work of denominational agencies (*Acts of Synod 1970*, p. 81).
 - c. This will allow time for study and input from the agencies affected.
5. That synod instruct committees studying the possibility of developing any new ministry or agency which may require funding from the churches to include a thorough funding plan (with alternatives to quota) as a component of the final report to synod.

Ground: Approval of any new ministry should rest in part on financial feasibility.

6. That synod instruct the Ministers' Pension Funds committee and trustees to consider alternatives to the denominational quota for funding ministers' pensions and to present their recommendations to synod via the Synodical Interim Committee.

Grounds:

- a. A church's local personnel expenses (salaries, fringe benefits, insurance, etc.) are already covered by local church budgets, not by denominational quotas.
 - b. Pension-plan contributions for smaller churches and for pastors not in established congregations can be accommodated under special arrangement.
7. That synod instruct the SIC, with the advice of representatives of Calvin College, The King's College, Dordt College, Trinity Christian College, Redeemer College, and Reformed Bible College, to review the Calvin College quota and the "monies saved" funds for a more equitable and uniform student-aid program for CRC students in all of these colleges and to study the relationship between student aid and governance.

Ground: The present system, in place since 1962 and modified in 1984, requires review in light of current student demographics.

D. Promotion

1. That synod change the term *quota* to *denominational ministry share* and encourage classes to adopt the appropriate terminology to match the changes made at the synodical level.

Grounds:

- a. This is a term which more appropriately describes the covenantal, communal commitment the churches have together.
 - b. There is a prejudice associated with the term *quota*.
2. That synod instruct the executive director of ministries to appoint a committee of agency representatives and others who would establish a unified plan to educate, inform, and promote the quota causes of the CRC.

Ground: In its survey of the churches and in personal interviews the committee noted a critical lack of understanding as to the use of denominational quota funds.

3. That synod amend the Church Order by adding the following articles under Section II—"The Assemblies of the Church":
 - a. Under Part B—"The Council," add: "The council is responsible for preparing the annual budget of the congregation, including classical and denominational quotas, for presentation to the congregation for its approval."
 - b. Under Part C—"The Classis," add: "The classis, through its treasurer, is responsible for the collection of classical and denominational quotas, the more prosperous churches assisting the more needy ones."

- c. Under Part D—"The Synod," add:
- "The synod shall adopt the annual denominational budget of the church and approve a quota assignment to provide the revenue for that budget."
 - "Synod shall approve the annual budgets of the denominational agencies and approve a denominational quota assignment relative to each agency."
 - "Following each annual synod, the denominational financial coordinator shall inform the classical treasurers as to their respective denominational quotas."

Grounds:

- a. The present shortfall in quota revenue is weakening the denominational ministries of the CRC.
 - b. The withholding of quota revenue is weakening the unity of the denomination.
 - c. The present Church Order is unnecessarily discreet and silent on the responsibility of financing denominational, classical, and local ministry.
- E. That synod dismiss the committee with appreciation for the task accomplished.

Committee to Study Denominational
Ministry Funding

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Norman De Graaf, reporter
Bernard De Jonge, chairman
R. Jack De Vos
Stewart Geelhood
Sheryl Jonkman Hammer
Harry Vander Meer, ex officio

Note: Committee recommendations regarding Overture 83 are found on page 403. Overtures 84 and 85 are treated in the appendix (pp. 408-09).

APPENDIX

QUOTA INCOME - PERCENT OF POTENTIAL

	1980	1981	1982	1983	1984	1985	1986	1987	1988	1989	1990
Back to God Hour	89.6	95.3	91.1	90.5	87.8	86.0	83.1	86.2	81.2	77.1	77.5
CRC TV	89.3	92.0	89.9	88.2	85.9	82.6	85.2	83.5	79.0	76.3	73.1
CR Home Missions	88.7	87.1	88.3	88.2	88.2	85.4	86.4	84.4	81.8	78.7	74.4
CRC Publications	94.0	85.0	88.0	70.0	86.0	83.7	87.1	87.0	82.6	78.3	80.0
World Literature											
Ministries	88.0	—	—	84.6	91.0	77.1	73.2	69.0	69.3	74.7	83.6
CR World Missions	85.6	87.9	87.4	82.7	85.3	85.0	86.2	87.4	82.7	79.0	79.1
Calvin College	92.0	91.0	87.5	86.5	85.0	82.5	82.5	80.9	78.5	70.5	74.5
Calvin Theological Seminary										73.8	60.0
Chaplain Committee	90.0	89.0	85.6	86.5	85.4	85.7	82.5	80.9	78.5	75.0	78.0
Denominational Services	81.9	88.5	83.9	84.5	88.1	87.0	79.7	83.3	83.4	80.0	78.0
Committee for Educational Assistance to Churches Abroad	83.0	95.0	—	—	92.0	87.0	89.0	91.0	93.0	92.0	92.6
Committee on Disability Concerns											78.0
Fund for Smaller Churches	86.0	83.0	83.5	96.4	96.2	87.7	84.7	86.0	83.6	77.9	78.5
Ministers' Pension Funds	94.0	95.0	92.6	93.0	93.4	94.1	89.0	89.0	88.0	87.0	83.0
Special Assistance Funds	90.0	90.0	90.0	85.0	88.7	97.6	84.0	85.0	84.0	84.0	80.0
Pastor-Church Relations Services											78.0
Synodical Committee on Race Relations	80.1	88.0	87.0	85.0	86.5	82.4	84.6	82.4	84.2	74.6	79.3
Average	88.0	89.0	87.9	86.2	88.6	86.0	84.1	83.9	82.2	78.6	78.1

APPENDIX

Overtures from 1991

Overture 84 (1991)

Classis Orange City overtured Synod 1991 "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."

Synod 1991 responded as follows:

- "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."

- "that synod instruct the special committee on quotas to address the concerns expressed in this overture, including the grounds."

Recommendation of the Committee to Study Denominational Funding:
That synod not accede to Overture 84 (1991).

Grounds:

1. The denominational agencies use "quota experience" as one factor for arriving at the amount of quota they request from synod each year. This system has been justified for two reasons.
 - a. Synods have known for years that there are churches which pay less than 100 percent of quotas. Synod's response to this situation is stated in *Acts of Synod 1986*, which cites a decision of Synod 1970 as follows:

The Quota Equalization Study Committee "recommends that Synod urge its church visitors, in addition to their regular duties, to also delve into reasons for any church not meeting its denominational quotas. When a Classis is convinced that a member church is unable to pay the quotas, the churches within a Classis, if possible, through a combined effort should be requested to assist a church to meet its denominational obligations (in accordance with our duty to 'bear one another's burdens,' Galatians 6:2).

- Synods 1970 and 1986 did not rule that the agencies should reduce their programs to accommodate quota payments of less than 100 percent. Agencies thereupon concluded that if their funding was to remain adequate for their programs, they would need annually to request a quota figure that took into consideration "quota experience."
- b. Synod 1987 adopted a formula whereby churches with fewer than eighty families are allowed to pay less than 100 percent of denominational quotas. That action reduced total quota receipts by nearly 10 percent. Synod did not rule that the agencies should reduce their programs accordingly. It can, therefore, be assumed that synod condones the inclusion of the experience factor in the quota requests of the agencies as a compensatory measure to make up for income losses caused by the quota-relief formula.
 2. An agency's initial quota request is only the first step of six in the annual denominational quota-approval process. An examination of the

agencies' quota increases reveals that only a very small amount is attributable to recovery of quota shortfall.

3. The first three grounds of Overture 84 are unsupported statements of opinion. It would be very difficult to prove that the results stated could be achieved by eliminating the "quota-experience factor" in determining annual quotas.
4. Grounds 4 and 5 of the overture appear to question the honesty and integrity of all persons involved in the lengthy quota-determination process. Delegates to synod have had access to forthright information on the subject of quotas for many years. This is disclosed annually in the *Agenda for Synod—Financial and Business Supplement*.

Overture 85 (1991)

Classis Rocky Mountain overtured Synod 1991

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 year and the two previous years and would be exclusive of the church's building, debt-retirement, and expansion funds.

Synod 1991 responded as follows:

that this overture be referred to the Denominational Funding Study Committee, whose mandate encompasses the concerns of this overture.

Recommendation of the Committee to Study Denominational Funding:
That synod not accede to Overture 85 (1991).

Grounds:

1. The Committee to Study Denominational Funding surveyed the churches of the denomination to ascertain the relationship between each congregation's operating expenses and the amount the congregation pays toward denominational quotas. The survey revealed that under the system proposed by Overture 85 (1991) denominational quotas would fall in the wide range of 10 to 80 percent of total operating expenses of the individual churches.
2. If a median percentage were to be established and used by all churches, it would be advantageous to the larger churches and disadvantageous to the smaller churches.
3. If a median percentage would be established and used by the churches, congregations would also be automatically obligated to increase their quota contributions whenever they made any changes in operating expenses (additional staff, increased compensation, etc.). The negative impact on churches with increasing operating budgets would be serious.

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The Synodical Interim Committee carried out the mandate of Synod 1991 with respect to Overtures 63 and 64 (stewardship of creation) by appointing a task force of college professors. Its mandate was to examine the availability of existing studies and materials on the subject and to determine whether or not there is a need for further study. With the approval of the general secretary of the SIC, the task force also made recommendations for environmental-stewardship initiatives in the churches and church agencies.

The task force met by conference call on six occasions for about an hour each time. What follows is its final report.

I. Environmental stewardship and the church

A. Introduction

Because the committee judges there to be a rich resource of studies by Christians on the subject of God, humanity, and the natural world, it recommends that the Christian Reformed Church move quickly from reflection to implementation and action. Environmental stewardship is related to the church by means of two primary avenues. First and primary, environmental themes and responsibilities need to be brought to the *distinctive* tasks of the church at the congregational, agency, assembly, and ecumenical levels. Second, the church, whatever its activity or level of organization, is a *resource-using community*. Natural resources flow into, through, and out of such a community. Stewardship obligations apply to every category of natural resources employed by the institutional church.

B. Environmental obligations and the distinctive tasks of the church

How is the church, as distinct from the family, school, business enterprise, government, labor organization, or voluntary action group, to address and respond to environmental issues and incorporate earthkeeping into its activities? Clearly, the church is not an environmental organization. The environmental engagement of the church needs to be related to the peculiar nature of the church: a body of believers gathered for *worshipping* God, listening to the *proclamation* of his Word; *confessing* their sins and religious commitments; participating in the *sacraments*; *singing* songs of praise, thanksgiving, and dedication; and thoroughly *learning and understanding* the Bible and the teachings of the church through formal and informal *education* programs. In other words, the environmental engagement of the church is not something we hand off to the social-concerns committee but, rather, something that becomes part of the distinguishing tasks of the church—worship, song, proclamation, confession, prayer, liturgy, sacraments, education, offerings, etc.

In the Christian Reformed Church the relationship between God, humanity, and the natural world is one not customarily related to prayer, confession, song, proclamation, church education, and the sacraments. The Christian Reformed Church needs proclamation that addresses humanity's place in nature, our responsibility for God's natural world, and the brokenness and alienation between people and the natural world because of the fall into sin and continuing patterns of disobedience. We need to hear sermons

that speak to Christ's healing of the devastating environmental consequences of our fallen condition and to our environmental obligations as citizens of the kingdom of God, which sets us into a new relationship with the Earth. This does not mean an occasional sermon but, rather, that the familiar categories of forgiveness, repentance, reconciliation, the kingdom of God, covenant, sin, Christian community, salvation, and so forth be regularly filled with content about our relationship to nature in God's creation. Similarly, communal prayers of petition and for forgiveness relating to environmental problems and issues need to become a regular part of our worship. The songs of our worship service too can focus on the inescapable presence of the natural world in human culture and the interaction we have with natural resources in our daily life. Celebrating communion should remind us powerfully that Christ's death redeems us from all our sins and places us in a new covenant with him. That new covenant includes a new relationship to the Earth; Christ died for the cultural wrongdoing of acid rain, toxic wastes, and radioactive air pollution as well as for the environmental wrongdoing of individuals.

Incorporating earthkeeping themes into the distinctive tasks of the church will require action on many different fronts: seminary education, church-education materials, banners, hymnody, liturgies, new confessional materials, missions, and so forth.

C. Environmental obligations: the church as a resource-using community

As a resource-using community the church along with its agencies and assemblies needs to foster and adopt rules of resource-using behavior that flow from our confessions. Church-related activities generate large amounts of paper products (magazines, bulletins, reports, etc.), and use energy for heating and cooling, as well as for travel related to church attendance and meetings. In these and other areas, the church may become (in the words of the Evangelical Lutheran Church of America) a Creation Awareness Center. Church communities can establish recycling programs and depots, use recycled products, and cut down on "trash" going to the landfill. There are other opportunities for energy conservation; for environmentally appropriate church-building design; for using washable dinnerware, cutlery, and communion cups; for water conservation; for planting trees on church property; for the promotion of carpooling, bicycling, and walking to church.

Moreover, the church community can spearhead and set an example by participating in environmental programs in the larger community of which it is a part. Such programs can range all the way from saving urban green space to adopting portions of streams.

The committee sees numerous opportunities for equipping and enabling church communities to manage their use of natural resources as stewards of God's creation.

II. Availability and adequacy of existing study materials

A wide range of study materials on environmental stewardship is available, including those from a Reformed perspective. Thus there is no need for the development of a new study document. The report of the Calvin Center for Christian Scholarship compiled in the book *Earthkeeping: Christian Stewardship of Natural Resources* (Eerdmans, 1980), now available in a new

and revised edition under the title *Earthkeeping in the Nineties: Stewardship of Creation* (Eerdmans, 1991), is a basic study document. Its content is reflected in part in the church's contemporary confession, *Our World Belongs to God*, available in the *Psalter Hymnal* as a confessional document. Supporting and augmenting these materials are *The Environment and the Christian: What Does the New Testament Have to Teach?* (Baker Book House, 1991) and *Tending the Garden: Essays on the Gospel and the Earth* (Eerdmans, 1987). In addition, there are numerous other materials, many of which are listed in *A Working Draft Bibliography on Christian Stewardship of Creation* (AuSable Forum Paper, 1987). A representative study at the denominational level is *Keeping and Healing the Creation*, prepared as a resource paper by the Presbyterian Eco-Justice Task Force (1989). Another denominational study guide that richly incorporates biblical material is in preparation by the Evangelical Lutheran Church in America.

Careful discernment must be exercised in selecting study materials because of the increasingly popular interest in spirituality and spirituality in relation to environment. This interest has led to the reinstatement of paganism, pantheism, polytheism, and goddess worship, often as a pragmatic response to environmental degradation. While much of this material states clearly what it is about, there are also widely available materials that couch this spirituality in Christian garb, using Christian language to invest creation with pantheistic qualities or syncretically to merge Christian and pagan teachings. Thus, while the proposed task force need not prepare new materials, it must provide guidance in discernment and selection of materials that honor our Triune God as Creator and convey respect and care for creation because it belongs to God and because we as disciples of the last Adam must reflect God's providing and sustaining love for the world.

In the use of materials and achieving a desired balance, it is helpful to recognize three components of environmental stewardship, each depending upon the previous one and each having its own important components: (1) *awareness* (seeing, naming, identifying, locating), (2) *appreciation* (tolerating, respecting, valuing, esteeming, cherishing), and (3) *stewardship* (using, restoring, serving, keeping, entrusting). We advise that these three components be addressed in the work of the proposed task force.

III. Recommendations

We recommend that synod appoint an Environmental-Stewardship Task Force with a specific mandate.

A. *The task force*

1. Term of appointment

We recommend that the task force be appointed for three years.

Grounds:

1. The task force should seek ways to have various denominational agencies assume oversight of environmental stewardship within the denomination.
2. Once such programs are established within our denomination and churches, they should be able to maintain themselves with the assistance from appropriate denominational agencies.

2. Composition

We recommend that this task force have no more than six members, each of whom is committed to environmental stewardship.

Grounds:

1. This allows for discussion by conference calls and reduces the time and cost of travel necessitated by meetings.
2. The task force is free to call in specialists, practitioners, and representatives from church agencies to assist in its work.

B. The mandate

1. Evaluate

To identify and evaluate denominational and paradenominational resources and agencies (e.g., CRWRC, Ontario Christian Farmers Federation, Center for Public Justice) that can assist in implementing an environmental-stewardship program in the CRC.

2. Coordinate

- a. To coordinate efforts among denominational and paradenominational agencies in promoting environmental stewardship.
- b. To identify persons within the denomination who are willing to assist local churches in implementing environmental-stewardship programs.

3. Guide

- a. To encourage both denominational agencies and individual churches to *practice* environmental stewardship.
- b. To prepare case studies of environmental-stewardship programs in our own as well as in other denominations.
- c. To encourage and assist in developing environmental education in the seminary curriculum.
- d. To provide local churches with materials that will be helpful in implementing environmental-stewardship programs (e.g., liturgical materials, energy-conservation ideas)

4. Implement

- a. To make recommendations for the implementation of environmental-stewardship strategies and programs by the churches and church agencies.
- b. To assist and coordinate the implementation of these recommendations by church agencies.

Task Force on Stewardship of Creation

Henk Aay

Henry Brouwer

Calvin De Witt

Louis Sytsma

Delmar Vander Zee

OVERTURES

Overture 1: Not to Ratify Church Order Article 3

Classis British Columbia South-East overtures synod not to open all ecclesiastical offices in the CRC to women by changing Church Order Article 3.

Grounds:

1. Biblical support presented for this change by the synodical study committee is most inconclusive and does not warrant our support for such a far-reaching, controversial issue in our congregations.
2. The decision of Synod 1990 conflicts with Church Order Article 29, which states, "... 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."
3. Synod 1990's approval to initiate this change came much sooner than expected by most members of our denomination and barely received the simple majority of synodical votes, hurting unity.
4. For the sake of unity in the Christian Reformed Church, we should institute the more pastoral two-thirds majority for synod to ratify changes in our Church Order such as the change presently under consideration for Article 3.

Classis British Columbia South-East
John Dykstra, stated clerk

Overture 2: Declare That Women Are Not to Be Admitted to Ecclesiastical Office in the CRC and Stipulate So in Article 3 of the Church Order

Classis Zeeland overtures synod to declare (1) that women will not be permitted to occupy ecclesiastical office in the CRC in obedience to and application of the principles the Holy Spirit spells out through the apostle Paul in Romans 14 and (2) that such be stipulated in Church Order Article 3.

Grounds:

1. Romans 14 introduces compelling new biblical grounds which heretofore have not played a significant role, if any, in our twenty years of study and discussion of this issue.
2. There are many in our denomination who, in Paul's words, have "doubts" about the synodical decisions of 1984 and 1990 regarding women occupying the ecclesiastical offices. Indeed, from the perspective of these members, those decisions are "unclean" and "evil" (Rom. 14:14, 16, 23). For such members in the CRC, allowing women in ec-

- clesiastical office is sin; their faith perspective and biblical interpretation do not allow for women officebearers.
3. Conversely, there are members in our denomination whose consciences and scriptural hermeneutic bring them to an acceptance of women in ecclesiastical office. They see the entire matter as having no definitive biblical guidelines and therefore as being a matter of conscience.
 4. Romans 14 specifies that in matters of conscience those whose consciences permit them to engage in matters which violate the consciences of fellow believers should relinquish their participation in such activities. Paul says it is better for those whose consciences permit a disputable matter not to do anything that will cause fellow Christians to fall. Indeed, the apostle goes so far as to say that it is wrong for those free in conscience to do that which causes someone else to stumble in matters where "each should be fully convinced in his own mind."
 5. If approved, it is best that the substance of this overture become part of Article 3 in the Church Order.

Classis Zeeland

James Admiraal, stated clerk

Overture 3: Not to Ratify the Change in Church Order Article 3

Classis Zeeland overtures synod not to ratify the change in Church Order Article 3 which would delete the word *male* and thereby open all the church offices to women.

Grounds:

1. The decision of Synod 1990 to allow women to serve as elders and ministers is unbiblical, as evident from the following Scripture passages.
 - a. I Timothy 2:11-12: "A woman should learn in quietness and full submission. I do not permit a woman to teach or have authority over man; she must be silent."
 - b. I Timothy 3:2: "Now the overseer must be above reproach, the husband of but one wife. . . ."
 - c. I Corinthians 14:33b-35: "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."
 - d. Titus 1:6, 9: "An elder must be blameless, the husband of but one wife. . . . 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."
2. The decision of Synod 1990 violates the Belgic Confession.
 - a. Article 29 states that we can recognize the true church by the way "it governs itself according to the pure Word of God, rejecting all things contrary to it."
 - b. Article 30 states that "We believe that this true church must be governed by the spiritual polity which our Lord has taught us in

- His Word." This is done when "faithful men are chosen, according to the rule prescribed by St. Paul in his Epistle to Timothy."
3. The decision of Synod 1990 violates the Church Order.
 - a. Article 1 states that we confess "complete subjection to the Word of God and the Reformed creeds as a true interpretation of this Word."
 - b. 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."
 - c. Article 31 states that "a request for a revision of a decision . . . shall be honored only if sufficient and new grounds for reconsideration are presented."
 4. Synod 1990 did not provide positive and compelling biblical grounds for its decision.
 - 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). 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,' implies that only male members of the church shall be admitted to the office of minister and elder." Therefore, Synod 1990 failed to act in accordance with its own rules when it overturned the decisions of Synods 1975 and 1985 without proving that those decisions were in conflict with the Word of God and Church Order; nor did it provide any "sufficient new grounds."
 5. Implementing the decision of Synod 1990 would severely disrupt the unity within the churches, the classes, and the denomination.
 - a. Members have already left for other churches and denominations because of the decision.
 - b. Disunity is evident in the many overtures to Synod 1991 from churches whose classes did not adopt their overtures.
 - c. Some churches have split, and some have left the denomination over the issue.
 6. The ratification of the decision of Synod 1990 would tend to force individuals to function against their God-given conscience and convictions (I Tim. 1:18-19; I Tim. 3:9; Titus 1:9; I Pet. 3:13-16).
 7. Previous synods have already dealt with various Scripture passages and have not presented "sufficient and new grounds." Therefore, it is not possible for the ad hoc committee appointed by Synod 1991 "to gather from 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."

Classis Zeeland

James Admiraal, stated clerk

Overture 4: Ratify the Change in Church Order Article 3

I. Background

For more than twenty years our denomination has discussed the issue of women in ecclesiastical office. To those convinced that only men should serve in the offices of the church and to those convinced that women should have the opportunity to use their God-given gifts in those offices, the years have seemed long. For all, the years have been wearying as study committee after study committee has come to less than definitive results. Sometimes, especially recently, as threats to leave the denomination and charges of apostasy have been made, the debate has grown acrimonious. For the most part, during the past twenty years we have diligently studied the Scripture and have debated the issues with sensitivity to positions seriously held by fellow believers. We have amassed an impressive set of study-committee reports as we have proceeded slowly and carefully.

Gradually a conclusion has formed: nothing in Scripture definitively excludes women from any ecclesiastical office. This conclusion has been evident in the various synodical reports, reports written by people of strong Reformed faith. It has been evident in the emerging pattern of synodical decisions: opening the office of deacon in 1984; declaring the issue to be a church order matter, not a creedal matter, in 1989; and opening all the offices to women in 1990. It has been evident in the ongoing discussion in our midst (see especially the Calvin Seminary white paper *A Cause for Division?*, written by Dr. John W. Cooper in consultation with the entire faculty). Some strongly disagree with this conclusion, but it has been reached carefully and with a strong desire to be faithful to the Word of God and to our Reformed heritage.

When the church cannot definitively show that Scripture supports a particular practice, even a long-standing practice, she cannot continue to bind the consciences of those who believe that change is both necessary and mandated by God. At the same time, the church must show due regard for those who believe that change is unnecessary and that past practice is mandated by God. 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" honors both convictions and provides a basis for the resolution of an issue which has been dividing us. Any other decision, either one which requires or one which prohibits the ordination of women, will be far more divisive.

The decision of Synod 1957, in response to the issue of women voting at congregational meetings, provides a good precedent for the 1990 decision. Since 1957, churches which in good conscience believe that extending the vote to women is biblically permissible have been able to do that. Those who believe otherwise have not been forced to extend the vote and have not been disciplined because they did not do so.

II. Overture

Classis Lake Erie overtures synod to ratify the 1990 decision to "permit churches to use their discretion in utilizing the gifts of women in all the offices of the church."

Grounds:

- A. Thorough study of this issue over a twenty-year period has shown that nothing in Scripture definitively excludes women from any of the ecclesiastical offices.
- B. Where Christians conscientiously and in good faith disagree and the matter cannot be settled definitively by Scripture or Christian principle, freedom must be allowed.
- C. The decision of Synod 1990 gives freedom to those who believe that the offices of the church should be limited to men and to those who believe that they should be open to women.

Classis Lake Erie

George Vander Weit, stated clerk

Overture 5: Not to Ratify Change in Article 3 of Church Order

Classis Illiana overtures synod not to ratify the proposed change in Article 3 of the Church Order.

Grounds:

1. The matter is not properly before Synod 1992. In Article 1 of the Church Order the CRC recognizes the authority of the Word of God and the Reformed creeds as the basis of the Church Order. Therefore, any changes thereto must not conflict with these sources.
2. The decision of Synod 1990 which improperly placed this item on the agenda of Synod 1992 was in itself flawed:
 - a. The intended result of this Article 3 change—opening all offices to women—cannot properly be before any synod without the presentation of both sufficient and new grounds for reconsideration of the matter (Church Order Art. 31).
 - b. The intended result of an Article 3 change—opening all offices to women—cannot properly be before any synod without presentation of “compelling biblical grounds” (*Acts of Synod 1975*, p. 78; Church Order Art. 29).
3. The grounds for the decision of Synod 1990 (*Acts of Synod 1990*, p. 654) provide no positive reasoning, are neither convincing nor compelling, and do not adequately support the momentous change of historical Christian understanding and practice.
 - a. In Ground 1, synod states 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.”
 - 1) Taken at face value, this provides no support for the decision to change Article 3.
 - 2) Report 26 (1990), in our judgment, was seriously defective in failing to deal with the one passage of Scripture that bears most directly on the relationship between the headship principle in marriage and in the church, namely, I Timothy 2:11-3:13. This passage provides clear biblical grounds for extending the headship principle from marriage to the church.

Our Reformed understanding of 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. Within the family, the father is the head of the household, and with him rests the final decision-making and direction-setting authority. This principle is reflected in the governmental structure of the church when the ruling and teaching authority are assigned to male members.

The church is not an aggregate of individuals; it consists pre-eminently of families in covenant with God. The drive for the ordination of women reflects an unhealthy individualism that has infected modern society, and it encourages men to absolve themselves of responsibility for spiritual leadership in their homes as well as in the church. A failure on the part of men to assume responsibility for their wives and the children they father is a serious social sin that will only be fostered by this synodical decision.

- b. In Ground 2, synod states that the issue is not creedal but a Church Order matter.

That statement provides no support for opening the offices of the church to women; the issue of the ordination of women is first and foremost a biblical matter. The issue is the will of Christ, the King and Head of the church, for his people in our day.

In I Timothy 2:11-3:13, Scripture clearly states that a woman is not to teach or to have authority over a man. The reasons given for this provision are the order of creation and the fact that in the fall at the beginning of human history Eve was deceived. These reasons are not culturally conditioned but remain valid reasons in the church today. The sphere within which female silence is enjoined is made clear in the subsequent verses, where Paul makes positive provision for officebearers in the church. The officers of the church are to be men with demonstrated competence to rule and to instruct in their own homes.

The practice Paul enjoins upon the church is consistent with the historic practice of the church to this day. Although there are occasional examples of women fulfilling a prophetic function in the Old Testament, women never served as elders in Israel. On the contrary, when women assumed leadership positions in Israel, it was a sign of divine judgment upon the nation (Isa. 3:12).

In our judgment, this ground offers no warrant for the proposed change in the Church Order which will allow women to hold the special offices. Rather, it lays the foundation for ever-increasing diversity among the congregations of the Christian Reformed Church. This diversity does not represent enrichment but a breakdown of unity in the Spirit and the bond of peace.

4. We hold in common as a matter of confessional commitment that one mark of the true church is that "all things are managed according to the pure Word of God, all things contrary thereto rejected, and Jesus Christ acknowledged as the only Head of the Church" (Belgic Confession Art. 29). Yet Synod 1990 has adopted a change in the historic prac-

tice of the Christian church, and of the Christian Reformed Church in particular, without offering biblical justification.

Classis Illiana

Laryn Zoerhof, stated clerk

Overture 6: Postpone Ratification of Changes in Church Order Article 3

Classis Huron overtures synod to postpone ratification of the 1990 decision which will open all ecclesiastical offices to women and to appoint a committee to articulate clearly and fully the exegetical principles and hermeneutics involved in the study of the ordination of women in office.

Grounds:

1. Synod 1990 provided neither grounds nor a document showing clearly that the exegetical and hermeneutical principles which support women in office are Reformed and biblical.
2. Extensive confusion exists because passages that for ages were read as prohibiting ordination of women in office are now being interpreted otherwise even while it is maintained that the Bible is the authoritative and infallible Word of God.
3. It is synod's task to put forth every effort to keep the denomination together in truth and unified in love and peace.

Classis Huron

Dirk Miedema, stated clerk

Overture 7: Not to Receive Report 31 (Biblical Grounds)

I. Background

Advisory Committee 7 of Synod 1991 recommended "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*" (*Acts of Synod 1991*, p. 729). The grounds listed for this recommendation were these:

- a. Several overtures [to Synod 1991] 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.

(*Acts of Synod 1991*, p. 730)

This recommendation was adopted by Synod 1991.

II. Overture

Classis Hamilton overtures synod not to receive Report 31 of the ad hoc committee appointed to gather biblical grounds for the 1990 synodical decision to open the offices of elder and minister to women.

Grounds:

- A. It is not in good order to provide grounds for a decision after the decision has been made.
- B. Prior to 1990, all biblical grounds offered by synodical study committees for allowing women to serve as elders and ministers were found to be insufficient to warrant changing the biblical, historic practice of excluding women from the ruling offices in the church. It is not helpful, and it is not in good order for a committee to be gathering grounds which were shown to be insufficient when they were originally presented.
- C. In spite of its disclaimers to the contrary, Report 31 of the ad hoc committee is in fact an apology for the position that the offices of elder and minister ought to be opened to women. The committee report goes beyond its mandate to *gather*, i.e., *compile*, biblical grounds and instead presents a case for admitting women to all offices. Such an apology is out of order.

Classis Hamilton

John Elgersma, stated clerk

Overture 8: Revise Decision of Synod 1990 re Women in Ruling Offices and Maintain Church Order Article 3 in Its Pre-1990 Form

Classis Hamilton overtures synod to revise the decision of Synod 1990 which allows women to serve in the ruling offices of the church and to maintain the pre-1990 wording of Church Order Article 3.

Grounds:

1. Synod 1991's advisory committee, after characterizing some thirty-two overtures before Synod 1991 as being premature, stated, "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" (*Acts of Synod 1991*, p. 725). Those two years of discussion have now passed, and this response is therefore now in order.
2. Synod 1990 presented no compelling biblical grounds for altering the Church Order and reversing previous synodical decisions on this matter.
 - a. 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*, p. 78).
 - b. Synod 1985 declared "that the '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*, p. 772).
 - c. Article 29 of the Church Order states, "The decisions of the assemblies shall be considered settled and binding, unless it is proved

that they conflict with the Word of God." It was not proved by Synod 1990 that the decision to exclude women from the ruling offices is in conflict with the Word of God.

3. The decision of Synod 1990 was in conflict with the Word of God. (See I Corinthians 14:34-37, I Timothy 2:11-12, and I Timothy 3:2, 12.)
4. The decision of Synod 1990 is in conflict with our confessions. Article 30 of the Belgic Confession states that it is good order for officebearers to be "chosen according to the rule that Paul gave to Timothy." Having women serve as ministers and elders goes against the rule that Paul gave to Timothy.
5. The decision of Synod 1990 threatens the unity of our denomination.

Classis Hamilton

John Elgersma, stated clerk

Overture 9: Reject Report of Committee to Gather Biblical Grounds

Classis California South overtures synod not to approve the report of the ad hoc committee to gather biblical grounds to change Article 3 of the Church Order.

Grounds:

1. The committee has not fulfilled its mandate. It was to gather biblical grounds so that the church could claim scriptural legitimacy for its decision to open all ecclesiastical offices to women. Yet in the four grounds gathered by the committee not one passage of Scripture is cited. Although Scripture is considered in the report, it should be noted that synod is being asked to adopt the recommendations and grounds, not the committee's observations.
2. The grounds are inconsistent. The first ground asserts "that men and women are equal in Christ as they were at creation." Does this spiritual equality imply a functional equality? Apparently not, because Ground 3 asserts that it is a scriptural teaching "that the husband is the head of the wife within marriage."
3. Though the committee desires to maintain equality (except in marriage), it is clearly uncomfortable with enforcing equality in the church. Thus the guidelines indicate that ministers and officebearers who oppose the ordination of women need not ordain/install them in a worship service. To permit such discrimination on the basis of gender clearly violates the principle of equality which the committee has asserted in Ground 1. The issue, however, is not whether one must participate in the ordination of a woman but whether ministers and/or councils must recognize the ordination of women as biblically legitimate.
4. The committee has failed to recognize the clear distinction which Scripture consistently maintains, i.e., that spiritual equality does not imply functional equality. Thus the biblical grounds for the primacy of male leadership in the church (clearly presented in such passages as I Timothy 2 and 3, I Corinthians 14:33-39, and Titus 1) in no way contradict the principle of the clear teaching of Scripture regarding how

the church should conduct itself as the "pillar and bulwark of the truth" (I Tim. 2:15).

Classis California South
James Howerzyl, stated clerk

Overture 10: Postpone Ratification of 1990 Decision re Women in Office

Classis California South overtures synod to postpone indefinitely ratification of the 1990 decisions regarding women and office.

Grounds:

1. Crucial hermeneutical problems involved in this issue have not yet been resolved. Such hermeneutical ambiguity may have a profound effect upon the way we make future decisions regarding other issues which arise in the life of the church.
2. Ratification at this time will be deeply offensive to many and may provoke a division in the denomination. The unity of the CRC should not be threatened by the issue of women in office.

Classis California South
James Howerzyl, stated clerk

Overture 11: Table Ratification of Change in Church Order Article 3 and Organize Healing Forum throughout the Denomination

I. Historical background

Since 1970 the Christian Reformed Church has studied the question of women in office. Since 1985 councils have had the option of placing names of women on nomination for deacon. On the whole the church has been able to live in harmony and unity with this decision.

Synod 1990, in its own wisdom, went beyond its own study committee and adopted an overture opening up all offices to women. This decision took the majority of people in the church by surprise since fourteen overtures had raised problems and questions with the study report on headship. Many questions raised by the overtures were not answered. Synod 1992 is being asked to ratify the decision of Synod 1990 to open all offices in the CRC to women.

The reaction of the churches to the 1990 decision has been mixed. Some are thankful that synod finally made a decision. Others are saddened by the process and the turmoil it has caused. Church-related magazines report that significant portions of some congregations have left the Christian Reformed denomination. Others are contemplating the same if the decision of 1990 is ratified in 1992.

While many long-time members of the Christian Reformed Church wrestle with the decision of 1990, the 1990 decision also raises difficulties for many of the ethnic pastors and congregations that have joined the Christian Reformed Church in the last few years. The Board of Home Missions is encouraging the church to pray and work so that God's lost children may join

the CRC. What has this whole decision-making process done to the work of evangelism and outreach? Is the kingdom of God being advanced? Are we reaching God's lost children?

We need to pray and work that more will not leave the church. We need to pray and work for wisdom and unity. We need to pray and work for peace and tolerance. We need to pray and work at listening to each other. The Christian Reformed Church needs to take Jesus' prayer for unity in John 17 seriously: "I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you."

II. Overture

Classis Chatham overtures synod

A. To table the ratification vote to "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' " for five years or such time as synod deems appropriate.

Grounds

1. The decision of 1990 has caused much unrest within the church. We need time for healing and reflection.
2. The decision of 1990 was not even a recommendation of synod's Committee to Study Headship. The decision came unexpectedly upon the church.
3. The scriptural basis for the decision was brought to the churches in December 1991. There was little time to study it, reflect upon it, and send a reaction to Synod 1992.
4. The questions raised by the fourteen overtures before Synod 1990 need to be answered adequately.
5. The kingdom of God will not be promoted by a push to ratify the decision of 1990. If the vote goes ahead, there will be unrest and turmoil regardless of the outcome.
6. Our ethnic churches need time to study this matter.

B. To organize forums throughout the church so that discussion, listening, and dialogue for the purpose of healing and unity in accord with John 17 may take place.

Grounds:

1. Each side has weaknesses in its arguments that need to be addressed by both sides. We owe it to the church to listen to and talk with each other (see James A. De Jong's article "Women in Office and Calvin Seminary," *CTS in Focus*, Winter 1990-1991, pp. 3-6).
2. Constructive dialogue needs to take place throughout the church. If we do nothing, we will not be in harmony with our Lord Jesus Christ.
3. The final vote needs to take place in such an atmosphere that we can all accept the result. If the vote is held in 1992, there will be turmoil. The conclusion will not be for the glory of God and the building of his kingdom.

C. To request and enable the Pastor-Church Relations Committee with the regional pastors to carry out the above mandate. Synod may ask the services of others to assist the Pastor-Church Relations Committee.

Ground: The Pastor-Church Relations Services is to be involved in the healing ministry. Certainly the church is in need of healing, regardless of the position individuals and congregations may take on this issue.

Classis Chatham

Jan H.G. Vandergeest, stated clerk

Overture 12: Postpone Ratification of 1990 Decision and Prepare for Discussions among the Churches

Classis Columbia overtures synod to postpone until 1997 the ratification vote on Synod 1990's decision to open all ecclesiastical offices to women. Synod is also asked to appoint teams of reasonable persons representing both sides of the women-in-office issue to develop scripturally based materials for discussion and dialogue in all the churches. These teams would conduct discussions in designated geographic church areas which would involve all churches in the denomination in such meetings as joint classis meetings, continuing-education meetings, open forums for several neighboring churches, etc. This program should be built on prayer, with the goal of healing and reuniting the denomination.

Grounds:

1. The 1990 decision is the cause for great unrest and disunity in the denomination. It would be imprudent for Synod 1992 to bring further cause for dissention by means of ratification.
2. Church members are insufficiently informed as to the issue and are also unable to enter into the synodical deliberations.
3. It would provide the church an opportunity to become educated concerning the issue and would involve the churches on regional and classis levels rather than just at the level of synod.
4. The time extension would provide for amicable and orderly discussion in place of the current innuendo, division, unrest, and dissension.

Classis Columbia

Howard B. Spaan, stated clerk

Overture 13: Declare That All Delegates to Major Assemblies Show Respect for Each Other

Classis Quinte overtures synod to declare that all officebearers, when functioning as delegates to a major assembly, are expected to recognize and show due respect to all other delegates to such an assembly, whether they be male or female.

Grounds:

1. Synod determined that the decision as to whether or not women should be ordained as deacons in any specific congregation be left to the judgment of the local consistory (*Acts of Synod 1984, Art. 88, 1, p. 638*).
2. Synod declared that churches are permitted to use their discretion in utilizing the gifts of women members in all offices of the church (*Acts of Synod 1990, Art. 92, 2, p. 654*). Ground c makes reference to the fact that local congregations were permitted to introduce changes governed by the Church Order, but synod chose not to make such changes binding on all the churches, following the precedent of Synod 1957, which allowed women to vote at congregational meetings, and Synod 1984, which allowed women to be ordained as deacons.
3. Article 95 of the Church Order states, "No church shall in any way lord it over another church, and no office-bearer shall lord it over another office-bearer" (*Acts of Synod 1962, p. 411*). This article continues to give expression to the treasured Reformed principle of the essential equality of all local congregations and of all officebearers in Christ's church.
4. While respecting the right to dissent, this overture emphasizes love, peace, healing, and forbearance in our churches and contributes to maintaining good order and harmony.

Classis Quinte

Ed W. Visser, stated clerk

Overture 14: Not to Ratify Change in Church Order Article 3

Classis Minnesota South overtures synod not to ratify the change in Church Order Article 3 made by Synod 1990 to allow women to serve in the offices of elder and minister.

Grounds:

1. The scriptural basis presented is questionable and inadequate.
 - a. The main argument offered, i.e., that "the New Testament teaches that men and women are equal in Christ as they were in creation," is said to be grounded on Galatians 3:28, "There is therefore neither Jew nor Greek, slave nor free, male nor female, for all are one in Christ." Galatians 3:28 is part of a chapter which emphasizes that believing in Jesus is the only way to receive salvation (in particular, justification and adoption as God's children). The message of Galatians 3:28 is that Jews, Greeks, slaves, free persons, male, and female receive the same salvation and are united to Christ and to each other. The equality mentioned in this verse is an equal salvation, given to all who are saved by the Lord. This verse, of course, does not speak openly about men and women having an equal opportunity to use their gifts in church offices. This idea of equal opportunity is presented by Report 31 as an *implication*: it is said that if there is equality of men and women in salvation, then it follows that men and women should have equal opportunity to provide leadership in the church.

Is it correct to draw out this implication? Consider these three points:

- 1) Report 31 itself says, "It does not necessarily follow that being united with Christ erases all human distinctions and legitimate ranks of authority" (III, B, 1, a).
- 2) When the idea that Galatians 3:28 implies that men and women have equal opportunity to serve as elders and ministers was presented to Synod 1973, this synod did not accept the idea, and, in fact, no synod of the CRC has ever accepted this idea before Synod 1990.
- 3) If the fact that men and women receive an equal salvation in Christ implies they are equal in providing church leadership, then does not the fact that men and women receive an equal salvation in Christ imply that they are equal in providing leadership in the home (no male headship)?

When the proposed scriptural basis speaks of men and women being equal *as they were in creation*, this question must be asked: Were the man and woman in Paradise equal in every way, even in the roles given them? Was not Adam the head of his home? Was not Adam the head of the human race (Rom. 5)? Very plainly Adam had a role not given to Eve.

- b. Is it true, as Report 31 maintains in its second ground, that "there is no clear and unquestionable testimony of Scripture" against women serving as elders and ministers? Paul, who earlier had presented general principles about the church in Galatians 3:28, later in I Timothy 3 gives specific instructions through the Spirit about church offices: he tells us in speaking about deacons that there is a place in diaconal service for the gifts of women, but in speaking about elders and ministers, he does not provide for any participation by women. Why was I Timothy 3 bypassed in Report 31?
 - c. The practice of having only male professing members serve as elders and deacons, which was viewed as thoroughly scriptural by the Christian Reformed Church during all the 135 years of her existence (and by our Reformed predecessors since the Reformation), should not be set aside on the basis of these questionable and inadequate grounds. Synod 1975 wisely ruled "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 the practice" (*Acts of Synod 1975*, Art. 79, p. 78).
2. The ratification of the 1990 decision could produce serious negative results.
 - a. The headship of man in the home can be endangered. If it is not necessary that man has the headship in the church family, then it could seem logical that it is not necessary that man should have headship in the home family. (See also A, 1, c above.)
 - b. The unity of the church emphasized in Galatians 3:28 could be undercut, because it would be difficult to think of the church as a family of God. If man has the headship role in the home family but does not have the headship role in the church, the idea that the church is a family could be jeopardized.

- c. Our overseas mission work could be endangered. The usual way in which we carry out mission work in other nations besides the United States and Canada is to work under the auspices of a national church, because otherwise we would have difficulty entering the boundaries of another nation for mission work. Almost all the national churches with whom we work do not favor women in church office. Those national churches which differ with our position on women in office could decide not to allow us to work with them.
- d. Our denominational programs could be endangered. It appears to us that the decision of Synod 1990 to allow women to serve as elders and ministers has discouraged loyal financial support for our denominational quotas. It also has caused some to leave our denomination for other denominations. If Synod 1992 ratifies the decision of 1990 re women in office, contributions to quotas could fall off even more. More people could leave our church. The racial minorities, which have made us truly an "all-nations church," have given indications of their dissatisfaction with the 1990 decision on women in office and could leave our denomination. Home Missions' goal of 400,000 by 2000 could be adversely affected and become only an empty dream.
- e. Our relationship with other churches could be endangered. In 1991 the North American Presbyterian and Reformed Council (NAPARC) wrote a letter to our synod telling us it thought our decision on women in office was wrong. The Reformed and Presbyterian churches of NAPARC could withdraw from a close relationship with us. We could also lose our influence in the National Association of Evangelicals, which is composed largely of churches which are very cool to our 1990 decision on women in office.

How much is our church willing to risk to have women serve as elders and ministers? Should our church risk the precious unity taught in Galatians 3:28 on a practice which has questionable or inadequate scriptural support? For the good of the church and the work the Lord has entrusted to her, synod would be wise not to ratify the 1990 change of Church Order Article 3.

Classis Minnesota South
Paul E. Bakker, stated clerk

Overture 15: Not to Ratify Changes in Church Order Article 3

Classis Minnesota North overtures synod *not* to ratify Synod 1990's proposed changes to Article 3 of the Church Order.

Grounds:

1. The "biblical grounds" gathered by the ad hoc committee to support the decision of Synod 1990 on women in office (which lies behind the proposed Church Order changes) do *not* provide compelling biblical evidence for such a significant decision.

Note: Synod 1991, in response to multiple overtures from the

churches, recognized the mistake of Synod 1990 in not providing any biblical support for its radical change to the historic understanding of God's Word in its decision "that Synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church." Recognizing that this decision directly contradicted what Synod 1975 rightly called for (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]), Synod 1991 formed an ad hoc committee to "gather the biblical grounds" for that decision. Thus, if the "biblical grounds" proposed by the ad hoc committee are found to be inadequate/lacking, then the decision of 1990 remains unsupported and should be reversed.

a. Ground 1, Report 31: "The New Testament teaches that men and women are equal in Christ as they were at creation; therefore, women as well as men may have the full privilege of using their gifts in the church."

1) This statement itself, without any underlying assumptions, is in no way a ground which requires that women should be allowed to serve in the offices which Christ has ordained to have primary leadership and authority in his church. However, there are two erroneous assumptions in this ground which are constantly alluded to in this report but which are never substantiated or defended.

a) Faulty assumption 1: Equality as imagebearers of God (Gen. 1:27) and as participants in the redemption of Christ (Gal. 3:28; I Peter 3:7) is incompatible with men being called to a consistent role of functional headship and authority. Certainly women are equal as imagebearers and redeemed saints, but to insist that this requires equal *roles* is an inappropriate and indefensible claim. Our triune God is a clear illustration of the fallacy of seeing a contradiction between headship/submission and equality of being (the Father and Son are equal in essence, yet they have an ongoing functional relationship of headship and submission—cf. I Cor. 11:3). Ironically, the report itself contradicts this assumption by stating under Ground 3 that "The Bible clearly teaches the headship of the husband in marriage." Also, 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 their children. Many people have swallowed whole the feminist myths that "submission equals inferiority" and that "headship/authority equals lording it over others as their superior" (something the report constantly implies). Here again, the biblical balance (of loving, self-sacrificial headship and intentional, active submission) will help remove such common misconceptions.

b) Faulty assumption 2: The "full privilege" of using one's spiritual gifts *demand*s the opportunity to serve in the special offices of the church. 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 throughout the history of the CRC, the church would be in big trouble). Too often women's 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 allowed to serve in all the offices of the church in order to faithfully and fully exercise their gifts is untrue. There are *no* gifts which can be used *only* in the leadership/authoritative offices of the church.

- 2) Of even greater concern is the *approach* to scriptural interpretation taken in this report. The ad hoc committee begins with a broad, overarching statement regarding our equality in Christ (Gal. 3:28). It then formulates and concretizes its *assumed* implications (viz., that spiritual equality requires equality of roles). Then the committee insists that all texts which specifically address the issue be understood within that framework and that only if the specific texts are "clear and unquestionable" (and every text is questioned by some who don't like what it teaches) can they somehow limit their own assumed implications of the broad principle. By this approach, anyone could take a broad principle from Scripture, make it say what he/she wants it to say, and then "explain away" the texts which directly address the topic. Exactly the same hermeneutical approach has been used by other denominations to defend the practice of homosexuality as a viable alternative among God's people (based on the same text—"there is no male or female in Christ").
 - 3) A very dangerous view of Scripture surfaces in the report (and is at the heart of getting around the straightforward commands of Paul regarding women in the church). This view says that Paul (and the whole New Testament) simply pointed us in the right *direction*, but the principles (not just the applications to various situations) are still in a *process of growth* throughout the New Testament era. This leaves the principles of Scripture completely at the mercy of culture, makes Scripture more and more irrelevant, and effectively eliminates a closed canon of Scripture (contrary to Belgic Confession Articles 3-7, which indicate that we are bound by the positive teaching of canonical Scripture).
- b. Ground 2, Report 31: "There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances."
- 1) The approach under this ground is a return to the inconclusive, obscure, two-possible-interpretation approach of Report 26 (Synod 1990), on the basis of which that synod conclusively, clearly, and with one direction opened all offices to women. Numerous interpretations of the texts are given for every relevant text, apparently with the goal of convincing us that these

texts are so obscure that we cannot base our church practice on them and must therefore hold to the assumed (and supposedly clear) implications of Galatians 3:28. This kind of theological mixing up of a text by using multiple interpretations could be done on almost any passage of Scripture (because no interpretation of Scripture is "unquestioned" by everybody), but it certainly is not a basis for throwing out the specifically relevant texts in favor of a broad principle of Scripture (equality in Christ) which in no way contradicts those texts except when the unsubstantiated implications of that principle are accepted.

- 2) This section of the report is very weak in many respects—with numerous "straw-man arguments" (presenting the historic position in a way that is not actually the committee's approach or leaving out significant parts of its position on a particular passage), misleading statements, loaded terminology, inconsistencies, etc. Ground 2 deserves a far more lengthy critique than we can do here, but one example will have to be adequate. In the discussion of Genesis 2:18, no mention is made of the fact that the apostle Paul, led by the Holy Spirit, grounds his commands for headship and submission in the church in the creation account (I Cor. 11:8-9; I Tim. 2:13). Interestingly, when the report addresses I Corinthians 11 and 14, in the section "consistent with women in office," it acknowledges that Paul links the man's/husband's headship to creation. Also, in that same section and repeatedly in the report, the implication is given that those who defend the historic position want to apply the headship principle to *all of life* because the report of Synod 1984 stated that. But the issue here is headship/authority *in the church*, which Paul specifically addresses.
- 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 this to guide our interpretation of this significant passage would be contrary to sound Reformed hermeneutics, because the text itself does not give evidence to support the speculation—and especially because the text itself gives straightforward grounds for the commands given.
- c. Ground 3, Report 31: "The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church to prohibit women from serving in the offices of the church."
 - 1) The idea that we must somehow extend or broaden the teaching of headship in marriage to the church is misleading. We don't have to prove a direct connection between headship in the home and in the church because Paul directly commands women to be submissive to men in the church and for men to recognize their God-given call of headship.
 - 2) But even if one does seek to make this connection, Paul, inspired by the Holy Spirit, does clearly see a direct parallel between the headship/leadship of a man in the home and the officeholding of

a man in the church (I Tim. 3:4-5, 12). Also, the fact that Paul roots his commands for headship/submission in the church on the creation account as he does for husbands/wives in the home is another direct indication that at least the creational basis is parallel.

- d. Ground 4, Report 31: "Synod is justified in not compelling but 'permitting' churches 'to use their discretion in utilizing the gifts of women in all the offices of the church,' because after twenty years of study and discussion, members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office."

This 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. It certainly adds no warrant for the momentous decision that was made by Synod 1990 nor for ratifying the Church Order revision.

2. Scripture clearly and consistently teaches that the complementary role relationship of men and women in the home and the church is that of headship and submission respectively, which requires that only (qualified) men may serve in the authoritative leadership offices in the church of Jesus Christ.
- a. 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 Paul, consistent with that teaching, clearly indicates that he expects men ("husbands of one wife") to fill the offices of elder and deacon in the church (3:1-13). As mentioned above, Paul makes a direct parallel between the headship/leadship of a man in the home and the officebearing of a man 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 instructions which 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).
- b. 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 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.

- c. 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 to accuse Paul, and thus the Holy Spirit, of contradicting himself or at least of being inconsistent—cf. I, A, I above).

We are called, as officebearers in the church, to give faithful leadership according to God's Word and not to be swayed by contemporary pressure and movements. May our attitude be *not* "what do *we* want or desire" but a genuine, humble seeking of *our Lord's* will in this matter.

Classis Minnesota North
David A. Zylstra, stated clerk

Overture 16: Not to Ratify Decision of Synod to Open All Offices to Women

Classis Grand Rapids South overtures synod not to ratify the decision of Synod 1990 which opens all ecclesiastical offices to women.

Grounds:

1. Synod 1975 ruled that "the practice of excluding women from ecclesiastical office recognized in the Church Order be maintained unless compelling biblical grounds are advanced for changing that practice" (*Acts of Synod 1975*, p. 78). Report 31 has not clearly advanced the "compelling biblical grounds" which Synod 1975 calls for if our present practice is to be changed.
2. Report 31 does not convincingly demonstrate that Galatians 3:28 sets forth a major principle which would eventually allow for women to serve in all church offices. While Galatians 3:28 teaches the equality of men and women under the grace of God, other passages such as I Timothy 2:11-15 and I Corinthians 11:3-16 and 14:34-35 teach that this is not an equality of function in the church.
3. Synod and the writers of Report 31 have not clearly shown that women officebearers will lead to peace and unity in the denomination. In fact, Report 31 admits that "members of the CRC have not reached unanimity [unity of opinion] on the teaching of Scripture on the issue of women in office" (Report 31, III, B, 4). To ratify the decision of Synod 1990 concerning women in ecclesiastical office will result in increased divisions in the church, contrary to the admonition of Paul in Ephesians 4:3.

Classis Grand Rapids South
Harry J. Kwantes, stated clerk

Overture 17: Declare a Ten-Year Moratorium If 1990 Decision Is Reversed

Classis Orange City overtures synod to declare a ten-year moratorium on consideration by synod of changes in Church Order Article 3 if the 1990 decision on women in office is reversed.

Grounds:

1. The moratorium is intended to forge a decade of peace in which we can focus our energy on God's Great Commission, both by avoiding fracture in the church and by unleashing our whole energy to reach others for Christ at home and abroad (Rom. 14:19).
2. Without a moratorium, unrest and fracturing will keep us from being the united and hard-working denomination for God's kingdom which we have been and desire yet to be.
3. In ten years we may have enough historical perspective and calm scholarship to see whether a large segment of the church was theologically blind or a large segment of the church was unduly influenced by the feminism of the era or neither or both. Then, perhaps, in another climate, a biblical and amicable solution can be found.

Classis Orange City
Jack M. Gray, stated clerk

Overture 18: Reject Grounds Proposed by Study Committee and Reverse 1990 Decision

Classis Orange City overtures synod not to adopt the proposed grounds for the 1990 decision to change Church Order Article 3 and not to ratify the change but rather to reverse the decision of Synod 1990 opening the offices of elder, minister, and evangelist to women.

Grounds:

1. Synod 1990 failed to demonstrate that previous synodical decisions concerning women in office (1975, 1984, 1985) were in conflict with the Word of God or the Church Order. Church Order Article 29 stipulates 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."
2. The report of the ad hoc committee to Synod 1992 fails to demonstrate that the proposed change in Church Order Article 3 is in accord with the Word of God.
 - a. The ad hoc committee states, "The New Testament teaches that men and women are equal in Christ as they were in creation; therefore, women as well as men may have the full privilege of using their gifts in the church." This should not be adopted for the following reasons:
 - 1) Equality of personhood does not rule out functional subordination. Within the Trinity all the persons are equal, yet the Son obeys the Father, and the Spirit obeys the Father and the Son. In creation Adam and Eve were equally imagers of God, yet functional subordination is clearly seen in the facts that Adam was created first, Eve was created for Adam, and Adam named Eve.

- 2) On two occasions (I Cor. 11:7-9; I Tim. 2:13) the apostle Paul, speaking under the inspiration of the Spirit, clearly refers to the functional subordination of the pre-fall marriage relationship as the reason for the functional subordination of women in the church with respect to teaching and authority.
- b. The ad hoc committee states, "There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all time, places, and circumstances." This should not be adopted for the following reasons:
- 1) The logic of this statement from the committee is an argument from silence, which, even if true, is always a very weak argument. But, in fact, God has not been silent. He tells us in two places that the restricted role for women in the church is for all the churches (I Cor. 11:26; 14:33) and consistently describes only men as qualified for church office (Acts 6:3; I Tim. 3:2, 12).
 - 2) For two thousand years the church has clearly understood the Bible to prohibit women from holding church office. The fact that some people are now questioning that does not prove that the Scriptures are unclear.
- c. The ad hoc committee states, "The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim headship of all males over all females in the church to prohibit women from serving in the offices of the church." This should not be adopted for the following reasons:
- 1) No one is trying to establish "the headship of all males over all females in the church." Only the officers of the church exercise headship over the church.
 - 2) Twice (I Cor. 11:7-9; I Tim. 2:13) the apostle Paul does extend the functional subordination of the pre-fall marriage relationship to the relationship between men and women in the church with respect to teaching and authority.
- d. The ad hoc committee states, "Synod is justified in not compelling but 'permitting' churches 'to use their discretion in utilizing the gifts of women in all the offices of the church,' because after twenty years of study and discussion members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office." This should not be adopted for the following reasons:
- 1) Lack of unanimity in doctrine is not a sufficient reason for allowing contradictory practices in Christ's church. Such disunity is the result of sin and disobedience and should never be considered acceptable (I Cor. 1:10; 11:19).
 - 2) Everyone agrees that the Bible does speak to the issue. Therefore we should not depart from the understanding and practice of the Holy Catholic Church for the last two thousand years without clear and compelling evidence from Scripture, lest we as a denomination be guilty of schism from the Holy Catholic Church.

Classis Orange City

Jack M. Gray, stated clerk

Overture 19: Not to Ratify Change in Church Order Article 3

Classis Central California overtures synod not to ratify 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" (*Acts of Synod 1990*, Art. 92, p. 654).

Grounds:

1. The decision of 1990 conflicts with Article 29 of the Church Order, which 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.

2. This decision is not leading to good order but to divisiveness and division in and among the churches.

Classis Central California
George Ebbers, stated clerk

Overture 20: Not to Ratify the Change in Church Order Article 3

Classis Atlantic Northeast overtures synod not to ratify the decisions of Synod 1990 which declare that "synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church" and 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.'"

Grounds:

1. Synod's adoption of the recommendation to open all the offices in the church to women and to accordingly amend Article 3 of the Church Order to effectuate such a change is a violation of the confessional standards of the Christian Reformed Church.
 - a. Article 5 of the Belgic Confession.
 - b. Article 7 of the Belgic Confession states that we may not "put custom, nor the majority, nor age, nor the passage of time or persons, nor councils, decrees, or official decisions above the truth of God, for the truth is above everything else." Synod 1990 by a vote of 99-84 decided to open all the offices of the church to women. This action is in direct opposition to the clear, final, and binding teaching of Scripture on this matter.
 - c. Article 30 of the Belgic Confession.
 - d. Article 32 of the Belgic Confession.
2. Synod 1990 violated Article 31 of the Church Order in permitting women to serve as elders and ministers. This article 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." Synod 1990 made no effort to offer any "sufficient and new grounds" for overturn-

ing the 1985 synodical affirmation of the headship principle as it applies to the church.

3. The ad hoc committee which authored Report 31 has failed to provide scriptural support and adequate guidelines for amending Article 3 of the Church Order.
 - a. One of the first considerations that must be addressed is this: "What is the true character of the hermeneutic being advocated? Is the method of interpretation consistent with the Reformed faith? It is apparent that Galatians 3:28 is being used as the passage to govern the interpretation of all the other texts in both the Old Testament and the New Testament. The ad hoc committee is searching for a comprehensive principle which it can use to explain away the passages in Scripture which are found to be unacceptable. The comprehensive principle which is discovered is that which is referred to as "the analogy of Scripture." The analogy of Scripture, according to Report 31, is the first principle by which particular and specific instances are judged. The methodology used, therefore, is to pit the general statements of Scripture, such as Galatians 3:28, against the more specific passages, such as Ephesians 5 and I Timothy 2. The flow of redemptive history clearly focuses on the Lord Jesus Christ. The Old Testament points to Christ's coming. The New Testament chronicles Christ's earthly ministry, the ministry of his apostles, and the coming of the Holy Spirit after Christ's ascension.
 - b. We must have a clear understanding of Galatians 3:28 if we are to competently critique the ad hoc committee's report. This passage is made to be the central one in approving the opening of all offices in the church to women.
 - c. The purpose of Galatians 3:28 is to affirm the equality of redemptive privilege that all believers have in Jesus Christ. It was never the purpose of Galatians 3:28 to set out specific guidelines as to who should serve in ecclesiastical office. Neither can Galatians 3:28 be used as a governing principle to mute the very clear instructions given for the qualifications of officebearers in I Timothy 2:11-12, I Timothy 3:1-7, and Titus 1:5-8. One of the fundamental principles of Reformed hermeneutics is that the clear passages of Scripture be used to interpret the less clear ones. Report 31 uses a passage which is irrelevant to ordination, Galatians 3:28, as the standard by which very specific passages which do address ordination are interpreted.
 - d. The issue of the binding of the conscience is inherently involved in the question of women's ordination to church office. Accordingly, the ad hoc committee has proposed guidelines to councils, classes, synod, and synodical agencies about how to deal with women serving in councils, classes, synod, and synodical agencies. If indeed there is biblical warrant for ordaining women to all the offices in the church, the ad hoc committee should be saying that every church that excludes women from ecclesiastical office is sinning and should repent.

Classis Atlantic Northeast

Peter Vander Weide, stated clerk

Overture 21: Maintain Present Reading of Article 3-a of the Church Order

Classis Alberta South overtures synod to maintain 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 traditional biblical and confessional teaching (I Cor. 14; I Tim. 2; Belgic Confession Art. 30).
2. This has been the historic position of the Reformed churches throughout their existence. Only in the last two decades has this historic position been eroded.
3. Insufficient biblical grounds were given by synod to warrant the proposed change of this article.
4. Besides the biblical and historical reasons that already exist for not changing Church Order Article 3, there will be negative practical and pastoral implications on all ecclesiastical levels if Article 3-a of the Church Order is changed.

Classis Alberta South

Thomas Bomhof, stated clerk

Overture 22: Respond to the Decision of Synod 1990 by Adopting Seven Recommendations

I. Introduction

The overture from Classis Wisconsin which follows is impelled by the vision of a beautiful analogy, i.e., how the Christian church can work like a good Christian marriage, with total parity of functions between men and women who do not have equal authority.

It seems clear that God never intended for the headship of the man to exist in a vacuum. He intended that the authority of the man over his wife and of the elders over women in the church should become an authority exercised in relationship and even delegated to the woman. Just as in the home husband-heads do not do all the teaching and disciplining but share with and delegate to their wives, so should it be in the church.

Women can and should exercise their full gifts, such as preaching, teaching, evangelizing, leading in worship, assisting in discipline, caring benevolently for members, etc., in all the ministries of the church. But just as in marriage, where the headship role, though not interchangeable between men and women, can be shared and exercised through delegation under the man's initiative, so too in the teaching and preaching of the church, qualified, gifted women should be commissioned as "ministry associates" to work alongside the ordained ministers and elders. Because the eschaton is coming but is not yet fully here, such full participation by women in all areas of the church's ministry should still remain under the protological order of male overseers. It should not, in this "not yet" time, be the right of women to preach and teach in the church without their preaching and teaching being

authorized and supervised by the spiritual heads of the church, whom God ordained to be men.

II. Overture

Classis Wisconsin overtures synod to respond in the following manner to the decision of Synod 1990 which permits churches "to use their discretion in utilizing the gifts of women members in all the offices of the church."

A. Decide not to ratify the decision of 1990 to change Article 3 of the Church Order.

B. Agree, instead, to permit women to become "associates in ministry" to the ordained pastors and elders, giving them, provisionally, permission to preach and teach in a manner and to a degree that, in the judgment of each church council, does not usurp authority and remains clearly under the supervision and oversight of the male elders.

C. Allow churches to begin implementing this new policy at their discretion, deferring final ratification of this decision until Synod 1994. It is understood that churches may allow women who are minister or elder associates, duly appointed or elected, to vote in the church councils, provided this right to vote is not absolute but can in certain circumstances be withheld for weighty reasons left to the discretion of the male elders.

D. Allow women students immediately to receive full access to the seminary curriculum, including training and assignments in practice preaching.

E. Allow women admittance to the candidacy application process for the position of minister associate, deferring a special ordination into this position until ratification in 1994. It is understood that this is not a candidacy application for the position of ordained minister of the Word, though the educational requirements are the same.

F. Allow churches and classes, during the two-year trial period, to send men *and/or women* delegates to classis and synod in numbers stipulated by the rules of these assemblies. It is understood that women minister associates and elder associates delegated to classis or synod would be allowed to vote on all matters in these assemblies but could at any time be asked by the male elders and pastors not to vote if in the discernment of the male heads such is required to maintain a unity of direction and an integrity of doctrine. It would be hoped that this would happen rarely, if ever, in a situation where a true spirit of mutual submission prevails.

G. Appoint a committee to assist the denomination and its churches to work through all the practical implications and complications of this new direction in ministry as it pertains to the church's life and polity. A report from this committee is expected at Synod 1993, including recommendations regarding whatever changes in the Church Order may be needed.

Grounds

1. Ratification of the decision of 1990 is problematic and distressing to great numbers of people in the CRC because of perceived problems in such areas as
 - a. The question of whether there is a conflict with the creeds, especially Article 30 of the Belgic Confession.
 - b. The question of whether adequate and convincing biblical grounds have been supplied by Report 31.
 - c. The question of how the protological and eschatological hermeneutics fit together in a manner that does not leave the church hopelessly divided about how to approach Scripture.
 - d. The failure of any study report so far to prove that women must be placed in a headship office with ultimate authority and accountability in order to exercise all their gifts, including the prophetic. Admittedly, present church polity does link the preaching gift with a headship office, thus effectively limiting the expression of this gift, but it is the conviction of our classis that the New Testament does not demand such linkage.
2. A decision not to ratify the decision of 1990, with nothing else said, would also be problematic and divisive because it would leave women, who clearly exhibit such gifts which the church declares genderless, with no way to express some of those gifts without violating present church polity.
3. The CRC has become dangerously polarized because almost all previous studies and debates have centered on two choices, neither of which is acceptable:
 - a. Either to open up all offices to women so that women can exercise all their God-given gifts.
 - b. Or to maintain the status quo, which effectively prevents women from using all their gifts.

This polarization has led Classis Wisconsin to believe that the CRC must open itself to the Holy Spirit anew and search for a third or alternative way, not a way of compromise, but one of radical obedience to God's Word regardless of tradition-based polities or culture-based pressures.
4. A strong biblical case can be made for the essential thrust of our overture, as we seek to illustrate in the material attached as background. This material looks at some of the texts pertaining to the prophetic gift; it discusses the present dilemma in the CRC as to the use of this gift; and it deals with the key problematic text, 1 Timothy 2:8-15, which seems to place limits on how women can use their prophetic gift.

III. Background

A. The prophetic gift

At least on one issue there seems to be nearly universal agreement in the CRC: that women equally share the image of Godness and all gifts of the Holy Spirit with men (I Cor. 12:8-11; 14:1-5:31). Nearly everyone agrees that these are genderless qualities. Without question, women were fully entitled to use their gifts in the first-century church, as the New Testament clearly

reveals. Undoubtedly, prophecy (proclamation of Spirit-revealed truth with the intent of upbuilding, encouragement, and consolation, I Cor. 14:3) was one of those gifts exercised by women. Bringing a word of instruction through some form of charismatic, participatory preaching and teaching was very likely done by women such as the daughters of Pentecost (Acts 2:17), the four daughters of Philip (Acts 21:8), Priscilla (Acts 18:25), and the women gifted with prophecy in the Corinthian church (I Cor. 11:5).

B. Dilemma in the CRC

Unfortunately, within the CRC, preaching and teaching have come to be associated exclusively with the offices of teaching elder or minister. Paul's practice was not to forbid women from bringing a word of instruction (I Cor 11:5), but rather to exclude them from being ordained ministers of the Word (*episkopoi*) who have the inherent authority of office, along with fellow elders, to decide ultimately what teaching and preaching will shape the life and doctrine of the church (I Cor. 14:34; I Tim. 2:11-12). We in the CRC have so intimately linked the prophetic functions of preaching and teaching to the authoritative offices of minister of the Word or elder that we have effectively made it impossible for women (and men) with the prophetic gift to in fact exercise it in ministry to adult groups of mixed gender.

On the mission fields we allowed exceptions (that is, we allowed women to preach and teach) because we believed such preaching and teaching to be preliminary to the establishment of a church with a soon-to-follow body of male elders and because we believed that such women missionaries were working under the oversight of a supervisory mission board. This was wise, biblical practice. But why didn't we allow the same practice in the home church? Why couldn't women similarly use their gifts in the building of the U.S. or Canadian churches? Why couldn't women become unofficial preaching and teaching associates or co-laborers with their male counterparts in office? The answer is that in the realm of the church we mistakenly associated these functions exclusively with the ministerial office and thus believed they could not be performed unofficially by anyone, except when done for children.

So now, after years of understandable agitation from women wanting to have their full gifts used in the church at home as well as abroad, we've suddenly solved the problem by deciding at Synod 1990 to open up all the offices to women, including the headship office.

This leaves us with two added problems. First, the projected new plan allows only ordained officebearers (women and men) to preach and teach, leaving out many other people thus gifted. Second, if the new plan is ratified, we will violate a clear scriptural pattern requiring male overseers (heads) in home and church. Are we moving in this direction because of increasing pressure from our secular, rights-conscious, egalitarian-minded culture?

In spite of all the sophisticated arguments for women in office based on principles of biblical interpretation which place special emphasis on the eschatological dimension, the simple and compelling fact remains that there were no women priests, apostles, elders, or bishops in the Old or New Testament. Somehow all the reasoning based on progressive revelation does not sweep aside this massive fact of biblical history. There are no texts that even

come close to suggesting that there should be women functioning in positions of authority (that is, of ultimate accountability and responsibility to oversee the home and church). Of course, wives can exercise legitimately their full gifts (including teaching, discipline, and nurture) in their homes alongside their husbands, as women should be able to do in the church. But this does not place the authority, the ultimate accountability and responsibility to oversee, in their hands. Their exercise of gifts should ideally remain under the loving headship of their husbands in the home and of their elders in the church.

Perhaps we've gotten what we bargained for in the CRC. Having accepted a wrong view of preaching and teaching gifts vis-a-vis office, we now must figure out what to do with a decision half right and half wrong. The traditionalists can't complain too loudly because they were not crusading prior to Synod 1990 for the rights of women to use their preaching and teaching gifts in the church. And since these traditionalists were not bold enough to break out of their entrenched, less-than-biblical view of gifts vis-a-vis office, they now face the possibility of living with the half right of women finally being liberated to preach and teach in the church and the half wrong of women doing this in a headship office. But neither can the progressives be unreservedly celebrative, knowing, as at least some of them must in their deepest heart of hearts, that they have accepted the half wrong of scriptural compromise and cultural accommodation to attain their half-right victory.

C. *The key problematic text: I Timothy 2:8-15*

Probably no real progress is going to be attained in the CRC on the women-in-office debate until some kind of deep consensus can be reached on how to interpret properly the key problematic passage in the New Testament, I Timothy 2:8-15. We offer some thoughts on its interpretation, its relevance to the issue we face, and to our proposed "third way."

1. Immediate background

First, consider the immediate background of the passage. Paul is exhorting Timothy regarding various matters in the church of Ephesus, where Timothy is fulfilling essentially the role of a vicar-apostle. Timothy has a real challenge on his hands. Radical Christianity is being counterfeited, and the church is being threatened by Gnostic novelties. The heresy at Ephesus is characterized by idle myths and endless genealogies which promote much empty speculation and abstract argument. Paul advises Timothy not to let the church get sidetracked or to let its spiritual energy and vitality be sabotaged. It was common for the mythologists and speculators to exalt the mind at the expense of the heart, to deal arrogantly in arguments instead of actions. In the face of all this, Paul reminds Timothy that the aim of his charge is "love that issues from a pure heart, a good conscience and a sincere faith"—meaning that it is a *normed* love guided by deep convictions of heart and based on that divine training that is in the faith. Paul also calls upon Timothy to wage the good warfare, holding faith and a good conscience, and to commit people everywhere to God in prayer.

2. Verses 8-10: spiritual warfare through prayer

For the spiritual warfare through prayer to be effective, Paul indicates

to Timothy in verse 8 and the following verses how this public prayer is to be done by both men and women of the church when they meet together. Men are to be told to lift holy hands in prayer, the implication being that the prayers should not be soiled by an unclean manner of life. Echoes of Isaiah 1:15: "When you spread forth your hands, I will hide my eyes from you; even though you make many prayers, I will not listen. Your hands are full of blood; . . ." Men are told further that the soiling agents to be avoided are anger and *dialogismos*, which can be translated as either an *argument* or a *doubt*. Prayer is not the context for venting anger or winning an argument. Nor can it be effective if there is not trust in God to back it up.

As for women, Timothy is instructed to tell them to avoid soiling their prayers with the sin that was besetting so many women of that day, that is, ostentatiousness of appearance. According to James Hurley,

The sculpture and literature of the period make it clear that women often wore their hair in enormously elaborate arrangements with braids and curls interwoven or piled high like towers and decorated with gems and/or gold and/or pearls. The courtesans wore their hair in numerous small pendant braids with gold droplets or pearls or gems every inch or so, making a shimmering screen of their locks. Pliny complains of the vast sums spent on ornamentation and various satirists comment on the hours spent in dressing the hair of women.

(*Man and Woman in Biblical Perspective*, p. 199)

Paul's point is not to prescribe women's hair styles or clothing styles for all ages but rather to call for personal modesty and financial restraint. Lavishness of appearance and expensiveness of dress can so easily give the wrong impression that such adornments are more commendable to God than the adornment of good deeds.

But Paul has even more to say about the deportment of women of the church, particularly with regard to learning and teaching.

3. Verses 11-12: learning and teaching

First, in verse 11, he says, "Let a woman learn in silence with all submissiveness." In Jewish practice women were forbidden to learn or be instructed in the law. They were allowed to occupy only the gallery of the synagogue and were not allowed to be directly involved in worship. They could *hear*, but not *learn*, and certainly not *teach*. But Paul wants women to *learn*, as long as they do so "in silence with all submissiveness." The silence commanded is not the absolute "shut up" silence conveyed by the Greek verb *sigao*. It is rather the connotation of *peacefulness*, from the Greek *hesychia*.

The counsel of Paul gets even stronger, however, in verse 12, where he says, "I permit no woman to teach or to have authority over men." Since the sense of verse 11 seems to be that of encouraging women to learn with a peaceable spirit of submission, in a parallel manner the sense of verse 12 seems to be that of discouraging women to teach in an authoritative manner. So the concluding remark, "she is to keep silent," is again to be taken in the sense of peacefulness, not of "button your lips in the church" silence. It would appear so far, then, that though women may be learners and even teachers in the church, they may not be *authoritative* teachers in the church. No matter how much one works with the Greek and various nuances of translation, this conclusion can't be avoided.

Though some would see verse 12 as prohibiting all female participation in teaching, not to mention authority, it would seem more likely that Paul is seeking to be sure that the teaching a woman might do would be such as to not give the appearance of usurping authority. The teaching of a woman, if faithfully presented, should carry the authority of the Word of God, but it should not be presented in situations where the oversight of the male eldership is absent. Without this oversight, the proper authoritative context, direction, and, if necessary, correction for the teaching can not be provided. It would also seem to be wise to heed the advice of J.I. Packer, who said in a *Christianity Today* article,

Since authority resides in the Word of God rather than in preachers and teachers of either sex, it is my opinion that a woman's preaching and teaching gifts may be used to the full in situations where a male minister is in charge and the woman's ministry of the Word has the effect of supplementing and supporting his own preaching and teaching.

("Let's Stop Making Woman Presbyters," Feb. 11, 1991, pp. 18-21)

In view of this advice, it would not seem advisable, except perhaps in very unusual circumstances, for women minister associates to serve solo in churches without being linked to a male minister of the Word.

4. Cultural conditions: the *context* of Paul's advice

But one could interject at this point that maybe Paul is not laying down a law for all time. Maybe he is responding to the feminine excesses in Ephesus as well as trying to encourage some situational sensitivity to the culture of the time. It has already been noted how limited the rights of women were in the Jewish synagogue. Likewise, in the Greek cultural context, the place of woman was extremely limited. W. Barclay comments,

The respectable Greek woman led a very confined life. She lived in her own quarters into which no one but her husband came. She did not even appear at meals. She never at any time appeared on the street alone; she never went to any public assembly. The fact is that if in a Greek town Christian women had taken an active and a speaking part in its work, the Church would inevitably have gained the reputation of being the resort of loose women.

(*The Letters to Timothy, Titus, and Philemon*, p. 67)

All these cultural conditions affecting women certainly did exist, and Paul is not unaware of them, to be sure. They do provide the *context* for his advice.

5. Verses 13-14: the *basis* for Paul's counsel

Paul proceeds in verses 13 and 14, however, to find the *basis* for his counsel, not in these cultural conditions, but in the biblical facts of creation and the fall: "For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor." The priority of man in authoritative church teaching is based on man's priority in the order of creation, where he had the authority of the firstborn. It is also based on the circumstances of the fall in Eden, where Eve, in assuming moral leadership and taking initiative over Adam, succeeded only in leading Adam into sin, and she became deceived about God's truthfulness. Since the woman was not appointed to take the lead in religious matters, she was unprepared to discern Satan's lies.

6. Verse 15: hope for women

In verse 15 Paul concludes his injunctions regarding women with a word of assurance: "Yet woman will be saved through bearing children, if she continues [they continue] in faith and love and holiness, with modesty." On the surface of things, it would seem that Paul is saying here "... that women will find happiness and blessedness in their Christian life as they fulfill their God-appointed role of being mothers, bringing children into the world to the glory of God, and continuing in the faith, love, and holiness which [in Christ] they have" (Majority Report, *Acts Of Synod 1984*, p. 317). In other words, Paul is not talking about the way for women to be saved, but rather the circumstances through which already saved (Christian) women can come to a greater personal experience of their salvation. The bearing of children, both at the painful moment of childbirth and in the extended burden of the childbearing years, can elicit from a mother a cry of helplessness and of need for God's help, which is the very faith medium in which the personal experience of God's grace is cultured and multiplied.

There is another interpretation of verse 15 which is equally appealing. The literal sense of the Greek is "Yet woman will be saved through *the* childbirth (*teis teknogonias*)." The childbirth could very well refer to the birth of the seed God promised to the woman in Genesis 3, i.e., to Christ. Paul's implied meaning, then, would be that Eve and other women (note the plural: "if *they* continue in faith") will experience through Christ a salvation which will ultimately lift them to an equal status with men in the kingdom of God. This is the not-yet-fully-realized eschatological vision of Paul, so well articulated by him in Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." But first they must be submissive and deferential to male headship in home and church.

That is to say, there is a *protological* and an *eschatological* perspective on the issue of men's and women's positions vis-a-vis each other in home and church.

7. The protological and the eschatological

From the protological (first word, foundational, or creational-order) perspective and from the perspective of the post-fall consequences, the last-created and first-deceived woman is called to be submissive to the headship of her husband in the home and of elders in the church. This means that God's intent is for husbands and ordained elders to act for Christ in taking the lead in the spiritual and moral direction of home and church. But from the eschatological (last word, final-outcome-of-salvation) perspective, woman's redemption will finally abolish distinctions of authority based on priorities of the creation and curses of the fall. Cornelius Plantinga, Jr., expresses well the eschatological vision in a *Banner* article, "Women, Slaves, and Biblical Liberty" (Apr. 17, 1989, pp. 12-14):

Jesus restores women to the full marriage partnership that they enjoyed in creation. But he extends the redemptive line even further. At the end of the day, he says, in the new heaven and earth, there shall be in marriage no more headship of even the self-sacrificial variety, for there shall be no more marriage at all (Matt. 22:30). Already, men and women are interdependent in the Lord. And we are moving toward a whole new heaven and earth that

is greater than the first, as the second Adam is greater than the first. As philosopher Richard Mouw once observed, both Adam and Eve are given authority in the garden. But at the end of history, their successors—the Adams and Eves in Christ—are given dominion not over a garden but over a whole universe, and their dominion is not just for a lifetime. God's women and men "will reign forever and ever" (Rev. 22:5).

The question is Where are we now? At the beginning? At the end? Or are we somewhere in dynamic process between the two, moving from the protological to the eschatological? The words *already, but not yet* capture the sense of our condition. Our citizenship is *already* in heaven. The kingdom of God *has come* in Christ's dying, rising, and Spirit outpouring. Women have begun to prophesy, to exercise all the gifts of the Spirit, to become learners and proclaimers of God's Word. Still, there is a *not yet* character to our lives as believers. Though the promise of no male and female in Christ's "already kingdom" goes along with Christ's teaching (Mark 12:25) that in the "not-yet heaven" there will be no marrying or giving in marriage, this does not remove marriage and sexual distinctions from the earthly scene *now*. And just as males now remain males and females remain females and marriages are still necessary and God blessed, even so the spiritual headship of husbands and elders, though clearly set on a protological foundation (like marriage), does not disappear before the eschaton appears.

Because we are, we hope, with God's Spirit, in step with the unfolding drama of redemption leading to the eschatological kingdom, we therefore may not read Paul's injunctions in verses 11 and 12 as based purely on the protological material brought forth in verses 13 and 14. For we must not forget the cultural context of Paul's advice nor the eschatological promise of greater things for women hinted at in verse 15 and in other passages.

Classis Wisconsin

Adrian Dieleman, stated clerk

Overture 23: Postpone Implementation of 1990 Decision (If Ratified) until 1994

Classis British Columbia North-West overtures synod to postpone implementing the 1990 decision re women in office (if ratified) until 1994.

Grounds:

1. The decision is major and controversial, and as such it will take time for the denomination to embrace it.
2. Delayed implementation will give churches another two years to reflect on the decision of 1990.

Classis British Columbia North-West

Fred Pel, stated clerk

Overture 24: Reverse 1990 Decision re Women in Office

The council of Covenant Christian Reformed Church, Barrie, Ontario, overtures synod to reverse the 1990 decision 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. Synod gave no compelling biblical ground for such a change, as required by synod's own ruling in 1975 (*Acts of Synod 1975*, p. 787), by the Church Order (Art. 1), and by the Belgic Confession (Arts. 29, 30, 32).
2. Ground a of Synod 1990, namely, 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'" is weak at least at two points:
 - a. The word "clear" implies that there is biblical and confessional ground, the point being only one of degree of clarity.
 - b. The fact that the "Report . . . does not provide" is more a weakness of the report than the absence of biblical and confessional grounds.
3. The distinction made by synod in Ground b—that the issue of the ordination of women "has not been regarded as a creedal matter but a Church Order matter"—fails to recognize that creedal matters are human efforts at theological statements just as Church Order matters are human efforts regarding ecclesiastical structures. For a *Reformed* understanding, both creedal matters and Church Order matters need to be biblical, and therefore the claimed distinction is hardly valid.
4. Ground c wrongly implies that giving discretionary rights to congregations thereby justifies the decision. The women-in-office matter cannot be justified because previous synods gave congregations discretionary rights or because such synodical decision are not forced upon churches.
5. Report 26 (1990) and also other reports to synod failed to sufficiently stress and give recognition to certain *principial* realities that are unaltered by time or culture. Some of the relevant *principles* are these:
 - a. Principle of *submission*: The principle of submission (e.g., Eph. 5) cannot be dismissed as consistently mutual without denying the inherent principle that then the Christ himself would also be submissive to the church—which, of course, is not permissible exegesis.
 - b. Principle of *church family*: As the husband is the "head of the wife" (Eph. 5), so the headship principle carries over, for Christians, to the church family, where, if contradiction is to be avoided, the husband remains "head of the wife" in the church family also. Herein lies the relevance of I Corinthians 14 and I Timothy 2. It is for this reason that "submission" and "silence" are required as a command of the Lord (I Cor. 14:37).
 - c. Principle of *headship* (I Cor. 11): The Head of Christ is God. This is not culture. This is spiritual reality. Likewise, the head of the woman is man. This is not a cultural phenomenon but a creational, unalterable principle. In this principial state of things Christ submits to his Father in his status as Son (in his office as Messiah and Mediator) now and shall do so even after the kingdom comes in its fullness

(I Cor. 15: 28). Likewise, the woman is to submit to the man in this present age.

- d. Principle inherent in *the creation and fall*: I Timothy 2 and 3 are explanatory instructions of I Timothy 3:15, namely, "How people ought to conduct themselves in God's household." In that context I Timothy 2:11-14 is relevant not as a culturally limited exhortation but as a creationally principal requirement. The requirement is rooted in the creation and fall: "Adam was formed first"; "it was the woman who was deceived." The point here is not whether the teaching is acceptable to our modern minds but whether the truth is self-evident as stated and whether the conclusion therefore is binding because it is a revelation of the Lord's mind.
 - e. Principle of *universality*: In I Corinthians 14, the Spirit inspires the apostle to draw the attention of the Corinthian Christians to consider their practices as those in universal harmony or, as he says, "as in all the congregations of the saints" (v. 33). The explanations of the passage have not sufficiently stressed this universality. The emphasis has been on the "Corinthian" situation. The biblical basis for the exhortation in I Corinthians 14:33-38 is much more expansive and demands recognition. So also with the expression "the churches of God" in I Corinthians 11:16b.
6. The so-called eschatological argument is at best weak and certainly not "compelling ground" and not warrant for a "departure from our present practice" (*Acts of Synod 1975*, p. 78). If the argument is to consistently hold, then the church is also bound as far as is possible to encourage the "unmarried" state ("like the angels") and discourage marriages in the here and now in order to enrich itself with the eschatological realities in this present age. Such a position, needless to say, cannot be adhered to in the light of biblical givens.

Council of Covenant CRC, Barrie, ON
Albert Hammers, clerk

Note: This overture was submitted to Classis Toronto but was not adopted.

Overture 25: Not to Ratify Change in Church Order Article 3

The council of Grace CRC, Kalamazoo, Michigan, overtures synod not to ratify the 1990 decision to open the offices of the church to women.

Grounds:

1. It is true that male and female are equal in Christ with respect to salvation, but this does not erase other differences between the sexes, including differences in the roles and functions of males and females in the church.
2. There is no clear and unquestionable testimony of Scripture indicating that we should change Church Order.
3. The assertion that "... the scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church" is no reason for opening all offices in the church to women.

4. Even after twenty years of studying this matter, "members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office." This is good reason not to make a change in Church Order.
5. Synod acted in a hasty manner in passing the 1990 decision, as evidenced by the fact that another study committee had to be formed to gather grounds for this decision.
6. The proposed guidelines for councils and classes in Report 31 trivialize and cheapen the offices in the church and can lead only to further division within the body of Christ.

Council of Grace CRC, Kalamazoo, MI
James A. Poel, clerk

Note: This overture was submitted to Classis Kalamazoo but was not adopted.

Overture 26: Postpone Ratification of 1990 Decision for Further Study

The council of Park Lane CRC, Evergreen Park, Illinois, overtures synod to postpone ratification of the 1990 decision to open all offices to women until further study has been done on three issues related to the offices of elder and minister which have not received due attention in earlier synodical studies:

1. The relevance for the office of elder of the biblical teachings that in the beginning women as well as men were called to rule (Gen. 1:28) and that in the end believing women as well as men will judge the world and angels (I Cor. 6:2-3; cf. Matt. 19:28; Luke 22:30) and will reign with Christ forever (II Tim. 2:12; Rev. 22:5; Heidelberg Catechism Q. 32).
2. The relevance for the office of minister of the prophetic role, which in the Old Testament era was sometimes filled by women, including Miriam (Ex. 15:20), Deborah (Judg. 4:4), Huldah (II Kings 22:14), Isaiah's wife (Isa. 8:3), Noadiah (Neh. 6:14), and Anna (Luke 2:36), and which after Pentecost appears to be open to women in the New Testament church (Acts 2:17-18; cf. Joel 2:28-29; I Cor. 11:5; Acts 21:9).
3. The appropriateness of using an eschatological perspective in interpreting the biblical message in regard to the issue of women in office.

Grounds:

- a. Though the issue of headship and key passages such as Genesis 1-3, I Corinthians 11, I Corinthians 14, and I Timothy 2 have been thoroughly studied in synodical reports since 1973, the issues above have not been.
- b. Study of these issues may lead to a clearer biblical understanding by which to judge the 1990 decision.
- c. The biblical bases for opening the office of elder and the office of minister to women ought to be studied separately.
- d. The eschatological perspective in interpretation was discussed briefly in the 1990 report (*Agenda for Synod 1990*, pp. 327-29), but its proper use in a Reformed hermeneutic, its possible misuse, and its relationship to the protological perspective needs to be clarified.

- e. Postponement of ratification of the 1990 decision will help restore some peace to the churches which experience this decision as divisive.

Council of Park Lane CRC,
Evergreen Park, IL
Herman Kok, clerk

Note: This overture was submitted to Classis Chicago South but was not adopted.

Overture 27: Not to Ratify 1990 Decision to Change Church Order Article 3

The council of Maranatha CRC, Bowmanville, Ontario, overtures synod not to ratify the decision of Synod 1990 to change Article 3 of the Church Order so that women become eligible for the offices of elder and minister of the Word and sacraments. We do not believe that churches should be permitted "to use their discretion in utilizing the gifts of women members in all the offices of the church."

Grounds:

1. No new or sufficient biblical or confessional grounds have been presented to change the pre-Synod 1990 position (*Acts of Synod 1985*, p. 772).
2. This overture supports the position of the 1968 Reformed Ecumenical Synod which states, "It is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders" (*Acts of Synod 1970*, p. 346).
3. The gifts of women members can be fully utilized without their holding the office of elder or minister of the Word.
4. Synod 1984, Article 86, affirmed 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*, p. 623)

Council of Maranatha CRC,
Bowmanville, ON
Andrew Meima, clerk

Note: This overture was submitted to Classis Quinte but was not adopted.

Overture 28: Not to Ratify Change in Church Order Article 3

The council of Pine Creek CRC, Holland, Michigan, overtures synod not to ratify the change in Church Order Article 3 deleting the word *male* and thereby opening all the ecclesiastical offices to women.

Grounds:

1. The decision of Synod 1990 to allow women to serve as elders and ministers is unbiblical.
 - a. I Timothy 2:11-12: "A woman should learn in quietness and full submission. I do not permit a woman to teach or have authority over man; she must be silent."

- b. I Timothy 3:2: "Now the overseer must be above reproach, the husband of but one wife. . . ."
 - c. I Corinthians 14:33b-35: "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."
 - d. Titus 1:6, 9: "An elder must be blameless, the husband of but one wife. . . . 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."
2. The decision of Synod 1900 violates the Belgic Confession.
 - a. Article 29 states that we can recognize the true church by the way "it governs itself according to the pure Word of God, rejecting all things contrary to it."
 - b. Article 30 states that "We believe that this true church must be governed by the spiritual polity which our Lord has taught us in His Word." This is done when "faithful men are chosen, according to the rule prescribed by St. Paul in his Epistle to Timothy."
 3. The decision of Synod 1990 violates the Church Order.
 - a. Article 1 states that we confess "complete subjection to the Word of God and the Reformed Creeds as a true interpretation of this Word."
 - b. Article 3 states that "Confessing male members of the church who meet the biblical requirements for office-bearers are eligible for office."
 - c. 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."
 - d. Article 31 states that "a request for a revision of a decision . . . shall be honored only if sufficient and new grounds for reconsideration are presented."
 4. Synod 1990 did not provide positive and compelling biblical grounds for its decision.

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). 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,' implies that only male members of the church shall be admitted to the office of minister and elder."

Therefore Synod 1990 failed to act in accordance with its own rules when it overturned the decisions of Synod 1975 and 1985 by not proving those decisions to be in conflict with the Word of God and Church Order; nor did it provide any "sufficient new grounds."

5. Implementation of the decision of Synod 1990 would severely disrupt the unity within the churches, the classes, and the denomination.
 - a. Members have already left for other churches and denominations because of the decision.

- b. Disunity is evident from the many overtures addressed to Synod 1991 by churches whose classes did not adopt their overtures.
 - c. Some churches have split and left the denomination.
6. The ratification of the decision of Synod 1990 would tend to force individuals to function against their God-given conscience and convictions (I Tim. 1:18-19; I Tim. 3:9; Titus 1:9; I Pet. 3:13-16).
 7. Previous synods have dealt with various Scripture passages and have not presented "sufficient and new grounds." Therefore, it is not possible for the ad hoc committee appointed by Synod 1991 "to gather from 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" (Report 31, I, A).

Council of Pine Creek CRC, Holland, MI
Corwin Vanden Bosch, clerk

Note: This overture was submitted to Classis Holland but was not adopted.

Overture 29: Not to Ratify Decision of Synod to Open All Offices to Women and Reaffirm Church Order Article 3-a

Maranatha CRC of Woodbridge, Ontario, overtures synod (1) not to ratify the decision of Synod 1990 to open all the offices in the church to women and (2) to reaffirm the Church Order ruling found in Article 3-a ("Confessing male members of the church who meet the biblical requirements are eligible for the offices of minister, elder, and evangelist").

Grounds:

- a. Scriptural: Scripture, neither by precept nor example, supports the decision of Synod 1990 referred to above. There are, in fact, certain passages that would seem clearly to disallow what this decision wishes to implement (see I Cor. 14:33-35; I Tim. 2:12-13; I Tim. 3:2-12).
- b. Confessional: Article 30 (older version) of the Belgic Confession speaks of the officers of the church as "faithful men." Article 31 uses the masculine personal pronouns *himself*, *him*, *he*, and *his* in its further treatment of the officers of the church. It is clear from these references that our Reformed fathers understood and believed that the offices in the church are open to men and men only.
- c. Ecumenical: At Synod 1991 the CRC was informed by the secretary of NAPARC that the members of this body unanimously express their disagreement with the decision of Synod 1990 to open the offices of minister and elder to women (*Agenda for Synod 1991*, p. 533).
- d. Practical: The women-in-office issue is literally tearing the CRC apart. Several churches have already left the denomination over this question. It is highly likely that others—even many others—will do the same in the event that synod should follow the course it set in 1990.

Council of Maranatha CRC,
Woodbridge, ON
R. Ubbens, clerk

Note: This overture was submitted to Classis Toronto but was not adopted.

Overture 30: Not to Ratify Change in Church Order Article 3

The council of Springdale, Ontario, CRC overtures synod not to ratify the decision of Synod 1990 re female officebearers.

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: "Now the overseer must be above reproach, the husband of but one wife."
2. It is contrary to Church Order Article 3, which speaks about "confessing male members" as those 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 submitted to Classis Toronto but was not adopted.

Overture 31: Reject Grounds Advanced by Ad Hoc Committee and Deny Ratification

The council of Cape Coral, Florida, CRC overtures synod not to adopt the grounds advanced by the ad hoc Committee to Gather Grounds for the 1990 Decision to Change Church Order Article 3.

Ground: The grounds advanced by the ad hoc committee do not constitute a compelling biblical basis for the decision of Synod 1990.

We hereby present our reasons for this ground by citing and responding to each of the grounds advanced by the committee.

A. "The New Testament teaches that men and women are equal in Christ as they were at creation; therefore, women as well as men may have the full privilege of using their gifts in the church" (Report 31, III, B, 1).

Response:

1. This ground assumes that the equality of men and women (which we all acknowledge) means that women are denied the exercise of "the full privilege of using their gifts in the church" if they do not serve in the offices in the church. This assumption is open to serious question. Equality in Christ does not rule out differences in role and service in the church, differences that reflect the God-created characters of his male and female imagebearers as they form a union marked by loving leadership and gracious submission.

2. In the New Testament in two instances the apostle Paul, writing under the inspiration of the Holy Spirit, plainly refers to differing roles of men and women in the pre-fall marriage relationship as the reason for the submissive role of women in the church with respect to authority and teaching (see I Cor. 11 7-9; I Tim. 2:13).
 3. The ad hoc committee relies heavily on Galatians 3:28 as exegetical warrant for authority. It clearly and emphatically deals with the fact that no differences of race, social or economic status, or sex have any bearing whatsoever on the unity the redeemed have in Christ through faith. The argumentation of the committee from this blessed oneness and equality in Christ to what they see as "social and practical implications" is subjective and gratuitous.
- B. "There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances."

Response:

1. This ground seeks to place the burden of proof on those who believe women should not serve in the special offices in the church. The burden of proof should lie, as Synod 1975 said so clearly, on those who would challenge the practice of the church that has been held to for almost two thousand years.
2. Contrary to what the committee declares, the Scripture plainly teaches that a nonauthoritative role of women is for all the churches. (See I Cor. 11:1-16, especially v. 16, and 14:33). And Scripture consistently indicates that only men shall hold church office. (Note appointment of the twelve disciples and apostles, and see Acts 1:21-23, Acts 6:3, and I Tim. 3:2, 12).
- C. "The scriptural teaching that the husband is head over the wife within marriage cannot be broadened to claim the headship of all males over all females in the church to prohibit women from service in the offices of the church."

Response:

1. This ground sets up a straw man. The issue in the church is not "the headship of all males over all females in the church." Only the officers of the church are regarded as exercising headship in the church.
2. See A, 2 above.
3. In speaking of the church, Paul frequently uses the marriage/family relationship as a model, especially in matters having to do with headship and authority. Here the headship and authority of the husband naturally come into play. This manner of speech by the apostle is particularly striking in Ephesians 5:22-23, where in the midst of a discussion about headship and submission in marriage we find references to Christ and the church, especially in verse 32, where we read, "This is a profound mystery—but I am talking about Christ and the church." The church is often spoken of as God's family or household, as in Galatians 6:10,

Ephesians 2:9, and I Timothy 3:6. Dr. Cooper, in his booklet *A Cause for Division?* (often quoted in the committee report), does not do justice to the intermingling of ideas relating to family and church when he says that in I Corinthians 14:33b-35 and I Timothy 2:11-14 Paul is speaking about the marriage relationship and not about the authority of ecclesiastical office (see pp. 47-53, especially p. 49; see also the report of the committee (Report 31, III, B, 2, e).

D. "Synod is justified in not compelling but 'permitting' churches 'to use their discretion in utilizing the gifts of women in all the offices of the church,' because after twenty years of study and discussion, members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office."

Response:

1. This ground contains evaluative judgments regarding the decision of 1990. Nothing in the mandate of the committee calls upon the committee to render judgments as to the appropriateness or logic of the decision, and therefore the committee has gone beyond its mandate in offering this ground.
2. As to the thrust of this ground, it is good to take note of what Synod 1987 said on this score. Synod 1987 declared,
Making the proposed opening of all offices to women optional will further loosen our common adherence to the Church Order, which we have agreed is to be "faithfully observed" (Church Order Art. 96), and is contrary to the principle affirmed by the Synod of 1985 that "the principle embodied in a decision of synod is applicable to similar cases in all congregations."
(*Acts of Synod 1985*, p. 803)
3. Is it realistic to expect that contradictory and varying practices in the church regarding the matter of women in office can be endured for long if real unity is to prevail? The history of other denominations is not reassuring on this score. Once the decision has been reached to admit women to all the offices, the realistic expectation is that in time the church will begin to discipline those who do not comply.

Council of Cape Coral, FL, CRC
Richard L. Stevens, clerk

Overture 32: Declare That Synod 1991 Erred in Its Formation of a Committee to Gather Biblical Grounds for Women in All Offices and That Report 31 Is Inadmissible in Discussions of Church Order Article 3

The council of Cottage Grove CRC, South Holland, Illinois, overtures synod to declare, *separate from and precedent to* any other consideration regarding Church Order Article 3,

1. That Synod 1991 erred in mandating an 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.

(*Acts of Synod 1991*, pp. 729-30, italics added)

Grounds:

- a. The acts of a synod are considered settled (Church Order Art. 29).
 - b. The mandate requires what is impossible. Synod 1990 concluded its action without providing any biblical grounds for its action. No other body is *able* to provide grounds for that synod's actions. Not even a reconvention of the same body could provide what was in the minds and hearts of those men at that time; therefore, the mandate requires the practice of intellectual dishonesty.
 - c. To permit that action of Synod 1991 to stand would set an undesirable precedent that would effectively undermine the authority of Articles 29 and 31 of the Church Order.
2. That the report of the ad hoc committee (Report 31) is inadmissible in the discussion relating to Article 3 changes.

Grounds:

- a. The report cannot be what it purports to be, i.e., grounds for an action of a prior synod.
- b. The report itself goes beyond its mandate and attempts to provide a summary of all arguments and to reargue the merits of synod's action.
- c. The report is substantially based on arguments from study-committee reports that were not approved or that were found insufficient to warrant departure from present practice (*Acts of Synod 1975*, Art. 79, p. 78).

Council of Cottage Grove CRC,
South Holland, IL

Willard Vander Zee, clerk

Notes:

1. This overture was submitted to Classis Illiana but was not adopted.
2. Related supplementary materials are on file in the office of the general secretary.

Overture 33: "Overturn" 1990 Decision to Open All Church Offices to Women

The council of First CRC, Oskaloosa, Iowa, overtures synod to overturn the 1990 decision to open all the offices to women.

Grounds:

1. The decision is in conflict with the Word of God. To use Scripture to support women in office is to interpret Scripture according to men's desires. Passages such as Galatians 3:28 must be interpreted in the light of Scripture that addresses this subject, namely, I Timothy 2:11-12, Genesis 2:18, and I Corinthians 14:34-37. In this way we use Scripture to interpret Scripture and avoid imposing our own meanings on the text. Scripture may not be controlled by knowledge or methods derived from outside of Scripture. Paul wrote Galatians, I Timothy, and

I Corinthians through the inspiration of the Holy Spirit, and these passages do not contradict each other.

2. We wish to maintain unity and harmony in our churches. We are deeply concerned about preserving unity and peace in the church. Ratification of the 1990 decision will be very divisive.

Council of First CRC, Oskaloosa, IA
Kenneth Slagter, clerk

Note: This overture was submitted to but not adopted by Classis Pella.

Overture 34: Postpone Decision to Change Church Order Article 3

The council of Bethel CRC, Lacombe, Alberta, overtures synod to postpone the decision to change Church Order Article 3.

Grounds:

1. The whole discussion pertaining to women in office has been and still is very divisive. Due to the factions created, the power of the witness of the church, both inside and outside of it, is lost. Denominational unity is in jeopardy. It is time to "Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3).
2. Even though there has been much biblical study on this matter, more careful biblical examination is needed. For example, the following issues need further clarification: Genesis 1-3 and the relationship between gender, personhood, and roles; I Timothy 2 and a study of the grammar, words (e.g., *authentein*), historical context, and theological content; and the validity of broader hermeneutical assumptions (i.e., the protological and eschatological perspectives).

Council of Bethel CRC, Lacombe, AB
W. Wildeboer, clerk

Note: This overture was submitted to Classis Alberta North but was not adopted.

Overture 35: Not to Ratify the Change in Church Order Article 3

The council of Sumas, Washington, CRC overtures synod not to ratify Synod 1990's decision to change Church Order Article 3 and *not* 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. The 1990 decision to change Church Order Article 3 was in clear violation of Article 29 of the same Church Order in that synod was unable to prove that Article 3, prior to the deletion of the word *male*, was in "conflict with the Word of God" (Church Order Art. 29).
2. It is not enough to base a sweeping change in the Church Order upon the notion that at the very least the Bible does not prohibit women's

servicing in ecclesiastical office, when Reformed hermeneutics clearly and consistently oppose just such a conclusion. Dr. John Cooper, in his *A Cause for Division? Women in Office and the Unity of the Church*, makes the observation that "The case against the ordination of women is clear and solidly based on Reformed hermeneutical principles" and that "The case against ordaining women claims the positive analogy of Scripture" (p. 37). He concedes that point yet proceeds to assert that those in favor of women in office need not "show that the Bible requires the ordination of women. It is sufficient that a good case be made that the Bible does not universally prohibit it. For then it would be permissible in some times and places" (p. 41). He thereby relativizes the Reformed hermeneutic, rendering it ineffective and inoperative.

3. Permitting churches to use "discretion" in admitting women members to all the offices of the church destroys the confessional unity of the church (Belgic Confession Arts. 5 and 7) because "discretion" implies that Scripture is not clear on these matters, when in fact we contend that Scripture is quite clear when illuminated by a consistent Reformed hermeneutic.
4. Allowing women to serve in all the offices of the church depends upon the acceptance and application of an eschatological hermeneutic, which serves only to muddy the waters further. This Report 26 (1990) did in fact endorse, but Synod 1990 did not refer Report 26 to the churches (*Acts of Synod 1990*, Art. 96, p. 658). Further, the article "Eschatological Hermeneutics, Women's Ordination, and the Reformed Tradition" by Dr. John Bolt (*Calvin Theological Journal*, Nov. 1991) thoroughly discredits such a hermeneutic: "It should be apparent that an appeal to 'eschatological hermeneutics' that sets eschatology versus protology and new creation versus old creation is an unbiblical and un-Reformed approach . . ." (p. 386).

Council of Sumas, WA, CRC
Lawrence Silvis, clerk

Note: This overture was submitted to Classis Pacific Northwest but was not adopted.

Overture 36: Reject Report 31 (Ad Hoc Committee to Gather Grounds for the 1990 Decision to Change Church Order Article 3)

The council of Sumas, Washington, CRC overtures synod to reject Report 31 of the Committee to Gather Grounds for the 1990 Decision to Change Church Order Article 3.

Grounds:

1. The very establishment of just such a committee conflicts with Article 29 of the Church Order. To establish such a committee after the fact suggests strongly that the prior decision of Synod 1990 was already in conflict with the clear teaching of Scripture, our confessions, and Church Order.

2. Dr. John Cooper's *A Cause for Division?*, the booklet *Women in Office* (CRC Publications, 1990), and the relevant study reports—all of which are appealed to by Report 31—have failed to produce the clear and compelling biblical grounds for the implementation of just such a decision.
3. Report 31 gives undue exegetical weight to Galatians 3:28. So much emphasis is placed upon equality between men and women and how this flows through the whole of redemptive history that what is lost is the equally important issue of functional differentiation between men and women and how that functions in relation to what it means to be created in the image of the triune God. An undifferentiated equality between men and women based solely upon the weight of Galatians 3:28 disregards the testimony of the rest of Scripture.
4. The proposed pastoral guidelines, which are intended to create a climate of tolerance and mutual respect between churches of differing opinion, will hopelessly muddle the church in a morass of irrelevancy; the church as a denomination will no longer speak with any authority. Further, the very desire for tolerance as envisioned by the pastoral guidelines proposed by the committee will become intolerable to those who oppose women in office. Historically, the tolerance the committee demands has rapidly collapsed into intolerance on the part of those who oppose women in office.
5. The exegesis needed to produce such a report reflects a hermeneutic which adopts the agenda of specific social issues, in this case the feminist movement, and accommodates Scripture to fit that agenda. The very fabric of a Reformed hermeneutic unravels with such an approach; it is no longer possible to say, "Thus says the Lord." A consistently Reformed approach would be to address social issues from within the framework of submission to the authoritative Word of God. The grounds gathered by the ad hoc committee do not in any way reflect a consistent approach or submission to the Bible as God's authoritative Word.

Council of Sumas, WA, CRC
Lawrence Silvis, clerk

Note: This overture was presented to Classis Pacific Northwest but was not adopted.

Overture 37: Reverse Decision of Synod 1990 re Women in All Ecclesiastical Offices

The council of Neerlandia, Alberta, CRC overtures synod to reverse rather than ratify the decision of Synod 1990 to "permit churches to use their discretion in utilizing the gifts of women members in all offices of the church."

Grounds:

1. Scripture gives clear testimony that women are not to hold the office of elder or minister. The two classic texts, I Corinthians 14:34-40 and I Timothy 2:11-14, as well as the analogy of faith, which opposes rather

than supporting women's ordination, should leave few questions for those who carefully study Scripture instead of the synodical reports.

Note: See Appendix A.

2. Report 31 and the other reports whose findings it searches and collates, which will form the basis for ratification, depend far more on subtlety, the use of catch phrases, rhetoric, and confusion than on careful Spirit-led exegesis of Scripture.
Note: See Appendix B.
3. The ordination of women to authoritative offices in the church depends on a particular hermeneutical decision. This hermeneutical decision requires that if we are to remain scholarly in our exegesis, we must accept that Paul and the other writers of Scripture were somewhat bound by their own times and that the Spirit reveals to us truths which they did not see, truths which even directly contradict what the "inspired" writers wrote. But this is not a Reformed hermeneutical practice, and it can only lead to ever greater subjectivism and eventually to the classic liberal unbelief we find in some of the mainline denominations today.
Note: See Appendix C.
4. The issue of ordination may not be as innocent as some suppose or like to think. Beyond the dangers we face from the new principles of interpretation, we have not yet searched out in any scholarly way the changes that may occur in terms of our concept of God and what it means that Christ is Lord when women begin to fill the pulpits and council rooms.
5. The unity of the Christian Reformed Church is obviously broken by the decision of Synod 1990 to allow each church and individual to follow its/his/her own opinion on this matter. Witness the recommendations of Report 31 on how we are to "live together" in disagreement. The only possibility for real unity is in returning to the biblical teaching on ordination and exposing all the confusion and false exegesis that have found place in the various reports and communications.

Appendix A: The analogy of faith and key texts on ordination

We believe that a much stronger case can be made to show that the analogy of faith opposes ordaining women than can be made to show that it favors such ordination.

The case against ordaining women claims the positive analogy of Scripture. Throughout the Old and new Testaments there is a repeated and consistent pattern of headship and subordination, leadership and following, anchored in creation itself. The spiritual equality of male and female in Genesis 1 is qualified in Genesis 2. There Adam receives God's instructions, and Eve is created from him as his helper. In Genesis 3, even though Eve has sinned first, God calls Adam to account. In all of this the spiritual leadership of Adam is taught. The pattern of male leadership in marriage and in the religious community is followed throughout the Old Testament. In those cases, like Deborah, where women give the leadership, it is not the rule but the exception to the rule of male headship which is illustrated.

This pattern is continued in the New Testament. Jesus treats women with dignity and respect, but does not pick one as his disciple. No woman is among the apostles. Women have important contributions to make in the early church and are helpers of the apostles. They teach, pray, and prophesy. But none is given the sort of position which we consider an ordained office. Paul continues to

reflect this pattern. He explicitly teaches male headship (I Cor. 11, Eph. 5), appeals to the creation order (I Cor. 11, I Tim. 2), and enjoins women to be in submission (I Cor. 14, Eph. 5, I Tim. 2). In I Corinthians 14 and I Timothy 2 Paul appeals to one or more of the above as reasons why women ought to be silent, not teach, and not have authority in the church. In I Timothy 3 Paul explicitly teaches that men are to be the elders and deacons. His position is further reinforced by the other New Testament texts enjoining the submission of women. The clear implication of this consistent analogy of Scripture is that women ought not to hold (some or all) offices in the church.

(Dr. John Cooper, *A Cause for Division?*, p. 18)

Two texts that are anything but obscure

One text that must be dealt with more honestly before ordaining women is I Timothy 2:11-15. In the context of what is to happen in the household of God, meaning the church as institution, Paul says a woman must be in submission. She is not to teach or have authority over a man and must be silent. We would suggest that this text does not mean she may not teach anyone, nor does it mean she may not open her mouth inside the church doors.

Both the teaching and the silence are related to the question of authority. There is no reason why the required interpretation need go beyond the command that she may not teach the men from a position or office of authority. This is what we could call the minimalist position. The text demands this much, but anything beyond this is more by way of implication than direct teaching. Using Scripture as its own interpreter, we should feel compelled to hold only the minimalist position here so that everyone is fully involved in the life and operation of the church.

Two alternative approaches which deny the direct teaching of this text need to be examined. It has been argued that the word translated here as "authority" occurs only once in the New Testament and that in other occurrences outside the biblical literature it could also mean "dominate." On this basis it is suggested that Paul might mean that the women are not to dominate the men rather than that they are not to have authority.

But the principles of translation do not allow one to go elsewhere for a possible interpretation of a word and then simply insert it at will. Many words have a reasonably broad semantic field, meaning they can carry various shades of meaning, depending on the context in which they are embedded. The Greek word used here could perhaps mean "dominate" in some contexts, but in this passage such a translation turns Paul's statement into nonsense.

Verses 11-13 would then read, "Let a woman learn with all silence and submission. I do not permit a woman to teach or to dominate a man but to be in silence. For Adam was created first, then Eve." If Paul is teaching about an egalitarian form of equality here and not about "domination" by women, why does he add restrictions of not teaching, submission, and silence? Why does he speak of Adam being formed first? Clearly, the question Paul is dealing with is who is to exercise the legitimate authority in the church.

The second argument that is used proceeds from the knowledge that customs change and that Paul is always speaking to a specific people in a specific culture. From this perspective it is argued that the people of the time were not ready for woman power or that the women were not yet well enough trained. Yet Paul clearly sets himself against these arguments by appealing to the creation order as the basis of his teaching.

I Corinthians 14:34, the second text that must be considered, also clearly rejects these ways of getting around what Paul teaches. There Paul appeals to the law as his basis. How could whatever law he was appealing to have since been abrogated?

Appendix B: Examples of catch phrases, subtlety, and confusion in Report 31

- The report repeatedly speaks not of "ordination" but of "utilizing the gifts." (It should be noted that no one is opposed to using the gifts of women, but it has yet to be proven that a woman must be ordained to use her gifts fully in God's service.)
- The discussion is too neatly cast in terms of "equality" in a culture which has let egalitarian principles become the very foundation of its existence. As a result, those who oppose the ordination of women are thereby silently or openly accused of "discrimination" without anything having been proven—and in a society where *discrimination* is a dirty word.
- The issue of slavery is brought in with all its emotional baggage, when in fact it has nothing to do with the issue at hand. The supposed parallel can not be maintained since nowhere in the Bible is slavery commanded. In fact "slave trading" finds its way into the sin lists of Paul (I Tim. 1:10). Also, in the Old Testament there is a directive against slavery because Jews who became indebted were to be periodically re-established in independence.
- The report is *certain* in its explanation of the "implications" of the Galatians 3:28 text, but "many questions arise in the interpretation of" I Timothy 2:11-14 (Report 31). When broad general principles are allowed to override particular commands, the only result will be confusion.
- Without a shred of hard evidence and contrary to the simple flow of the text, teaching with authority is assumed to equal "telling off," as if the problem were women who tried to dominate. If Paul intended to teach functional equality, he could not in the same verse say women must not teach and must be silent.
- The committees "claim" they are confused or uncertain about the meaning of words, the appeals to the Old Testament, the situation being addressed, etc., etc., and then "proclaim" the Timothy and Corinthians passages to be obscure and therefore illegitimate for appeal.
- In the light of Romans 5:12 the committee claims to be further confused by Paul's basing his argument in I Timothy on the fact that Eve sinned first and then enticed her husband. In fact, Romans 5:12 teaches that Adam was the covenant head of the race, and it is his headship in the creation order that Paul is appealing to as the basis of functional subordination.

Appendix C: Comment on principles of interpretation

The argument made to open all offices of the church to women consistently ignore the fundamental principle that Scripture must be its own interpreter. Texts which do not specifically refer to the functional relationship of men and women in creation (Gen. 1; Gal. 3:28; Rev. 22:5) are used as the basis

for rejecting or giving impossible interpretations to texts which speak directly to the issue (I Cor. 14:34; I Tim. 2:11-14). This is in direct contradiction to the Reformed principle of letting the clear interpret the less clear since it must be agreed that direct speech to an issue is clearer than implications drawn from a possibly related theme.

Council of Neerlandia, AB, CRC
Dennis Nanninga, clerk

Note: This overture was submitted to Classis Alberta North but was not adopted.

Overture 38: Not to Ratify Decision on Women in Ecclesiastical Office but Evaluate the Various Ministries of the Church

I. Background

A. The present situation

The Christian Reformed Church seems to be on a collision course regarding the women-in-office issue. Synod will vote to ratify or not ratify the 1990 decision. Unfortunately, it is a yes or no option. However the vote goes, there will be those who view it as a just and proper decision and those who view it as a breaking with biblical guidelines; there will be those who "win" and those who "lose." The decision, therefore, will not bring unity, peace, and togetherness. It will continue to cause disappointment and dissatisfaction, and members will leave the denomination.

Is this our only option? Is this an issue over which we should divide? Have we, in our concepts of office and ministry, so organized the church that there are some who feel they are not allowed to use all their gifts and talents for the church? Has there perhaps been an overemphasis on some ministries and a neglect of others? Is there any reason why every member (believer) should not have a full, meaningful, and joyful ministry in the Christian Reformed Church?

B. A suggested emphasis

Every believer in the body of Christ can and should have a fulfilling and meaningful ministry (service).

The church is the body of Christ—every local congregation manifests that character. Scripture, our only rule of faith and practice, outlines this dynamic function clearly, in a flexible manner, without spelling out minute details but allowing for a proper life and ministry of the church in every situation and era.

There are four dynamics:

1. A full recognition, discovery, development, and practice of the gifts of the Spirit by all members of Christ's body as taught in Scripture (cf. I Cor. 12-14; Rom. 12:6-8; Eph. 4:11-13; I Pet. 4:10-11)

The purpose of this varied ministry by all members of the body is to build up the body of Christ. A proper understanding and practice of this

vital dynamic of the church would do much to help us in our present discussion.

2. Recognized ministries for equipping of believers for service

Ephesians 4, a classic scriptural teaching on unity, speaks of apostles, prophets, evangelists, pastors, and teachers who prepare God's people for works of service. These ministries are not gender related or culturally conditioned. A proper place for these ministries in our denominational life would be a great step toward unity. Our neglect of this teaching is one cause of the present confusion and discord.

3. The empowering of the Holy Spirit in the believer's witness

When the varied ministries and gifts are exercised in the power of the Holy Spirit, each congregation will demonstrate this power of God in both individual and corporate life. Have we replaced this dynamic with undue emphasis on positions of authority rather than ministries of service?

4. A correct understanding and practice of the term "ordination"

Synod 1973 in its report (*Acts of Synod 1973*, p. 635ff.) on the topic "Ecclesiastical Office and Ordination" clearly pointed the way, but it appears we have not put into practice what we studied. The elevation of the term *office*, with its emphasis on status, authority, prestige, and dignity, has destroyed among us the biblical concept of function and service. We would do well to restudy this report, which presented to the church a good signpost in our walk as a denomination and as part of the church of Christ.

C. *Emphasis on proper Christian attitudes and concepts of service*

Jesus not only taught but also modeled the correct pattern for us: "I did not come to be served but to serve." He also taught us that "the one who would be great in the kingdom must become the servant of all." Paul echoes this in saying, "we must be subject one to another." Those in the body of Christ serving in the various ministries must serve and lead not by a belief in superiority of office but by godliness of character and exercise of spiritual gifts. Our emphasis should be more on the ministry of service and less on the authority and rule of ecclesiastical office.

II. Overture

Hope Community Church, Flagstaff, Arizona, overtures synod

A. Not to proceed with the scheduled vote for ratification of the decision of Synod 1990 to open the offices of elder and minister to women.

Grounds:

1. There remain in the Christian Reformed Church divergent points of view on this matter as well as denomination-wide dissent and division, which pose a profound threat to the unity of the denomination.
2. A vote at this time would neither bring unity nor resolve the discord and conflict.
3. Unity and wide agreement are more important than meeting a deadline.

B. To evaluate the various ministries in the church to see whether they apply to our situation today and how the church can use the gifts and talents of all believers in a proper, fruitful, and meaningful life of faith and service in these ministries.

Grounds:

1. The present emphasis on status, authority, prestige, and dignity in church office has largely diminished the biblical concepts of function and service. The 1973 synodical report on "Ecclesiastical Office and Ordination" represents the emphasis which should be implemented in ministries in the church.
2. Fuller evaluation would give opportunity to reach consensus and would give ample consideration to the variety of cultures (e.g., Korean, Native American, Hispanic, and others involved in the work of World and Home Missions) in the Christian Reformed Church.

Council of Hope Community Church,
Flagstaff, AZ
Ernie De Vries, clerk

Note: This overture was submitted to Classis Arizona but was not adopted.

Overture 39: Revise 1990 Decision re Women in Ecclesiastical Office

John Ellens, member of Bethel CRC, Lacombe, Alberta, overtures synod to request revision of the decision made by Synod 1990 pertaining to the opening of the offices of elder and minister of the Word to women. I believe this is contrary to the teaching of Scripture. I request this decision be revised to allow only men to be eligible for the office of elder and minister of the Word.

Ground: The Bible teaches a definite order and function within the Trinity. The Father, Son, and Holy Spirit are in essence equally God, yet they are functionally distinct in their work and in their relationships as three persons. There is a correlation here between what the Bible teaches about humans being created male and female in "our" (triune God's) image and the specific reference to headship within marriage and more specifically the leadership role assigned to men as pertaining to elder (overseer) in the church. The Son submits to the Father's will (headship), and the Father loves the Son in perfect love.

- The Son does the will of the Father (John 17:1-5; John 5:30).
- The Holy Spirit does not speak in his own authority. He will take what is of the Son and declare that to us (John 16:13-15).
- The Son submits to the Father in perfect submission (John 17:1-5).
- The Father is the head of the Son (I Cor. 11:4).
- God highly exalts the Son to the glory of God the Father (Phil. 2:6-11).
- The work of creation, redemption, and maintenance are carried out in a distinguishable, nonreversible order within the Trinity.
- Mankind was created in "our" (triune God's) image; male and female he created them. They are equally human, yet distinguishable in order and function.

- Adam was created first (Gen. 2:21-22; I Tim. 2:13).
- Adam was called upon by God on behalf of mankind when in the garden they first sinned (Gen. 3:9).
- Men are called upon in marriage to be head of the wife as Christ is head of the church and as God is the head of Christ (I Cor. 11:3; Eph. 5:22-26).
- According to Paul's instruction to Timothy about the church and its offices, the Scripture states that women ought not to teach or have authority over men, for Adam was formed first (I Tim. 2:12-13).
- Specifically, instructions are given as to the qualifications men ought to have for the office of overseer (I Tim. 3:1-7; Titus 1:5-9).

Note: See also I Corinthians 15:24-28.

John Ellens

Member of Bethel CRC, Lacombe, AB

Overture 40: "Overturn" 1990 Decision to Open All Ecclesiastical Offices to Women

The council of Beverly CRC, Wyoming, Michigan, overtures synod to overturn the decision of Synod 1990 which states "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. 654).

Grounds:

1. Synod 1990 presented no biblical grounds for this radical change, even though the very first article of our Church Order clearly states that all things must be in complete subjection to the Word of God.
2. I Corinthians 14:34 and I Timothy 2:12 clearly prohibit women from serving in church offices.
3. There are at least thirty Scripture passages in the Old and New Testaments that harmonize the teaching of male headship.
4. Synod 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). Synod 1990 presented no biblical grounds.
5. The biblical "headship principle," formulated by Synod 1984, certainly implies that only male members of the church should be admitted to the office of elder and minister (*Acts of Synod 1985*, p. 772).
6. Belgic Confession Article 32 requires that all churches "reject all human inventions" and accept only what is proper to maintain harmony and unity.
7. Belgic Confession Articles 5, 7, 30, 31, and 32 are based on Scripture but are ignored by this decision.
8. Article 29 of the Church Order states that "the decisions of assemblies shall be considered settled and binding unless it is proved that they are in conflict with the Word of God."
9. Report 26 (1990) was merely a restatement of previously stated positions, and no grounds for reconsideration were given.

The council of Beverly CRC considers the matter of headship of utmost importance and a strictly spiritual matter. For this reason we would urge synod to adopt this resolution as its own.

Council of Beverly CRC, Wyoming, MI
Neal Baas, clerk

Note: This overture was submitted to Classis Grandville but was not adopted.

Overture 41: Not to Ratify the Proposed Change in Church Order Article 3; Alter the Present Church Order Article 3

The council of Second CRC of Lynden, Washington, overtures synod not to ratify the change in Article 3 of the Church Order which would 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."

Grounds:

1. This change was proposed and deemed necessary on the basis of the decision of Synod 1990 "That synod permit churches to use their discretion in utilizing the gifts of women in all the offices of the church," which we believe was badly flawed.
 - a. Not only were no *compelling* biblical grounds given for the decision at the time it was made; no biblical grounds were given at all. Even some who favor the change admit that such ought to have been done.
 - b. Having a committee of a later synod gather biblical grounds to confirm the decision of an earlier synod is without historical Reformed precedent. To allow a decision of such magnitude to stand without following approve Reformed procedures is a very dangerous precedent.
2. The scriptural evidence collated by the ad hoc committee and sent to the churches does not constitute compelling biblical evidence for the proposed change (as Article 29 of the Church Order requires and Synod 1991 requested). Report 31 has not proven that the historic position of the CRC not to open the offices of minister and elder to women is in conflict with God's Word or the Church Order.
3. Allowing churches to use their own discretion on such a controversial matter erodes the authority of the church, allowing different methods of biblical interpretation for different churches within the same fellowship. This will be divisive and will adversely affect unity and harmony among our churches. It will also be detrimental to our fellowship with other Reformed and Presbyterian churches which are members with us in NAPARC (see *Agenda for Synod 1991*, p.533).
4. Allowing a dual system to operate in the churches will require some officebearers to violate their consciences in the performance of duties at the classical and denominational levels. Although the "guidelines for implementation of women in office" in Report 31 seek to mitigate the problems the proposed change will produce, the very need for the formulation of such guidelines points to how disruptive the change may possibly be.

Council of Second CRC, Lynden, WA
Alvin Haak, clerk

Note: This overture was submitted to Classis Pacific Northwest but was not adopted.

Overture 42: Declare That Report 31 Does Not Advance Sufficient Grounds and Reject Ratification of Church Order Article 3

The council of Delavan, Wisconsin, CRC overtures synod to declare that Report 31 does not advance sufficient biblical grounds to warrant a departure from our present practice of limiting the offices of minister and elder to "confessing male members of the church" and, accordingly, not to ratify the proposed change in Church Order Article 3.

Grounds:

1. Though the ad hoc committee has fulfilled its mandate, the "biblical grounds" presented all rest upon just one verse of Scripture, Galatians 3:28, which only indirectly relates to the matters of authority in the church and women in office. The committee rightly concludes concerning this text that "it contains the great redemption theme that believers are united in Christ and consequently are united to each other." And it also rightly concludes that "it does not necessarily follow that being united with Christ erases all human distinctions and legitimate ranks of authority." But then, throughout the committee's report, a case is made to show that this text, moreover, allows no limitations or exclusions in the scriptural provisions for authority in the church. It is interpreted as not allowing the authority in the church to be limited by God himself to certain members of the church who are vested with authority given them by Christ.

The committee then proceeds, with an appeal to the "analogy of Scripture," to interpret all other texts on this basis. Accordingly, other passages of Scripture, such as I Corinthians 11 and 14 and I Timothy 2:11-14, which speak much more directly to the matters of authority in the church and women in office, are subordinated to the committee's interpretation of Galatians 3:28 and are not allowed any sort of principal place in the analogy of Scripture. All the passages that clearly stipulate limitations upon women in the authority structure of the church are explained away by a process of reasoning which is often conjectural and speculative.

In all, Report 31 proposes but does not prove, that Galatians 3:28 should, beyond the clear meaning derived from its own context, be regarded as principal with regard to authority in the church—rather than, e.g., I Corinthians 11:3 or I Timothy 2:11-14.

2. The other Scripture texts and passages "gathered" by the committee, though used in Report 31 to illustrate the committee's interpretation of Galatians 3:28, actually show only that women have been used by the Lord in various ways and have served in a variety of roles and circumstances throughout the history of the church. They do not indicate that women were in any case ordained to some special office or that a special authority was conferred upon them or vested in them.
3. By the committee's own admission, many of the texts submitted in support of the proposed change in the Church Order are interpreted dif-

ferently from the way the church has traditionally interpreted them and differently from the way one would ordinarily read them. In fact, all of the texts submitted by the committee when it "turn[s] to passages which appear to restrict the equality taught in Galatians 3:28" are provided with an involved chain of reasoning rather than being allowed to speak for themselves. The effect seems to be that each text does not mean what it seems to say. This confuses the ordinary Bible-reading church member and throws the whole church into confusion. It also appears to violate the principle of the perspicuity, the clarity, of Scripture, which has been cherished by the church since the Reformation. It gives the impression that anyone can quote Scripture for his/her own purpose.

4. Scripture passages that, as the committee suggests, have "viable alternatives" in interpretation or that, as the committee assumes, need an involved process of reasoning to be explained and understood do not in the end constitute the "compelling biblical grounds" which synod decided were necessary before a practice that has been followed by the Reformed community for many centuries and by our own church for 135 years is changed (cf. *Acts of Synod 1975*, Art. 79, D, 1, p. 78). Even if what Report 31 claims is true—that "the practice of excluding women from ecclesiastical office cannot be conclusively defended on biblical grounds" (cf. III, B, 2, f)—the burden of proof lies not with those who would maintain the traditional practices of the church but with those who would change them. The texts "gathered" are not convincing proof.
5. The North American Presbyterian and Reformed Council (NAPARC), with whose member churches we share ecclesiastical fellowship, using the same texts "gathered" in Report 31, has come to the conclusion that, according to the wisdom and spiritual insight the Lord has given it, it must advise us not to open the offices of minister and elder to women. We must take its counsel seriously.
6. The guidelines for implementation in the latter part of Report 31 in themselves alert us to the fact that there is the potential for a great deal of dissatisfaction, unrest, tension, and even division in the life of the church if it is perceived that the scriptural grounds advanced for changing Article 3 of the Church Order are less than convincing. As a result, the unity of the church, which has in the past made it possible for a relatively small denomination to carry on great enterprises in the service of our Lord and his kingdom, will inevitably be limited.

Council of Delavan, WI, CRC

Robert Brenton, clerk

Note: This overture was submitted to Classis Wisconsin but was not adopted.

Overture 43: Delay Ratification of 1990 Decision; Study Belgic Confession Article 30 and Reformed View of Perspicuity; Clarify Status of Previous Synodical Decisions

I. Background

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" and "that sufficient biblical grounds have not been advanced to warrant 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 decided 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). Because Synod 1990 failed to provide any biblical grounds for this decision, Synod 1991 appointed an 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" (*Acts of Synod 1991*, p. 729).

The ad hoc committee has gathered the following grounds, which were made available to the churches at the end of November 1991:

1. The New Testament teaches that men and women are equal in Christ as they were at creation; therefore, women as well as men may have the full privilege of using their gifts in the church.
2. There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances.
3. The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church to prohibit women from serving in the offices of the church.
4. Synod is justified in not compelling but "permitting" churches "to use their discretion in utilizing the gifts of women in all the offices of the church" because after twenty years of study and discussion members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office.

II. Overture

First CRC, Waupun, Wisconsin, overtures synod to take fourfold action regarding the ratification of the proposed change in Church Order Article 3:

A. To delay the ratification of the change in Church Order Article 3 until Synod 1993.

Grounds:

1. Church Order Article 47 states, "No substantial alterations shall be effected by synod in these matters unless the churches have had prior opportunity to consider the advisability of the proposed changes." The supplement to Article 47, 2, states, "Prior opportunity to consider the proposed change(s) by the churches is defined as 'the time between the

- adoption of the proposed change by one synod and its ratification by a following synod.'" The biblical grounds for this change are extremely relevant to its advisability and integral to its proposal. Yet the ad hoc committee's grounds were not mailed to the churches until late November, with the result that the time available to consider the grounds was scarcely more than half of what is required.
2. Many classes have their winter session in January. Councils in these classes would have found it extremely difficult to study these biblical grounds and formulate responses in time for their classes to consider bringing them before synod. This is obviously contrary to fairness and good order.
 3. Many of the overtures brought to Synod 1991 raise issues which have never been adequately clarified by synod in nearly two decades of study, have not been addressed in the ad hoc committee's report, and are weighty and relevant to the issue of ratification (see parts B, C, and D of this overture). Deciding on ratification now would only exacerbate the tensions surrounding these issues. Synod's careful clarification and explanation of these issues would be well worth the extra time it will add to the pastoral and reflective process envisioned by Synod 1990.
 4. Synod 1991 in its decision to "not accede to the request to postpone or delay ratification of the change in Church Order Article 3 scheduled for 1992" gave the following as one of its grounds: "Synod 1992 is now free to make its own decisions without prior constraint" (*Acts of Synod 1991*, p. 730). This implies that Synod 1992 is now free to postpone ratification if it deems this to be in the best interest of the church.

B. To explain why Article 30 of the Belgic Confession does not make the issue of women in office a creedal matter.

Grounds:

1. To this date synod has not given such an explanation.
2. In the minds of many in the church, Article 30 of the Belgic Confession *does* make the issue of women in office a creedal matter.
3. It is pastorally insensitive to neglect to do everything possible to remove the perception that synod is not submissive to our creeds.

C. To state (or to reiterate) the traditional Reformed doctrine of the perspicuity (clarity) of Scripture.

Grounds:

1. The doctrine is not stated explicitly in either Report 26 to Synod 1990 or in the ad hoc committee's report (1992). Yet both of these reports implicitly deny a commonly held understanding of this doctrine. The result is confusion and doubt about our denomination's view of Scripture.
2. Underlying disagreement over this doctrine fuels much of the acrimony in the debate over women in office.
3. There are indications that the rationalism often characteristic of American fundamentalism may have crept into Reformed circles under

the guise of "the perspicuity of Scripture." This doctrine needs to be clearly distinguished from rationalistic approaches to Scripture.

D. To clarify the status of the 1975 decisions (see Background above) and their bearing on the question of ratification.

Grounds:

1. The grounds presented by the ad hoc committee do not fulfill the requirements of the 1975 decisions.
 - a. The ad hoc committee's interpretation of Genesis 2-3 and Galatians 3:28 are not substantially different from those proposed by study committees prior to 1975. Hence, the key texts on which its Ground 1 depends have already been declared to be less than sufficient by Synod 1975.
 - b. Grounds 2 and 3 deny the compelling nature of the biblical grounds *against* women in office but do not advance any biblical grounds *for* women in office.
 - c. Ground 4 assumes a different criterion for changing the practice of excluding women from church office, namely, "after twenty years of study and discussion members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office" versus "compelling biblical grounds are advanced for changing that practice."

Therefore, a proposal to open all of the church offices to women *on the basis of these grounds* is for all practical purposes also a proposal to invalidate the 1975 decisions.

2. Rules for Synodical Procedure state that "A succeeding synod may alter the stand of a previous synod; it may reach a conclusion which is at variance with a conclusion reached by an earlier synod. In such cases the most recent decision invalidates all previous decisions in conflict with it" (VIII, I, 2). However, many people in the churches are not familiar with this rule. Furthermore, there seems to be some question concerning how this rule functions in relationship to Church Order Articles 29 and 31. Synod would serve the churches well by clarifying the extent to which and conditions under which decisions of previous synods should influence the decisions of future synods.
3. Largely as a result of these 1975 decisions, many have had the expectation that the offices of the church would be opened to women only upon the presentation of compelling biblical grounds *for* doing so. Synod would serve the churches well by clarifying whether or not this expectation is well founded. It would be pastorally insensitive to allow that expectation to stand and then simply to act contrary to it with no explanation.

Note: It may be necessary for synod to appoint a study committee (which would report in 1993) to make the clarifications and explanations requested in this overture. In that case the question of ratification should be delayed until 1994 to allow the churches a full year prior to ratification in which to consider synod's statements on these weighty and relevant issues.

Council of First CRC, Waupun, WI
Merlin Schouten, clerk

Overture 44: Revise Action of Synod 1990 re Women in All Offices; Reaffirm Decisions of Earlier Synods

Classis Hudson overtures synod to revise the action of Synod 1990 as recorded in *Acts of Synod 1990*, Article 92—"that Synod permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church"—by reaffirming the decisions of Synod 1984 and Synod 1985 as follows:

That Synod declare that the leadership principle, which means that the *man* should exercise primary leadership and direction-setting in the home and in the church, is a biblical teaching recognized in both the Old and new Testament.

(*Acts of Synod 1984*, p. 623)

That Synod declare that the biblical "headship principle" . . . 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. Synod has not adduced any compelling biblical evidence in support of the 1990 decision. This is contrary to the decision of Synod 1975 which says ". . . 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).

Report 31 will present to synod what it believes to be the biblical grounds for the decision of 1990, subject to ratification this year. Having studied this report, we believe that the grounds presented are not compelling.

Report 31 "declares that Galatians 3:28 is the classic statement of the equality of all believers in Christ" (page 361). It goes on to emphasize that "the fundamental and enduring teaching of Scripture on male-female relations is the equality of worth, authority, and giftedness of men and women in creation and redemption" (page 366).

We disagree with the way that Galatians 3:28 has been used to alter the church's historic stance on the position of women in the offices of elder and minister. The apostle Paul's emphasis in these verses is upon our spiritual status in Christ. The richness of our oneness in Christ, without any denial at all of role distinction, is the point of this passage. Justified by faith in Christ, we are "sons of God," and as both male and female, we are "in Christ Jesus" (v. 26). United to him in eternal union through the baptism of the Holy Spirit (v. 27), both men and women have clothed themselves with Christ and are "one in him" (v. 28). Belonging to Christ, we are Abraham's believing heirs, the recipients of the promises made to him (v. 29). Paul isn't concerned here with the role relationships of men and women in the church. He is dealing with our common initiation into the church.

Report 31 has diametrically altered the position of the Christian Reformed Church regarding women in office by appealing to one Scripture verse, Galatians 3:28, by elevating it above its context, and by making all other Scripture relevant to the issue at hand subject to it. Report 31 uses the following phrases:

- "Although these women are exceptions," page 364
- "seems to derive," page 364
- "does not necessarily," page 365
- "Synodical study committees do not agree," page 369
- "use of 'head' is unclear to many today," page 371
- "Is the plain teaching of this passage a restriction on the church for all times, places, and circumstances?" page 373
- "Not as clear-cut as we would like," page 375
- "is scant," page 375
- "less than certain," page 376
- "some are probable," page 376
- "others only possible," page 376
- "also less than certain," page 376

These "uncertainties" enable Report 31 to arrive at a "certainty" because that is what it sought after from the outset. If, as is argued, Galatians 3:28 has broad and superseding relevance to the roles in the church and overcomes all objections to women in the offices of elder and pastor, "since there is neither male nor female, for you are all one in Christ Jesus," why does synod hold to the idea that the husband is head over his wife within marriage?

Galatians 3:28 does not speak to the issue of formal roles in the church. It does have limits. It should not be broadened to deny the continuance of proper formal roles in the church and so to contradict other texts which are relevant to this issue.

In the letter to the Galatians, Paul is addressing the issue of Jew and Greek. He acknowledges that they are different. Nevertheless, the point of his argument is that in spite of differences *they are one in Christ*. Paul uses another relationship to bring the point home: slave and free—again two different roles; nevertheless they are one in Christ. So it is with male and female, both given specific roles (in the creation order); yet, in spite of this, they are one in Christ.

Returning to his original discourse in verse 29, Paul says, "If you belong to Christ, then you are Abraham's seed and heirs according to the promise."

It is our conviction that Galatians 3:28 does not speak to the issue of roles within the church.

2. The grounds on which the 1990 decisions are based are faulty and inadequate to support the action taken.
 - a. The first ground of the decision states 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."
 - b. The second ground of the decision states that synod has decided that the issue of the ordination of women "has not been regarded as a creedal matter, but as a Church Order matter." This ground appeals to an ambiguous statement (what exactly is meant by "not regarded as a creedal matter"?), which leads to an invalid conclusion. Synod's statement does not account for the fact that there are significant biblical issues which are not directly creedal.
 - c. The third ground states that previous synods have permitted congregations to introduce changes governed by Church Order without

forcing such changes on all the churches (e.g., Synod 1957 allowed women to vote at congregational meetings; Synod 1984 allowed women to be ordained as deacons). This ground is, however, irrelevant because the argument fails at the very point of comparison. The decision about voting has repercussions only at the congregational level, but the decision about women in all church offices will (via classical and synodical delegations) force others into conflict-of-conscience situations. The guidelines provided by the committee to gather grounds do not satisfactorily address this matter.

3. The action of Synod 1990 re women in all offices of the church could seriously threaten the unity of the church and could foster sinful divisions
 - a. in our own denomination by causing to stumble those fellow believers who cannot in good conscience accept women as pastors and elders and who already speak of forming a new denomination.
 - b. in the Reformed and Presbyterian family of churches by ignoring the counsel of brothers and sisters in the Orthodox Presbyterian Church and other NAPARC communions, who have warned us that such ordinations are unbiblical.
 - c. in the wider ecumenical family of believers by failing to recognize the valid, collective testimony of the church catholic, which has for almost nineteen hundred years believed such ordinations to be contrary to God's Word.

All Christians are called to prompt and obedient discipleship when Scripture requires it; since ordination of women is not required and (to many) is not permitted, Christian love calls the leaders of the church to refrain from actions which divide the body of the Lord.

Classis Hudson

Donald P. Wisse, stated clerk

Overture 45: Not to Ratify the 1990 Decision; Reaffirm Decisions of Synods 1984 and 1985; Accept Biblical/Confessional Analyses from 1984; Publish This Overture as Explanation

I, Bruce Leiter, overture synod

A. Not to ratify Synod 1990's decision 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. 650).

Grounds:

1. The 1990 decision was partly based on the assumption that the 1990 report of the Committee to Study Headship presented a case against the headship principle that is "based on Reformed exegetical principles" consistent with the 1978 report (*Acts of Synod 1990*, p. 650, Ground a), whereas the 1990 arguments in Part IV of the report introduce principles of biblical interpretation that have never been examined or approved by synod.

2. The arguments in the 1973 and 1990 majority reports for women in office, upon which Synod 1992 based its decision, are based on individualistic assumptions that are foreign to the biblical view of equal status with different roles.
3. The arguments for women in office are primarily a negative reaction to the traditional, dominant-male view of unequal status and roles, a position that all of the reports agree is unbiblical, but such arguments assume the correctness of the modern view of fully shared roles, which is also unbiblical.

B. To reaffirm the following decision of Synod 1984 (*Acts of Synod 1984*, p. 623):

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.

Grounds:

1. The headship principle, which means that men have the primary leadership and direction-setting responsibilities in marriage—to be exercised in self-sacrificial love—is a teaching that has been confirmed by majority reports to the 1957, 1975, 1978, and 1984 synods.
2. Paul applied the headship principle to the primary leadership roles of the church, as has been ably demonstrated by the 1957 and 1984 majority reports' analyses of I Corinthians 11:1-16, I Corinthians 14:33b-35, and I Timothy 2:11-15.
3. By this reaffirmation, synod will take a biblical stand for a biblical principle against unbiblical cultural assumptions of the past (the traditional dominant-male view) and of the present (modern individualism).

C. To reaffirm the following decision of Synod 1985:

... 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*, p. 772)

Grounds:

1. *Because* Paul applied the headship principle to public worship as well as to the official teaching and preaching activities of the church and *because* the leadership roles of minister and elder oversee those aspects of the church's life and also provide the primary leadership and direction for the congregation—the members of which are equal assistants—*therefore*, reserving the offices of elder and minister for men is a necessary application of the biblical headship principle.
2. Three synods have already confirmed such an application—Synods 1978 and 1984 by implication and Synod 1985 directly.
3. Such a decision would also answer Synod 1987's concern about the implications of the headship principle for the life of the church (*Acts of Synod 1987*, p. 310). Synod is, thus, declaring that application of the headship principle in the church involves reserving only the offices of minister and elder to men and that every other role in the church is

open to women (the only other exception being the office of deacon when that office is not distinguished from the role of elder).

D. To declare that the biblical analysis presented in the majority report of the Committee on Headship in the Bible, which reported to Synod 1984 (*Acts of Synod 1984*, pp. 285-330, Section I, E and F and Sections II-IV), fulfills the intent of Synod 1987's mandate to the Committee on Headship "to provide clear biblical and confessional grounds for extending the 'headship principle' from marriage to the church" (*Acts of Synod 1987*, p. 647).

Grounds:

1. The 1984 majority report's analysis adequately supports the biblical view of equal status with different roles and rightly opposes both the traditional dominant-male view and the modern individualistic view.
2. No confessional grounds need to be found since synod has declared that the issue of women in office is not a confessional matter. (However, as a Church Order matter, this issue is a matter of applying a biblical principle.)

E. To publish parts I, II, and III of this overture in the official church periodicals as information and explanation to the churches concerning synod's acceptance of this overture.

Bruce Leiter

Member of Morrison, IL, CRC

Notes:

1. This overture was presented to the council of Morrison, Illinois, CRC and Classis Northern Illinois but was not adopted.
2. Full text preceding this overture will be sent to every delegate.

Overture 46: Require Two-Thirds Majority to Ratify Church Order Article 3

Classis British Columbia South-East overtures synod to amend the Rules for Synodical Procedure to require a two-thirds majority for ratifying the proposed change in Church Order Article 3 concerning women in all ecclesiastical offices.

Grounds:

1. Synod has the option to require a two-thirds majority for decisions dealing with our confessional standards and Church Order (*Acts of Synod 1979*, p. 90). Our local congregations have been voting on important matters with a two-thirds majority when necessary for greater accord and harmony in the fellowship.
2. The simple-majority rule for changing a sensitive issue such as we are now debating is far from Paul's pastoral concern in Acts 15 ("being of one accord" [ASV]). Who is able to minister with a blessing when the spirit is divided?
3. An amendment to the Rules for Synodical Procedure would minimize the potential for painful division in our churches and in classis meet-

ings which may result if women are allowed into all offices by simple-majority vote. The two-thirds-majority requirement would to a large extent prevent synod from forcing a change in Article 3 upon what could be nearly half of the churches. It would be well worth waiting for a more desirable consensus, which would be evident in a larger (two-thirds) majority.

Classis British Columbia South-East
John Dykstra, stated clerk

Overture 47: Revise Rules for Synodical Procedure VIII, K, "Voting"

I. Introduction

Scripture clearly indicates that unity is to be one of the main characteristics of the church of Jesus Christ (Ps. 133; John 13:15; 17:20ff.; Acts 2:42ff., 4:32; Eph. 4:3-4; II Cor. 13:11, etc.). We lament the fact that within the Christian Reformed Church our unity in Christ is something which is presently being undermined. We as a church of Jesus have stopped listening to one another and struggling through the issues together until we become of one heart and mind. Instead we seem content to play politics as the world does, each side lobbying to get its position passed. The result is deepening division.

Synod has contributed to this problem by considering motions which have deep consequences for the church and by passing them with very small majorities. Even though synod has the option of requiring a two-thirds majority (*Acts of Synod 1976*, Art. 51, p. 52; 1979, Art. 77, p. 90), it rarely, if ever, exercises this option.

Synod needs to take the lead in restoring greater unity within the church by being willing to deliberate and struggle together around the Word of God with the leading of the Holy Spirit until such time as it can reach a consensus (consensus is generally understood to be at least a two-thirds majority). If consensus is not achieved, then we cannot say we are being led by one Spirit.

II. Overture

Therefore Classis British Columbia North-West overtures synod to revise Article VIII, K, "Voting," of the Rules for Synodical Procedure to read as follows (new material in italics):

1. *Majority Required*
 - a. *Ordinarily a simple majority vote (50 percent plus 1) is necessary for adoption of a main motion.*
 - b. *A two-thirds majority is required when a motion is considered which would result in the change or revision of the Church Order.*
2. Various methods of voting
 - a. By voice (yes or no)
 - b. By polling of the classical delegations
 - c. By ballot

Grounds:

A. Biblical grounds

1. Jesus' prayer for the church in John 17:21 is "that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me." A two-thirds majority would work toward Jesus' prayer for the church to be one, a oneness which is exemplified in the Trinity, where there is unity of will and purpose. And we would show the world that we are in fact one in Christ.
2. Paul in I Corinthians 12:12-13, where he speaks of the church as the body of Christ, writes, "We were all baptized by one Spirit into one body . . . and we were all given the one Spirit to drink." We as the church are one in the Spirit and led by the Spirit. Then in our major decisions we should be able to be one and reach a consensus of at least two-thirds majority.
3. Paul in I Corinthians 1:10 writes to the church, "I appeal to you brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought." We need to heed this appeal of Scripture to work toward unity in our decision making.
4. The apostles and elders met in Acts 15 to consider the direction of the church with regard to the Gentiles and circumcision. It would be a decision which would have far-reaching implications for the future of the church. It is evident that they were led by the Word and Spirit and deliberated until they reached a consensus.
5. Paul's prayer for the church in Romans 15:5-6 is "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." If we do not reach consensus in our decision making, then it is difficult to see how we can glorify God with one heart and mouth. In fact, it is difficult to see how God can be glorified by our actions.
6. Jesus in Luke 11:17 states, "Any kingdom divided against itself will be ruined, and a house divided against itself will fall." If we can move forward by common consensus, we will be far stronger and more able to declare the kingdom of God united in Christ Jesus our Lord.

B. Church Order grounds

1. Article 96 states, "This Church Order having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by Synod." Since the Church Order has been adopted by common consent over many years, it should not be changed unless there is a fair degree of common consent at two successive synods.

It is very difficult to see how requiring a simple majority in adoption of motions to change or revise the Church Order is adoption by common consent. As a result, the Church Order loses its honored position in directing the orderly conduct of the church.

2. Article 28-a states that "These assemblies shall transact ecclesiastical matters only, and shall deal with them in an ecclesiastical manner." That we deal with the matters before synod in an ecclesiastical manner, especially those which have far-reaching consequences for the church of Jesus Christ, suggests that we deal with them in a manner which is different from the world. In the world, especially in the realm of civil legislation, we find politics, pressure groups, and lobbying so that some group might "win" with the passage of legislation. The church must be above this and work toward unity for the upbuilding of the church. Trying to force matters through with a simple majority looks a great deal like the world.
3. Article 29 states, "Decisions of ecclesiastical assemblies shall be reached only upon due consideration." The *Manual of Christian Reformed Church Government* (1987) notes in regard to this article that

Decisions of ecclesiastical assemblies pertain to the well-being of the church of Christ. They should, therefore, not be made lightly nor hastily but should be given careful consideration. Our ecclesiastical assemblies must be deliberative assemblies. They should take time for discussion of important issues. Delegates should give careful thought and seek to obey the Word of God with the leading of the Holy Spirit.

(p. 48)

We cannot say the Spirit is leading the church if matters of great importance to the church are passed by 50 percent plus 1. A distinguishing feature of the Spirit of Christ in the church is that the Spirit is experienced by all and works through all, not just one or two (Rom. 8:9; I Cor. 12:3, 7, 11, 13; I John 2:20). A substantial majority will give evidence that the Word of God with the leading of the Holy Spirit is guiding the church.

C. *Precedents as grounds*

1. The Societies Acts of many of the provinces and states, under which our churches are registered, require a two-thirds majority in the changing of their constitutions. The Church Order acts as our constitution.
2. The local churches generally have in their constitutions that decisions which have far-reaching consequences for the church (such as changing of constitution, calling of a pastor, buying or selling of property, and building programs) require substantial majorities of at least 66 percent and as high as 85 percent.
3. Robert's Rules of Order states under "Motions Requiring Two-Thirds Vote," "To amend or rescind constitution, or bylaws . . ." It is striking that the world recognizes the importance of a substantial majority in the consideration of motions which have far-reaching consequences for their organization, yet we as the church of Jesus Christ, who are to exemplify unity to the world, will pass such motions with a simple 50 percent plus 1 majority (Luke 16:8).

D. *Pastoral grounds*

Changes in the Church Order often make major changes in the way we as a church of Jesus Christ worship and serve our Lord. Therefore, for the unity of the church it is important that we work toward reach-

ing as much consensus as possible so that unity in the church may prevail and God may be glorified.

Classis British Columbia North-West
Fred Pel, stated clerk

Overture 48: Require Two-Thirds-Majority Vote for "Weighty Matters"

Classis Alberta South overtures synod to require a two-thirds-majority vote for passing decisions that deal with "weighty matters." Weighty matters are those which threaten the unity of the church and are declared weighty by a simple-majority vote of the assembly considering the matter.

Grounds:

1. Synod has the right to take this action. "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).
2. This action will ensure a larger supportive base in matters that are divisive and thus enhance much needed ecclesiastical and spiritual unity in the church.
3. The task of major assemblies is to keep unity, peace, and order in the church. A two-thirds-majority vote enhances this task in dealing with weighty matters.

Classis Alberta South
Thomas Bornhof, stated clerk

Overture 49: Reject Recommendation F of Report 30 (Abuse)

Classis Hamilton overtures synod to reject Recommendation F of Report 30.

Ground: The recommendation contends that there are few Christian educational materials available for our churches' use. Such is not the case. There is a wealth of materials available that can be adapted for local church use. Furthermore, the preparation of such materials as suggested in the report would be beyond the scope and resources of CRC Publications.

Classis Hamilton
John Elgersma, stated clerk

Overture 50: Reject Recommendations G and H of Report 30 (Abuse)

Classis Hamilton overtures synod to reject Recommendations G and H of Report 30.

Grounds:

1. While in no way attempting to minimize the problem of abuse in Christian families, synod must seriously face the matter of harnessing the resources of the CRC in these specific aspects of ministry. In 1974 synod stated that the church must appraise the programs and agencies

which are closely related to its integral work (works of mercy, Christian education, the distribution of the Word of God, and such avenues as will serve to the furthering of the gospel of our Lord Jesus Christ). "While the church has an unlimited interest in the work of the Lord's kingdom . . . , the church cannot and should not assume the responsibility of making judgment on the worth of every kind of kingdom activity, nor the responsibility of assuming the financing of the Lord's work in every sphere of life" (*Acts of Synod 1974*, pp. 49-50).

2. There are no provisions for funding such a position and the subsequent ministry cost that will inevitably result.
3. There are Christian organizations such as Salem Christian Mental Health Association, Bethany Christian Services (Family Counseling), and Pine Rest Christian Hospital, etc., which could be asked to serve as resource coordinators for congregations requesting information.
4. A listing of resources and professionals (in the regions of our churches) could be appended to the report if it is published as per Recommendation C.

Classis Hamilton

John Elgersma, stated clerk

Overture 51: Amend and Expand Recommendation D of Report on Abuse

Classis Orange City overtures synod to amend and expand Recommendation D of Report 30 as follows:

1. Amend Recommendation D to read "That synod urge councils to adopt procedures for the immediate removal of the accused offender from positions of authority and influence within the church *and suspend or depose any such officebearer.*" (Italics are new words.)

The new recommendation would now have three grounds: 1 and 2 listed in the report and 3. *This action is in keeping with Church Order Articles 88-94.*

Ground: This would be in accordance with the Church Order language of Articles 88-94.

2. Spell out and adopt procedures such as the following:
 - a. General procedure for officebearers and all in authority and positions of influence:
 - 1) That this suspension/removal from a position of authority and influence or office be done in writing, recorded in the minutes, and given by copy to the alleged offending party with a statement of the grounds for this action.
 - 2) That council may seek the advice of the director of Pastor-Church Relations for help in this procedure.
 - 3) That an immediate investigation be made by the council (the same day, within twenty-four hours) and that if any evidence is forthcoming to sustain the accusation, the proper authorities be notified. In Iowa, for example, the Human Services Department needs to be

notified (see *Recognizing and Reporting: An Explanation of Iowa's Mandatory Reporting Law*, Division of Adult, Children, and Family Services, Department of Human Services of Iowa, Fifth Floor, Hoover State Office Building, Des Moines, Iowa 50319-0114).

- b. That in addition the following be done if the pastor is the alleged offender (accused):
- 1) The church visitors and the Pastor-Church Relations pastor shall be notified immediately.
 - 2) Suspension of an officebearer means, in the case of the pastor, that his salary and housing continue while he is under suspension.
 - 3) The church visitors shall report in executive session to the next meeting of classis.
 - 4) The alleged offending party and the council shall seek to keep the incident confidential.
 - 5) The council (with the help of professional counselors if needed) shall make an evaluation of the alleged offending party (accused) as well as the alleged offended party (victim). In addition, the church visitors shall work as arbitrators or go-betweens with the council and the parties. This is to ensure that the full story is being told.
 - 6) If/when suspension is lifted, the lifting of suspension shall be made known to the church visitors, to the director of Pastor-Church Relations, and to an executive session of classis.
 - 7) The council shall encourage both parties to seek professional counseling.

Grounds:

1. This will provide uniform policy throughout the denomination.
 2. This will assist council members who would not know where to begin with specific steps.
 3. This addition will more thoroughly fulfill the mandate of Synod 1989, which states, "and to recommend effective responses to abuse situations."
3. Add the above procedure to Church Order Articles 90 and 91.

Ground: This addition to the Church Order will make the procedure available to every officebearer, and the procedure will be consistently applied throughout the denomination.

Classis Orange City
Jack M. Gray, stated clerk

Overture 52: Reject Recommendations F, G, and H of Report 30

Classis Central California overtures synod to reject Recommendations F, G, and H of Report 30 of the Committee to Study Physical, Emotional, and Sexual Abuse.

Ground: Access to sufficient resources for dealing with these concerns is generally available at the local level.

Classis Central California
George Ebbers, stated clerk

Overture 53: Instruct Committee on Abuse to Make Its Recommendations Pastoral, Not Punitive

I. Background

At our March 6 meeting, a member of the Committee to Study Physical, Emotional, and Sexual Abuse presented that report to our classis. We are thankful that the committee brings the matter of abuse to the attention of the denomination. We believe that the body of the report well documents the prevalence of abuse among us. However, we are concerned that the definitions of abuse are too sweeping and that some of the recommendations are too stringent. We believe the recommendations will only perpetuate the denial and fear of exposure already present.

The consensus of our discussion was that the report would better serve the churches if the present recommendations were replaced with ones that are pastoral instead of punitive. Such recommendations could receive wide support by the synodical delegates while communicating the denomination's concern to send help, hope, and healing to all those in abusive situations. They could be used effectively by pastors, councils, congregations, the seminary, the abusers, and the victims themselves.

The following statement offered as a replacement for Recommendation 1 illustrates the direction of our concern:

That synod declare that the sexual, emotional, and physical abuse of children, women, and men is striking evidence of the brokenness of our sin-filled world. Such abuse should be reported and addressed promptly so abused and abusers may experience the healing power of God's grace.

We are concerned that synod may reject all or part of this report because of the present formulation of the recommendations. That would be especially discouraging to the victims of abuse and would not assist the church in general.

II. Overture

Classis Lake Erie overtures synod to instruct the Committee to Study Abuse to redraft its recommendations so they give pastoral guidance to the churches.

Grounds:

- A. Pastoral recommendations will encourage both abused and abusers to seek assistance.
- B. Pastoral recommendations will proclaim the healing and hope present in the gospel and in the church of Jesus Christ.

Classis Lake Erie

George Vander Weit, stated clerk

Overture 54: Declare That Scripture and the Creeds Forbid Feminine Language for God

Classis Hudson overtures synod to declare that the clear teaching of Scripture and the doctrines confessed in our confessions forbid all toleration, advocacy, or use of formulations like "God the Mother, God the Daughter, and

God the Holy Spirit" for the Trinity and all general references to God as female (e.g., the use of feminine pronouns or the term *goddess*).

Grounds:

1. The Bible teaches us that God is our Father (Matt. 6:9) and that Jesus is the Son of God (John 3:16). The creeds clearly summarize these biblical truths (Heidelberg Catechism Q and A 33, 120, BC Articles 9-11).
2. These acts are modern day blasphemous violations of the third command:

Q and A 99

Q. What is God's will for us in the third commandment?

A. That we neither blaspheme nor misuse the name of God by cursing, perjury, or unnecessary oaths, nor misuse the name of God by being silent bystanders.

Q and A 100

Q. Is blasphemy of God's name by swearing and cursing really such serious sin that God is angry also with those who do not do all they can to help prevent it and forbid it?

A. Yes, indeed. No sin is greater, no sin makes God more angry than blaspheming his name. That is why he commanded the death penalty for it.

(Heidelberg Catechism)

3. The influence of feminist theology has already led at least one member of the Christian Reformed Church who has signed the Form of Subscription to publicly address God as *She*: "The questions we would then wish to ask about creation seem particularly germane to our world today: Is God still alive and active? Does She still care about the world and protect it? Is She making the daffodils come up again?" (Evelyn Diephouse, Registrar of Calvin College, in *Reformed Journal*, May-June 1990, p. 3).
4. This declaration of the biblical and creedal nature of this sin will help bring erring members to repentance.
5. This declaration will require the churches to respond with proper admonition and discipline for unrepentant members of the Christian Reformed Church guilty of blasphemy.

Classis Hudson

Donald P. Wisse, stated clerk

Overture 55: Clarify Meaning of Addition to Note under Declaration F

I. Historical background

Synod 1991 made the following decision:

F. The church declares, moreover, that the clear teaching of Scripture and 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.

(Acts of Synod 1991, p. 767)

The next day Synod 1991, acting on a motion from the floor, added a second note: "Declaration F is not intended and may not be used to limit fur-

ther investigation and discussion on the origin of humanity" (*Acts of Synod 1991*, p. 774).

II. Overture

Classis Minnesota South overtures synod to clarify the meaning of the second note added to Declaration F.

Ground: When Synod 1991 declared "that the clear teaching of Scripture and of the confessions [italics ours] on the uniqueness of human beings as imagebearers of God rules out all theorizing that posits the reality of evolutionary forebears of the human race," it made this a *confessional matter*. Because it is a *confessional matter*, the stipulations of the Form of Subscription apply. The Form of Subscription says,

... we sincerely believe that . . . all the points of doctrine [in our confessions] fully agree with the Word of God. We promise, therefore, to teach these doctrines diligently, to defend them faithfully and not to contradict them, publicly or privately, directly or indirectly, in our preaching, teaching and writing. We pledge moreover not only to reject all errors that conflict with these doctrines, but also to refute them and to do everything we can to keep the church free from them. We promise further that if in the future we come to have difficulty with these doctrines or reach views differing from them, we will not propose, defend, preach, or teach such lies, either publicly or privately. . . .

Some think that the second note to Declaration F allows for *public* discussion, writing, and teaching in which the idea of evolutionary forebears of the human race is encourage and/or promoted. But this would infringe on the stipulations of the Form of Subscription. Until synod clarifies the meaning of the second note to Declaration F and takes away misunderstandings about it, there will likely be friction in the denomination over it. For the good of the church, synod should clarify the meaning of the second note to Declaration F.

Classis Minnesota South
Paul E. Bakker, stated clerk

Overture 56: Clarify the Implication of the Addition to the Note under Declaration F

Classis Eastern Canada overtures synod to clarify the implications of the addition to the note under Declaration F, page 767, Article 86, *Acts of Synod 1991*.

Grounds:

1. The creation/science report presented to Synod 1991 has left much confusion in the mind of the church concerning the above.
2. Declaration F, as adopted by Synod 1991 (*Acts of Synod 1991*, p. 767, Art. 86, and p. 774, Art. 93), seems to take with the one hand what it has just given with the other and therefore can be construed as contradictory.

Classis Eastern Canada
John Keressies, stated clerk

Overture 57: Urge Scholars and Theologians to Abstain from Promoting Unbiblical Teachings about Creation and the Origin of the Human Race

The council of First CRC, Taber, Alberta, overtures synod to urge scholars and theologians to abstain from promoting theories and ideas contrary to what the Bible teaches about creation and the origin of the human race.

Grounds:

1. This is in harmony with Belgic Confession Article 2 and also the church's confession that the one God—Father, Son, and Holy Spirit—is this world's Creator and Redeemer.
2. Those who stray away from the above confession cause deep division and confusion in our denomination.
3. The unrest in our denomination demands from synod clear direction and leadership on this issue. If that is not forthcoming, there will be mass separation, resulting in hardship in families, church and school communities, and personal relationships.
4. Unrest and separation will be a great handicap in witnessing to the world and in fulfilling the Great Commission as commanded by our Lord.

Council of First CRC, Taber, AB
Harry Halma, clerk

Note: This overture was presented to Classis Alberta South but was not adopted.

Overture 58: Change Statement of Membership

Classis British Columbia South-East overtures synod to amend the form entitled Statement of Membership as follows:

A. Delete the following thirteen words: *ADDITIONAL INFORMATION; (involvement in church functions, special gifts or abilities, special needs, etc.)*.

B. Add to the Statement of Membership the following questions:

SPIRITUAL HEALTH

	Yes	No
1. Attendance at public worship has been faithful.	()	()
2. Spiritual gifts have been identified and used in ministry for the building up of the church (if yes, please list gifts in the space provided below).	()	()
3. Tithing or contributing financially to God's kingdom according to ability has been faithful.	()	()
4. An authentic concern for people outside the kingdom of God has been evident.	()	()
5. Personal Bible study and prayer have been faithfully engaged in.	()	()
6. The Lordship of Jesus Christ is manifest in personal relationships and conduct.	()	()

7. (When applicable) Children have received spiritual nourishment.
- a. At home through faithful family devotions. () ()
 - b. Through regular attendance at church-education classes. () ()
 - c. In Christian school. () ()
8. Are there further comments you can make to help the receiving church minister more effectively to this member?
Comments on special needs, talents, etc.

C. Urge each council to complete the above questions (one set for the transfer of each confessing member) to the best of its ability before the Statement of Membership is sent.

Grounds:

1. The current Statement of Membership form provides little information on the spiritual health of the transferring member.
2. The space provided on the current form for additional information is not often used.
3. Exhortations to councils to make more judicious use of the space for additional information have failed.
4. The proposed revision of the Statement of Membership will help the receiving church to minister more effectively to the transferring member.
5. It is neither right nor wise that councils assume that the absence of additional comments on the Statement of Membership means that the doctrine and life of the transferring members are sound, for the contrary is sometimes true.
6. The apostle Paul, when he sent people to other churches, often commented on the integrity of their faith and service (e.g., Rom. 16:1-2; I Cor. 16:3; I Thess. 3:2).
7. There is a precedent in our denomination for using diagnostic tools on certificates of membership for the assessment of the spiritual health of members.

Classis British Columbia South-East
John Dykstra, stated clerk

Overture 59: Change Church Order Article 59

Classis British Columbia South-East overtures synod to consider the following changes to Church Order Article 59.

- A. Delete Article 59-b and 59-c.
- B. Add a new Article 59-b to read as follows:

Transferring confessing members shall be admitted to communicant membership upon presentation of certificates or statements of membership after the consistory has, through personal contact, satisfied itself concerning the doctrine and conduct of the transferring members. The consistory shall determine in each case whether to admit them directly or by public reaffirmation or public

profession of faith. The names shall be announced to the congregation for approval.

Grounds:

1. A growing freedom of movement of Christians between congregations and denominations and a growing diversity among CRC congregations in the way they meet the ministry challenges in their own communities make the need for different transfer policies less urgent and less meaningful.
2. Church membership has privileges and obligations (see, for example, the forms for public profession of faith). Yet the Church Order is skewed in favor of transferring members by granting them the right to the privileges of membership while the receiving consistory has little right to insist on the obligations of membership when the transfer is made. This recommendation seeks to correct this imbalance.
3. Matthew 16:19 and 18:16 ("whatever you bind on earth will be bound in heaven, and whatever you loose on the earth will be loosed in heaven") have application not only to church discipline but also to admission to local church membership.

Classis British Columbia South-East
John Dykstra, stated clerk

Overture 60: Include the Following Recommendations in Response to Report 29 (Single Adults)

I. Introduction

A. Endorsements and concerns

Classis Georgetown is encouraged by the work of and the direction taken by the Committee to Study Youth and Young-Adult Ministry in Report 29. The background work completed by the committee is very thorough and helpful for developing adult-singles ministry. The committee has identified for us the tremendous need and desire to reach adult singles within our churches, which for many years have experienced a general frustration in our ability to effectively touch the lives of young single adults. The committee has done a great service in bringing to our attention the diverse issues and the broad range of needs within this population.

We endorse the fine work of the committee and encourage synod to seriously consider the recommendations of Report 29. Classis Georgetown concurs with Section VII, Recommendations A, B, C, D, G, H, J, and K. We have concerns, however, about Recommendations E, F, and I. We do not believe the information found in the report adequately supports them. Furthermore, our experience as a classis in developing and operating an adult-singles ministry has shown us an even greater need than the report identifies.

B. A need to broaden the scope of the committee's recommendations

The mandate of the committee focuses upon the young-adult population within our denomination. We challenge synod to expand its concern to include adult singles of all ages. The young-adult subgroup identifies only the

tip of the iceberg in adult-singles ministry. Adult singles exist in every age bracket. According to Report 29 (II, A, 1), the largest population of adult singles is found in the over-30 group. To limit our discussion and direction of ministry to one age group would be detrimental to our churches and to the denomination. Indeed, very little of the information given in Report 29 is limited to the age bracket described in the definition. The population of adult singles (18 and older) in the United States is about seventy million. This number represents dramatic increases in two subgroups: divorcees and those who are postponing marriage or never will be married. The rising number of divorcees alone calls for a ministry response from the church. Furthermore, as the baby-boomer generation ages, the number of retired widows/widowers will increase greatly. This will pose an even greater need for adult-singles ministry during the coming decades. The scope and vision of adult-singles ministry in the CRC must be broadened to address the realities of this population both at present and in the future.

C. Recognizing leadership potential

Adults, married or single, have the same gifts, talents, commitment levels, and interests in ministry. Differences in these areas are based on spiritual maturity and experience, not marriage. In our experience as a classis, we have observed strong leadership from adult singles participating in CROSS-FIRE, our adult-singles ministry. In one year our leadership team has grown to over forty-five people, only five of whom are married. Adult singles are using their spiritual gifts in many different ways as they provide a ministry to each other and the community.

In Report 29 (IV, A, 1-5) the committee states several reasons for the disintegration of young-adult ministries. The first reason states,

Most young adults prefer peer to adult leadership. Successful groups had strong leaders. Unfortunately, where strong peer leaders were present, marriage, job transfer, or age often removed such leaders from the groups.

Though the report clearly identifies that adult singles prefer peer leadership, it fails to adequately address this issue in the recommendations. In our experience the church has often turned to a married couple for leadership in adult-singles ministry, as if marriage per se gives more leadership ability, stability, and maturity. By this approach the church has often kept leadership responsibility away from capable adult singles. It is our contention that, although adult singles resent leadership exclusively by married adults, they do accept and desire the advice and input of mature and wise adults, married or single.

Therefore, we conclude the following:

1. Adult-singles ministry demands the ongoing active recruitment and training of incoming adult singles to fill leadership roles.
2. The church needs to provide the same level of encouragement, pastoral support, training, and financial stability for this ministry as it does for other significant ministries of the church.
3. Adult singles who receive clear responsibility, authority, and opportunity to serve will do so with enthusiasm and commitment.

D. Reaching adult singles beyond the fringes

In many places the report identifies low numbers of adult singles committed to Christianity. In addition, the report states that the adult-single population represents almost half of all adults. These factors point out the tremendous need and opportunity to evangelize adult singles. The need has never been greater for our church to positively confront adult singles with the gospel. We would do a great injustice to limit our ministry perspective to one age bracket of singles within our denomination; we must also respond with a full commitment to address the needs of all adult singles in our society.

We want to affirm the report's statement that "there are often more single-adult members than either the pastor or consistory realizes. Furthermore, there is usually a host of adult singles in communities around the church" (Report 29, V, B). The evangelistic opportunity for the church is tremendous. The report correctly suggests, "Many of these people can be attracted to the church, and the congregation's own adult singles are the ideal group to form the core of such an outreach ministry" (Report 29, V, B). The denomination needs the leadership of our evangelism experts in developing adult-singles ministries.

We believe the denomination's response to the report must be deliberate and visionary. This report is crucial to the ministry of our churches in the coming decade as we respond to adult singles with compassion and care. We believe the denomination must provide adequate funding and appropriate staffing to accomplish the task at hand. We further believe that our denomination can and should provide leadership and enabling to the churches. To meet this mandate it is necessary for synod to delegate this vision to a denominational agency which can lead us into an outreach-oriented ministry.

II. Overture

Classis Georgetown overtures synod to respond to Report 29 by implementing the following:

A. That synod recognize the broader need for adult-singles ministry within our communities.

1. That synod adopt a vision and focus for adult-singles ministry which includes all adult singles ages 18 and over.

Grounds:

- a. Report 29 and other evidence show the need for adult-singles ministry to include all adult singles.
- b. Ministry to adult singles is very diverse because of the wide range of needs they experience individually and as a group.
- c. This segment of our population is not easily defined by age categories, nor are we able to effectively minister within this group by simply limiting our scope to a particular age bracket.

2. That synod strongly urge churches and classes to study and implement adult-singles ministries.

Grounds:

- a. The adult-singles population in the United States alone is almost 70 million people, almost one-half of all adults.
 - b. This part of our population, which is growing significantly, represents a great opportunity for ministry both within and outside the local church.
3. That synod encourage churches and classes explicitly to delegate necessary responsibility and authority for implementing adult-singles ministry to gifted and qualified adult singles and wholeheartedly to support these chosen adult singles with the assistance of church staff, finances, and church leaders.

Grounds:

- a. The population being addressed is made up of adults. Many are clearly gifted and talented in many areas of ministry and leadership.
- b. This approach would give adult singles opportunities to express their spiritual gifts and develop leadership skills and would give them a place for significant ministry within the local church.
- c. Given the opportunity, adult singles will excel in leadership necessary for personal and corporate growth, to the benefit of the entire church community.

B. That synod direct Home Missions' Established-Church Development Department, in consultation with CRC Publications and the Young Calvinist Federation, to develop and implement a strategy to accomplish the following:

1. To investigate and develop models of adult-singles ministry for churches to consider.
2. To promote and inform the church of the challenges and needs of adult-singles ministry.
3. To develop a consultation service that classes and churches may use to aid in organizing a regional and/or church-based adult-singles ministry.
4. To review, develop, and market resources, materials, and curricula for the classes and churches only when acceptable options are not available.
5. To report to synod yearly for the next five years on its progress in developing and implementing this program.

Grounds:

- a. The need for adult-singles ministry provides a strategically important opportunity for outreach and evangelism both within and outside the context of the local church.
- b. Home Missions-Established Church Development Department is mandated to develop and encourage outreach ministry within the local churches.
- c. The churches and classes are already expressing a great need for models, consultation, and advice in reaching adult singles.
- d. The need to address adult singles goes far beyond the publishing of curricula for the local churches to use.

- e. Many resources already exist through the efforts of Single Adult Leaders (P.O. Box 1600; Grand Rapids, MI 49501). The work of these experienced professionals should not be duplicated.
- f. The scope and importance of developing an adult-singles ministry necessitates synod's being informed annually.

C. That synod approve the following funding for this ministry:

That Home Missions include in its budget for 1993 funds for a part-time ministry specialist to develop and implement the strategy found in Recommendation B of this overture. This position should be reviewed for continuation or expansion within three years.

Grounds:

1. The significance for the need of these services is identified in the body of Report 29.
2. To effectively encourage and support our churches and classes it is necessary to establish clear leadership and responsibility.

Classis Georgetown

Neal R. Rylaarsdam, stated clerk

Note: A copy of this overture is being sent to the Board of Home Missions for consideration at its annual meeting and a response to Synod 1992. If the Board of Home Missions concurs with our recommendations, we suggest that it prepare a recommended budget for possible consideration.

Overture 61: Revise Guidelines 2 and 3 of Recommendation C, Report 29 (Single Adults)

Classis Hamilton overtures synod to revise Guidelines 2 and 3 of Recommendation C, Report 29, by combining them to read as follows:

That each church, through preaching, church-education *programs and materials*, pastoral counseling, and *internal organizational structures*, encourage the entire membership to *recognize and embrace the single adult member* as a full participant in the church of Christ and in the Christian Community.

(changes italicized)

Grounds:

1. Guideline 2 is an attempt to achieve positively what Guideline 3 seeks negatively, namely, the full recognition of the single adult in the congregation's life and ministry.
2. The negative spirit of Guideline 3 smacks of reverse discrimination and "party spirit."
3. Guideline 3 as presently worded is unworkable and impractical in achieving the desired result stated in the present Guideline 2. What constitutes a "prejudice in favor of married people" is unclear.

Classis Hamilton

John Elgersma, stated clerk

Overture 62: Reject Recommendation G of Report 29 (Single Adults)

Classis Hamilton overtures synod to reject Recommendation G of Report 29 re single adults.

Grounds:

1. While the category *families* by definition excludes many single adults, they are not excluded from being counted in the total church membership because two other categories are used to count professing members and non-professing members, and these would count all single adults.
2. The grounds suggest that the category *families* is demeaning to adult singles. The implication is that the *condition of being a family* is demeaning as well.
3. The listing of the *family* count in our *Yearbook* recognizes the importance Scripture places on family.
4. The grounds adduced in Recommendation G are too weak to sustain such a dramatic alteration in our historic practice.

Classis Hamilton

John Elgersma, stated clerk

Overture 63: Implement Requests of Overtures 63 and 64 Addressed to Synod 1991

Classis Quinte overtures synod to implement immediately and fully the requests addressed to Synod 1991 in Overtures 63 and 64.

Grounds:

1. The "answer" Synod 1991 gave to these overtures (*Acts of Synod 1991*, p. 815) is inadequate and does not give full consideration to what the overtures ask. To investigate the "availability of existing studies" on the care of creation is beside the point. Indeed, there are plenty of materials from some perspectives. We need to know how the CRC, as a Reformed community of believers, responds in faith and practice to the issue. Also, to ask the Synodical Interim Committee to "assess the need for further study" fails to recognize that Overtures 63 and 64 (1991) make a very convincing case for denominational action.
2. Overtures 63 and 64 addressed Synod 1991 with very significant concerns which were hardly addressed by synod. It appears that many delegates had left for home by the time this issue was briefly discussed on the last day of Synod 1991. Overtures 63 and 64 are therefore actually unfinished business which needs to be addressed by Synod 1992.

Classis Quinte

Ed W. Visser, stated clerk

Overture 64: Develop a Biblical and Reformed Theology of Aging

The council of First CRC, London, Ontario, hereby overtures synod to develop a biblical and Reformed theology of aging and to articulate guidelines that affirm the gifts/resources of retired seniors in order to facilitate and encourage the involvement of seniors in congregational and kingdom ministries.

Grounds:

1. There are increasingly fewer seniors (over 65 years of age) who are actively involved in congregational ministries (i.e., council, etc.).
2. The number of seniors is increasing at an unprecedented rate. (In the days of Bismarck, when 65 years of age was initially set for retirement, very few people lived much longer than that. Today there are still forty years of active life for most women after their child-bearing years. For both men and women, the average age to enter homes for seniors in Ontario is 84.5—nineteen and a half years after designated retirement age).
3. In light of this unprecedented development, the church needs to articulate a Christian model for senior life and activity to counter the model nurtured by the world.
4. Over the last several decades, women, once a large volunteer resource for church ministries, have increasingly entered the work force and are less available for service, teaching, and administering ministries. Perhaps our seniors can help fill this need for volunteers.
5. Our population is retiring earlier, usually between 55 and 65 years of age. Presently there is no articulation or development of models or expectation for second or third careers as volunteers within the church. Unless there are models or structures or opportunities to fill, the seniors cannot access them.
6. Presently in our churches seniors may be “busy” after 65 years of age, but there is no articulated expectation, encouragement, or opportunity for them to be involved in ministries that intentionally help them to use their gifts, draw from their years of experience, and actively be responsive to the needs of less-well seniors.
7. The development of a theology of retirement/aging will counter worldly alternatives and offer directions for seniors to be meaningfully involved as respected members of the church community.
8. A theology of retirement/aging will draw upon biblical resources to challenge and equip well seniors for ministry as need and opportunities allow. Presently our seniors are increasingly marginalized and fade into the background of congregational life. This seems to counter biblical guidelines.
9. Our biblical heritage has a wealth of resources that need to be mined to develop a senior-affirming and multigenerational kingdom theology that challenges and equips our well seniors and educates and sensitizes our congregations to the gifts of seniors. As these resources and opportunities are articulated, the potential for involvement in the life of the church and the kingdom after 65 years of age will be enhanced.

Furthermore, such activities will affirm the place of seniors in our churches and in kingdom ministries.

Council of First CRC, London, ON
Winston Kooistra, clerk

Note: This overture was submitted to Classis Chatham but was not adopted.

Overture 65: Change Church Order Article 53-b to Extend Acts of Ministry to Persons Not Ordained as Clergy; Permit Classes to Endorse Requests of Local Churches to Allow Non Clergy to Engage in Acts of Ministry

I. Background

Since June 1987, Clarkson CRC has engaged R. Nanninga as pastor for youth and evangelism. He holds an MCE degree from Calvin Seminary and has obtained a license to exhort from Classis Toronto. He has been installed as an elder in the Clarkson congregation and is especially designated to focus on youth and outreach. He has been designated as a pastor in that congregation, although he is not ordained in the formal sense of the word. Over the years the Lord has blessed the ministry of Pastor Nanninga, not only on the local level but also within classis, where he serves as the regional training coordinator for YCF. In addition, Synod 1991 appointed him to serve on the new Youth-Ministry Committee.

Though this issue has come before us because of the ministry of R. Nanninga, he certainly is not alone in the denomination. More and more churches are employing unordained persons to carry out their ministries.

Ministry in the service of Christ involves being in touch with people; it is important that relationships are established and nurtured. When a person who has for a long time wandered away from the Lord and from his people comes in touch again, there is good reason to celebrate. When such a person desires to stand up and proclaim his/her faith and to be baptized, there is still more reason to celebrate. Often this person is assisted in such a journey by a pastor for youth and evangelism. When the time comes for profession of faith and for baptism, it seems natural that the person most intimately involved with the journey also be able to formalize what has taken place under the grace of God. Under the provisions of the Church Order as we understand them, such acts on the part of Pastor Nanninga would not be allowed. We believe that ought to be changed.

The material from the Church Order is not very helpful in guiding us. The phrase "Acts of Ministry" has never been defined or clarified by synod. Van Dellen and Monsma in their commentary on the Church Order state,

Generally and by common consent the following matters are classified as activities which are reserved for ordained ministers of the Gospel only:

- 1) The administration of the sacraments of baptism and the Lord's Supper.
- 2) The pronouncement of the salutation at the beginning of the service, and the pronouncement of the benediction at the conclusion of the service.
- 3) The installation of office bearers.
- 4) The reception into full membership by public profession of faith.
- 5) The excommunication from the fellowship of God's church.

(Van Dellen and Monsma, 1968, p. 208)

The basis for this "common consent" is not clear. But as Van Dellen and Monsma see it, the offices of elder and minister are different in the sense that the elder has "the ruling office in God's church, not the prophetic or ministerial office" (p. 208).

Synod 1973 adopted a report dealing with office and ordination. This report has some insightful recommendations which emphasize that office means service and that service is the task of all believers. Yet within the fellowship of believers, it is not inconsistent to appoint gifted people to special tasks, enabling the church to carry out Christ's work in the church most effectively. These areas of particular ministry are characterized by service rather than by status, dominance, or privilege. These particular ministries are to be distinguished in function, not in essence, from the comprehensive ministry shared by all believers, and distinctions among the particular ministries themselves are also functional. As such the differences are only in kinds of service. Historically, the preaching of the Word and the administration of the sacraments have been assigned to and carried out by those whom the church has appointed in Christ's authority. In that light, the following statement is of great interest to this discussion: "There is no valid biblical or doctrinal reason why a person whom the church has appointed to bring the Word, may not also be appointed to administer the sacrament" (*Acts of Synod 1973*, p. 63).

Furthermore, synod declared "that ordination should be understood as the appointment or setting apart of certain members of the church for particular ministries that are strategic for the accomplishment of the church's total ministry" (*Acts of Synod 1973*, p. 63). Synod also declared, "the Bible leaves room for the church to adjust or modify its particular ministries in order to carry out effectively its service to Christ and for Christ in all circumstances" (*Acts of Synod 1973*, p. 64).

The provisions as stated above indicate that churches on the local level can set apart certain persons to do certain tasks. While clergy have authority and function that allow them to carry out their calling across the denomination, the type of ordination that is in focus here concentrates on the local setting. It is logical as an extension of the decision of Synod 1973 to broaden the interpretation of Church Order Article 53-b by granting the privilege of the acts of ministry to persons who are called to serve in a specific capacity by a local church but who are not formally ordained as clergy.

Finally, it should be noted that synod, in making provisions for the office of evangelist, recognized the right of the evangelist to be fully involved in all the acts of ministry in an emerging congregation (cf. Church Order Art. 23, 24). While the context of the work is different for unordained persons in local congregations, the type of work and the reasons for doing the work are very similar. In both cases we are seeking to draw people into discipleship with Jesus Christ. Our denomination would be well served to recognize the developments that have taken place and to allow for further developments by clarifying the provisions under Article 53-b.

II. Overture

Classis Toronto overtures synod to

A. Change Church Order Article 53-b to allow for the extension of the acts of ministry to persons who are called into a specialized ministry by a church but who are not formally ordained as clergy.

B. Reaffirm that ordination is the "setting apart" of a certain member for a particular ministry strategic for the accomplishment of the church's total ministry.

Grounds:

1. This is the nature of ordination as taught in Scripture (cf. Synod 1973).
2. Increasingly, non clergy are being called by local churches and ordained as elders with special responsibilities. This ought to be recognized by the denomination, and provisions ought to be made by which the effectiveness of elders with special responsibilities can be increased.

C. Permit all classes to endorse specific requests of local congregations to allow specific persons the privilege of engaging in all the acts of ministry as they are commonly understood.

Grounds:

1. The involvement of classes will ensure that supervision of the acts of ministry and of those who engage in them will take place.
2. The local church will be enabled to carry out Christ's work most effectively if it has the option to call and ordain people to specific tasks within its boundaries.
3. Freedom to exercise the acts of ministry will allow such persons to be more effective in building and maintaining relationships within a church.
4. The local option as proposed does maintain the difference between minister of the Word and other ordained people, a difference to be upheld in theory as well as in practice.
5. It is essential that we hold high the areas of special ministries. For example, youth ministry should not be seen as a stepping stone to another position, now frequently called senior pastor. It is of great concern that youth ministry be perceived as a viable ministry on its own.
6. Ministry involves people, and people depend on the security of relationships. Under the present structure, when the development of a person's spiritual life takes place under the ministry of a specific pastor, it is difficult to tell that person that the final public acts will have to take place under the ministry of another pastor. This is not the type of procedure that solidifies relationships or enhances the perception of a person's ministry.

Classis Toronto

John Van Stempvoort, stated clerk

Overture 66: Encourage Appropriate Agencies to Purchase Stock in Southside Bank

Classis Grand Rapids East overtures synod to encourage appropriate agencies of the denomination to purchase a combined total of one thousand shares of stock in the Southside Bank (a Michigan banking corporation), 401 Hall St. SE, Grand Rapids, MI 49507, at a cost of \$105,000.

Grounds:

1. The Southside Bank will be the first minority-controlled community-based bank in western Michigan that is committed by its organizational design to the economic development of the central city.
2. The approximately twenty Christian Reformed churches located in the area designated as the "area of community ownership and control" are committed to the preservation, stabilization, and development of the designated area.
3. The minimal risks of the investment are outweighed by the positive potential for community development.

Classis Grand Rapids East
John Vanden Berg, stated clerk

Overture 67: Alter Quota-Adjustment Policy for CRC-Related Colleges

Classis Chicago South overtures synod to change its method of allocating quota support for Calvin College and quota-reduction monies for area CRC-related colleges to more equitably reflect the proportion of CRC students attending Calvin and the area colleges.

Grounds:

1. The current method uses a complicated, outdated two-part formula for (a) determining synodical quota support for Calvin College and (b) the "left-over" monies to be used to support area colleges. (See *Acts of Synod 1984*, pp. 417-18, p. 588, and *Acts of Synod 1991*, pp. 761, 829 [the formula].)
2. The current formula no longer "provides an equitable basis upon which our members and classes can strengthen the work of the area colleges which are maintained and supported by our constituency."
3. There are a number of inequities, including the following:
 - a. The average 1992 quota for Calvin for Areas 1, 2, and 5 (the basis for determining quota-reduction monies for area colleges) increased 1.33 percent, or from \$86.05 to \$87.20. Area 3, the major support base for Trinity Christian College was assigned a 12.78 percent increase in quota support for Calvin, from \$57.90 to \$65.30.
 - b. When the assigned quota support for Calvin for Area 3 increased by 12.78 percent, the same formula subsequently resulted in a decrease of 22 percent in "monies saved" for Trinity, or a drop from \$28.15 to \$21.90 per family, approximately \$50,000 in church support for 1992.
 - c. According to published enrollment records, the number of CRC students attending Calvin College has declined recently, including a slight decrease from the three Illinois classes (which are in Area 3). Yet the quota for Area 3 increased by 12.78 percent.

	1988	1989	1990	1991
Students from Illinois	237	223	221	220

- d. Meanwhile, the enrollment of CRC students at Trinity increased by 4.6 percent between 1989 and 1990, the year upon which the 1992 formula is based. The formula does not allow for the support of such growth in this area college, nor does it take into account the fact that out-of-state CRC students are enrolling at Trinity at an even faster rate than the overall increase of 4.6 percent.
- e. When an area college such as Trinity experiences an increase of 4.6 percent in CRC students between 1989 and 1990 at the same time that those numbers are not holding at Calvin, the parents and constituents of Trinity are expected to make up the difference with an increase of 12.78 percent in quota support for Calvin, while reducing their support to Trinity by 22 percent. If an increased number of students go to both Calvin and the area college from a given area, then the synodical quota support to Calvin would go up from that area and the "left-over" monies to the area college would go down, even though the area college might have a considerable increase in enrollment of CRC students from its area.
- f. The base amount for determining quota-reduction monies for area colleges also goes down if the number of families in Areas 1, 2, and 5 goes up. Thus, the monies saved for area colleges would be less.
- g. If one of the area colleges (outside of Michigan) recruits more CRC students from Areas 1 and 2 (Michigan) and Calvin's numbers drop by that same amount, the average quota for Calvin from these two areas would also drop. Conversely, the average quota for Calvin from Area 3 would increase, which is contrary to the intent of the "monies saved" part of the formula, in that *less* would be given to Trinity.
- h. A 5 percent increase in CRC students to Calvin from an area means a 5 percent increase in synodical quota support to Calvin from that area even if that increased enrollment does not come from locations close to the area college but, nevertheless, in the synodically designated area. For example, Area 3 includes Illinois, Wisconsin, and Florida. An increase in Calvin students from Florida would decrease the "left-over" monies available to Trinity.
4. Such inequities arise largely from the fact that the current formula is based only on the *distribution* of CRC students at Calvin College from the eight areas. It does not at all take into account the actual numbers of CRC students at Calvin or the number or proportion of CRC students attending the area Reformed colleges. For example, if Calvin's CRC enrollment declined by half but the distribution of these students remained the same, the Calvin quota would still remain the same. Fairness would suggest that, if in a given year an area college such as Trinity has an increased enrollment of CRC students, it should receive a proportional increase in quota-reduction monies.

Classis Chicago South
Richard M. Hartwell, stated clerk

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COMMUNICATIONS AND APPEALS

Communication 1

"... ourselves your servants for Jesus' sake."
II Corinthians 4:5

Presbyterian Church in America

OFFICE of the STATED CLERK

1852 Century Place, Suite 190
Atlanta, Georgia 30345

November 4, 1991

(404) 320-3366

Rev. Leonard J. Hofman, Stated Clerk
Christian Reformed Church
2850 Kalamazoo Avenue SE
Grand Rapids, MI 49560

Dear Mr. Hofman:

Greetings in the name of our Lord and Savior Jesus Christ.

The 19th General Assembly of the Presbyterian Church in America at its June 15-19 meeting in Birmingham adopted the following resolution:

The Presbyterian Church in America praises God for the vigorous and vital witness to our Lord Jesus Christ through the Reformed faith that the Christian Reformed Church has long maintained. We are grateful that many who have been nurtured and matured in your fellowship have come to us and been used to strengthen our church in faith and witness.

It is then, with respect, humility and gratitude toward you, and with deep concern for the retention and propagation of the Reformed faith that we entreat you to reverse the 1990 action opening the offices of minister and ruling elder to women.

We believe this to be contrary to the clear teaching of Scripture (1 Timothy 2, 3) and the Belgic Confession (Article XXX).

Adopted

May the Lord continue to guide His church through His word and Spirit and may He pour rich blessings upon you.

Sincerely in Christ,



Paul R. Gilchrist
Stated Clerk of General Assembly

Stated Clerk of the General Assembly
Reverend Paul R. Gilchrist, Ph D

Business Administrator
Rose E Cook

Communication 2

Note: At its meeting on November 7, 1991, the North American Presbyterian and Reformed Council (NAPARC) decided to send a communication to the Christian Reformed Church in North America expressing its thanks for Synod 1991's response to its communication and NAPARC's continued concern regarding the proposal of the Christian Reformed Church to permit women to serve in the offices of teaching and ruling elder. It reiterated the following statement adopted by the 1990 meeting of the Council.—LJH

NORTH AMERICAN PRESBYTERIAN AND REFORMED COUNCIL

The Rev. John L. Carron, Chairman
P. O. Box 576
Doe West, South Carolina 29609

The Rev. Paul M. Martin, Vice Chairman
1117 E. Devonshire
Floresville, Arkansas 55014

The Rev. Morton H. Smith, Secretary
105 Conestoga Trail
Brevard, North Carolina 28712

Dr. Charles H. Carls, Treasurer
P. O. Box 185
Doe West, South Carolina 29609

December 31, 1990

Dr. Leonard J. Hofman, General Secretary
Christian Reformed Church in North America
2850 Kalamazoo Avenue, SE
Grand Rapids, Michigan 49560

Dear Leonard:

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:

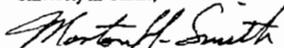
In harmony with the stated "purpose and function" of the NAPARC to "exercise mutual concern in the perpetuation, retention, and propagation of the Reformed Faith (Constitution III:3), the North American Presbyterian and Reformed Council calls upon The Christian Reformed Church to reverse the action of 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 XXXX). 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.

I know that you will place this in the proper hands for consideration by the upcoming meeting of Synod. It was good to see you at the recent meeting of NAPARC. May the Lord bless you and the CRC as you struggle with this matter.

Sincerely in Christ,



Morton H. Smith
Secretary of NAPARC

Communication 3: Rochester CRC, Penfield, NY

The following protest was adopted in response to the March 5, 1992, decision of Classis Atlantic Northeast:

The council of Rochester Christian Reformed Church protests the decision of Classis Atlantic Northeast to overture synod not to ratify the decision of Synod 1990 (1) to permit churches to "utilize the gifts of women members in all the offices of the church" and (2) to amend Article 3 of the Church Order appropriately.

Grounds:

1. Synod 1990 acted properly in making these decisions.
2. There are adequate biblical grounds for these decisions, including those adduced by Report 31.

With prayers that the Lord of the church will lead us all in faithfulness to his Word and in the unity bestowed by Christ, we submit this contribution to our ongoing dialogue about God's will for our beloved church.

Council of Rochester CRC, Penfield, NY
Nick Hendriksma, clerk

Communication 4: Classis Quinte

Classis Quinte sends the following pastoral advice to Synod 1992: As classis we note with deep concern the division that is developing over diverse convictions pertaining to women in all the ecclesiastical offices. Classis Quinte presents the following affirmations to remind the congregations of the deep unity we share in fundamental biblical teachings. Classis also respectfully recommends guidelines for synod's consideration as it proceeds with this matter.

Affirmations:

1. With joy synod affirms that the Christian Reformed Church is deeply committed to the lordship of Christ over all areas of life and the entire creation.
2. Synod unconditionally declares that salvation is found by faith in the work of Christ completed on the cross and confirmed in his resurrection.
3. Synod reaffirms that the Bible is the infallible Word of God with "everything we need for life and godliness . . ." (II Pet. 1:3). Furthermore, we declare that Christian living flows out of yieldedness to God's Word and through the power of the Holy Spirit.
4. The church reaffirms her calling, under the lordship of Christ, to bring reconciliation and healing to a broken world through deed and word ministries. Synod declares that her leaders are committed to model and teach servant leadership to the members and through them to the greater community.

Guidelines:

In spite of common unity in doctrines and confessions, synod notes a clear-cut diversity throughout the Christian church, including the Christian

Reformed Church, regarding the ordination of women. Though the issue has been studied extensively by reputable scholars for many years, both yes and no stances are supported by valid biblical perspectives. Acknowledging that all in the church desire to serve the Lord and that biblical support is provided for both positions, Classis Quinte urges synod to declare the following:

1. That each congregation deal with the matter of women in office in ways appropriate to the local situation. Synod urges councils to recognize with sensitivity the importance of the unity of the church when it deals with this issue. Love for the entire congregation may lead to working toward a consensus before a final decision is made and implemented.
2. That neighboring congregations show love and respect to one another even though they have arrived at opposite conclusions on this issue. Councils in favor of women in all the church offices might lovingly and wisely decide *not* to delegate women to the major assemblies for the foreseeable future in order to enhance the spirit of unity.
3. That pastors and elders not be expected to participate in the ordination/installation of women if it is contrary to their consciences (see *Acts of Synod 1984*, Art. 88, Recommendation 2, p. 638).
4. That all councils and leaders show love, respect, and consideration to others in their own congregations, in classes, or in the denomination who hold a different view on this matter.
5. That every congregation turn anew to her first calling and make priority of "declaring the excellencies of him who called us out of darkness into his marvelous light" (I Pet. 2:9).

Classis Quinte

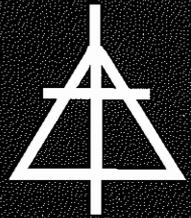
Ed W. Visser, stated clerk

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1. Member of Washington, DC, CRC appeals from a decision of Classis Hackensack
2. Members of Orland Park, IL, CRC appeal from a decision of Classis Chicago South
3. Members of Bethel CRC, Lacombe, AB, appeal from a decision of Classis Alberta North
4. Officebearers of Messiah's CRC, Brooklyn, NY, appeal from a decision of Classis Hudson
5. Member of Second CRC, Kalamazoo, MI, appeals from a decision of Classis Kalamazoo
6. Member of First CRC, Vancouver, BC, appeals from a decision of Classis B.C. North-West

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

ACTS OF SYNOD



1997

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

ACTS OF SYNOD

June 9 through 18, 1992

Fine Arts Center
Calvin College
Grand Rapids, Michigan

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- 8. Chaplain Committee
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FOREWORD

The *Acts of Synod 1992* 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 1992*.
- Financial reports.
- The minutes of Synod 1992.
- An index.

The pagination continues from the *Agenda for Synod 1992* to the *Acts of Synod 1992*. Supplemental materials begin on page 507, following preliminary unnumbered pages. Financial reports begin on page 569; minutes of Synod 1992 follow, beginning on page 595. The index references both volumes; the numbers in boldface type refer to pages in the minutes of Synod 1992.

The various 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 the sections.

It will be necessary for the user to keep the *Agenda for Synod 1992* and the *Acts of Synod 1992* 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 SUPPLEMENT

The Calvin College Board of Trustees met as a full board on May 14-15, 1992, on the campus of the college. Because the *Agenda for Synod 1992* had already been printed, we present this supplemental report to guide delegates to synod in their decisions about election of board trustees and to inform them of other matters relating to the college.

I. Information

- A. The External Relations Committee informed the board that Calvin's NCAA Division III basketball tournament championship has brought positive attention to what Calvin College offers students academically and beyond.
- B. Freshman admissions for 1992-1993 are above last year's, but confirmed enrollments are slightly down as of mid-May.
- C. The prayer service held after the Rodney King verdict helped the Calvin community to see the need for racial harmony and justice. The board reaffirmed its goal that all students, faculty, and staff, from both majority and minority groups, will recognize Calvin as a genuinely multicultural community.
- D. In financial matters, the board approved a 4 percent base salary increase for faculty, a self-funding health-insurance plan, and a \$37 million budget.
- E. For the first time, the board joined the faculty for their spring social dinner to jointly honor retiring faculty. Retiring from the college faculty are Bette Bosma, James De Borst, Stephen Lambers, Clifton Orlebeke, Barbara Sluiter, and William Stob (see Recommendation V, D).
- F. The board also expressed appreciation to eighteen trustees, all having completed their service on the board under the former structure. Eleven of these will continue to serve either as newly appointed at-large members or as trustees elected by their regions (see Recommendation V, F).
- G. The board participated in a moving dedication ceremony for the naming of De Wit Manor in honor of Henry De Wit, retired vice president for business and finance. Henry was unable to be present at the ceremony due to hospitalization. His response was read by his son Rob De Wit.

II. Appointments, reappointments (see Recommendations V, B and C)

- A. After an interview with each professor, the board appointed the following:

1. Cheryl Feenstra, Assistant Professor of Nursing for two years
2. Susan Felch, Assistant Professor of English for two years
3. David Guthrie, Dean of Student Development for two years (with faculty status)
4. John Netland, Assistant Professor of English for two years
5. Ralph Stearley, Assistant Professor of Geology for one year, term
6. Thomas Thompson, Instructor in Religion and Theology for two years

B. The board granted tenure to the following:

1. Roland Hoksbergen, Professor of Economics
2. Mary S. Van Leeuwen, Professor of Interdisciplinary Studies, one-half-time position

C. The board ratified the reappointment or appointment of twenty faculty members.

D. The board acknowledged seven persons who have served the college for twenty-five years.

III. Election of college trustees (see Recommendation V, F, 1, 2, 3)

A. Procedure

The board presents to synod a brief review of the process which has culminated in the proposed slate of at-large trustees.

1. The board's first task was to establish the set of criteria (as requested by Synod 1991) which all Calvin College trustees must meet. The criteria which we as board established are as follows:
 - a. A Calvin College trustee must be a professing member in good standing of a church body within the Presbyterian and Reformed confessional tradition of Christianity.
 - b. A Calvin College trustee must embrace the mission of the college as that is authorized by the synod of the Christian Reformed Church.
 - c. A Calvin College trustee must bear witness to a vocation of service within God's kingdom.
 - d. A Calvin College trustee must pledge to provide Calvin College with her/his excellence in gifts of service.
2. The board further agreed to ensure that these criteria are met by requesting from all prospective trustees a copy of their vita and their signature on a subscription form outlining the mission of Calvin College and the candidate's pledge to pursue that mission. Following is a copy of the mission statement.

Calvin College Mission Statement

Calvin College seeks to serve Christ and his kingdom by being a faithful Reformed Christian institution of higher learning. Our approach to education is set within the tradition of biblical interpretation, worship, and Christian practice expressed in the creeds of the Reformed-Presbyterian churches having their roots in the Protestant Reformation. As the college of the Christian Reformed Church, we subscribe to the doctrinal standards of the Belgic Confession, the Canons of Dordt, and the Heidelberg Catechism, and we endorse the contem-

porary statement "Our World Belongs to God" as a testimony of faith for these times. Together, these four expressions of the Reformed tradition serve as authoritative historic guides to our understanding of Scripture and its claims on our lives.

More specifically, the college mission to students, church, and world includes

1. Preparing students for Christian life through an education based substantially upon the liberal arts.
2. Producing works of Christian scholarship and engaging in appropriate Christian service.
3. Developing Christian community among those who study and work on campus.

As a prospective candidate for the Calvin College Board of Trustees who wholeheartedly agrees with the Calvin College Mission Statement printed above, I _____, a professing member in good standing of the _____ Church, pledge to pursue the mission of Calvin College with my gifts and time.

3. Further defining the process by which to both shape the nomination slate for classical trustees and select at-large trustees, the board agreed that the following concerns should be considered:
 - a. Ethnic diversity
 - b. Gender balance
 - c. Clergy/laity representation
 - d. Geographical representation
 - e. Expertise and gifts in educational development, board development, stewardship, external relations and development.
4. In addition, and particularly for this first year, the board also decided to take special care to ensure a reasonable measure of continuity. Usually there is a maximum 33 percent change in board membership from one year to the next. For this first year, however, 80 percent of the board membership is open to change. Continuity is clearly a key concern for this first round of trustee selection.
5. Having established what we were looking for, the board proceeded to gather the necessary information. We first solicited biographical sheets on all regional classical nominees so that we could properly prepare the classical election slate. Simultaneously, the board solicited from each trustee and from the senior administrators of the college a list of potential at-large trustees. A number of unsolicited nominations were also received, bringing the initial list of potential candidates to over sixty. The list was enlarged with suggestions from the SCORR office. In the course of deliberations, we personally interviewed, either face to face or by phone, some of the nominees. We requested a vita from a shorter list of nominees, and we sought out additional information through both formal and informal means.
6. Trustees and nominees
 - a. Trustees who automatically carry over into the new board (terms expiring in August of 1993)
 - W. De Rose - Central U.S. I
 - F. de Walle - Western Canada
 - C. Kuiken - Eastern U.S.
 - R. Vander Laan - Central U.S. IV
 - D. Van Kooten - Far West U.S. I

b. Trustees and alternates elected by classes

Region	Delegate	Alternate	Term
Far West U.S. I	W. Rozema		1995
Far West U.S. II	R. Polinder	D. Mellema	1994
Great Plains U.S.	R. Vander Laan	C. Ackerman	1995
Central U.S. I	R. Buikema	P. Van Alten	1995
Central U.S. II	C. Rottman	J. Van Engen	1994
Central U.S. III	J. Cooper	K. Havert	1994
	B. Wolfjer	P. De Young	1995
Central U.S. IV	M. Greidanus	D. Van Beek	1994
Eastern U.S.	R. Vanden Berg	William Vis	1995
Eastern Canada I	J. Vriend	J. Kuipers	1995
Eastern Canada II	N. van Duyvendyk	R. Vander Vennen	1994
Western Canada	(no election needed)		

c. Nominations for alumni positions

Under the new governance structure, the Alumni Association also submitted a nomination slate to the board. Three seats on the board are to be selected from the alumni. For each open seat, the Alumni Association is to provide a dual nomination. There are no alternate alumni trustees. The Alumni Association, following the criteria and guidelines the board approved, submitted a nomination slate, from which the board chose the following:

- Dr. Mary Kooy 1994
- Mr. Kenneth Ozinga 1995
- Dr. Frank Pettinga 1993

Dr. Mary Kooy brings us a Canadian representation in the far west of Canada. Our regional classical delegate is from Alberta. Dr. Kooy's service on the faculty of Simon Fraser University in British Columbia therefore extends opportunities to explore servant partnerships both within the Canadian academic community and geographically. Dr. Kooy is a member of the Langley CRC, Langley, British Columbia.

Mr. Kenneth Ozinga has multiple involvements within the Chicagoland area. A prominent figure in the world of banking, a servant in the cause of justice and mercy, and a member in good standing of Christ Church, Oak Brook, he brings many qualities and opportunities for promoting the mission of Calvin College in new domains.

Remembering the vision and goal of creating and extending servant partnerships for Calvin College, the board was delighted with *Dr. Frank Pettinga's* extensive local connections in the health-related fields as well as foreign contacts due to his overseas service with the Department of State. Further servant partnerships are open to be explored in the Reformed Church of America, of which Dr. Pettinga is a member in good standing.

d. Nominations for at-large trustee positions

With the criteria and guidelines for trustee selection in mind, the board then reviewed the progress toward constituting the first new board. By review we discovered that there were four key areas that needed to be addressed specifically by selection of at-large trustees. Up to this point, we had (1) a decided lack of gender balance, (2) an absence of ethnic diversity, (3) insufficient representation for the Cam-

paign for Calvin that is underway, and (4) a concern for increased continuity from this transitional board to the first new board.

The board pursued these four areas, roughly allotting each area a one-, two-, and three-year slot from the twelve at-large positions. A nominee who satisfied more than one need within the board was, of course, highly prized.

In the light of these considerations, the board therefore proposes the following slate of nominees for the at-large trustee positions on the new board.

Term Ending 1993	Term Ending 1994	Term Ending 1995
Grace Achterhof	Ellouise De Groat	Barbara Clayton
Thomas Page	Jay Morren	Preston Kool
Daniel R. Vander Ark	Jann Van Vugt	Elsa Prince
John O. Van Hofwegen	John Witvliet	Bill Van Groningen

Grace Achterhof is a local businesswoman who is presently serving as interim president and CEO of St. Mary's Hospital. She brings with her many valuable contacts in the west Michigan area, a love for the CRC, and a loyalty to Calvin College and its mission. She is a member of LaGrave Ave. CRC, Grand Rapids, Michigan.

Barbara Clayton brings to the board extensive involvement in Christian urban ministry and education as well as thorough knowledge of CRC participation in these areas. Barbara demonstrates keen insights into minority affairs in schools and other charitable agencies and ministries. She is a member of Lawndale CRC, Chicago, Illinois.

Ellouise De Groat provides to the board a wealth of experience in the areas of education and human services. Ellouise offers us an increased opportunity to adequately consider an enlarged scope and understanding of both minority needs and the concerns local to her geographic representation. She is a member of Window Rock CRC, Window Rock, Arizona.

Preston Kool is chair of the Campaign for Calvin. Presently he devotes up to 35 percent of his time to the work of the campaign. We judged it essential to have the chair of the campaign fully aware of and actively involved in the full scope of concerns and policies that guide the college toward fulfilling its mission. He is a member of Battle Creek CRC, Battle Creek, Michigan.

Jay Morren has served Calvin College enthusiastically in diverse capacities. He is a past president of the Calvin College and Seminary Board of Trustees. He served on the Governance Committee, which provided invaluable service in shaping and defining the new governance structure, and he is presently providing leadership in the Campaign for Calvin. He is a member of Covenant CRC, Cutlerville, Michigan.

Thomas Page is a person of color whose gifts and experience in areas of teaching, urban ministry, and assistance to persons with hearing impairment would greatly benefit the board's ongoing efforts to be sensitive to minority concerns and challenges facing persons with disabilities. He is a member of Madison Avenue, CRC, Paterson, New Jersey.

Elsa Prince, currently a member of the President's Council, has extensive involvement in the world of philanthropy and parachurch organizations. As the college seeks new opportunities for partnership with an increased array of such public, private, and special-interest service and funding agencies, Elsa has much to offer as an ambassador for Calvin in this increasingly strategic arena of college relationships. She is a member of Providence CRC, Holland, Michigan.

Daniel R. Vander Ark has served the board with clarity and distinction in his service as secretary. To establish continuity and consistency of the public record, we value the continuation of Dan's extraordinary service among us for at least one more year. He is a member of Central Avenue CRC, Holland, Michigan.

Bill Van Groningen has served the board well as an articulate trustee. To establish direction and begin to implement actual development strategies for the board and individual trustees, a first three-year cycle of development activity could benefit from the continuity of service Bill offers. He is a member of Westside Fellowship CRC, Kingston, Ontario.

John O. Van Hofwegen provides a measure of continuity as well as his expertise and leadership in the Campaign for Calvin. Well-known among us as a present trustee, Jack has indicated his willingness to serve the board with his considerable years of experience and wisdom for one more year. He is a member of Napa Valley CRC, Napa, California.

Jann Van Stedum Van Vugt brings to the board her expertise in the world of media, advertising, and art. As Calvin continues to press toward an enhanced profile and greater visibility within the broader evangelical community and the nation at large, Jann's gifts will be especially valuable for the board's external relations and development work. She is a member of Westside Fellowship CRC, Kingston, Ontario.

John Witoliet has served us with calm, effective leadership during a period of great change. To further ensure a smooth transition, to establish precedents for the new board consistent with history, and to allow for the identification of leadership gifts within the emerging board, we consider an additional two years of service by the present chair to be an enormous asset. He is a member of First Jenison CRC, Jenison, Michigan.

IV. Finance

According to synodical regulation, the board submits the following compensation report for 1992:

Job level	Number in position	Compensation quartile
12	1	4
7	2	4
5	2	4

V. Recommendations

A. That synod grant the privilege of the floor to the president of the board, Rev. John Witvliet, and the secretary of the board, Mr. Daniel R. Vander Ark, when matters pertaining to the college are presented.

B. That synod approve the following appointments:

1. Bennett Cleveland, Ph.D., Assistant Professor of Mathematics and Computer Science for one year, term
2. William Davis, Ph.D. candidate, Assistant Professor of Philosophy for one year, term
3. Willem Dykshoorn, Ph.D., Assistant Professor of Physics for one year, term
4. Cheryl Feenstra, M.S.N., Assistant Professor of Nursing for two years
5. Susan Felch, Ph.D., Assistant Professor of English for two years
6. David Guthrie, Ph.D., Dean of Student Development for two years (with faculty status)
7. David Hoekema, Ph.D., Dean for the Contextual Disciplines and for the Natural Sciences and Mathematics and Professor of Philosophy for three years
8. James Jadrich, Ph.D., Assistant Professor of Physics for one year, term
9. John Netland, Ph.D., Assistant Professor of English for two years
10. Ralph Stearley, Ph.D., Assistant Professor of Geology for one year, term
11. Thomas Thompson, Th.M., Instructor in Religion and Theology for two years

C. That synod approve the following tenure appointments:

1. Roland Hoksbergen, Professor of Economics
2. Mary S. Van Leeuwen, Professor of Interdisciplinary Studies, one-half-time position

D. 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.

1. Bette D. Bosma, Ph.D., Professor of Education, Emerita
2. James H. De Borst, Ph.D., Professor of Political Science, Emeritus
3. Stephen L. Lambers, M.A., M.A.L.S., Librarian, Emeritus
4. Clifton J. Orlebeke, Ph.D., Professor of Philosophy, Emeritus
5. Barbara B. Sluiter, M.A.L.S., Librarian Emerita
6. William K. Stob, Ed.D., Dean of Student Life, Emeritus

E. That synod place Calvin College on the list of approved organizations for special collections from the Christian Reformed Church.

F. That synod approve the following:

1. Regional trustees (terms ending in August of the year indicted)

Region	Delegate	Alternate	Term
Far West U.S. I	W. Rozema		1995
	D. Van Kooten	D. Van Andel	1993
Far West U.S. II	R. Polinder	D. Mellema	1994
Great Plains U.S.	R. Vander Laan	C. Ackerman	1995
Central U.S. I	R. Buikema	P. Van Alten	1995
	W. De Rose	C. Geschiere	1993
Central U.S. II	C. Rotman	J. Van Engen	1994
Central U.S. III	J. Cooper	K. Havert	1994
	B. Woltjer	P. De Young	1995
Central U.S. IV	M. Greidanus	D. Van Beek	1994
	R. Vander Laan	H. Vander Bee	1993
Eastern U.S.	C. Kuiken	P. Kiemel	1993
	R. Vanden Berg	W. Vis	1995
Eastern Canada I	J. Vriend	J. Kuipers	1995
Eastern Canada II	N. van Duyvendyk	R. Vander Vennen	1994
Western Canada	F. de Walle	N. Terpstra	1993

2. Alumni trustees (terms ending in August of the year indicated)

- a. Mary Kooy 1994
- b. Kenneth Ozinga 1995
- c. Frank Pettinga 1993

3. At-large trustees (terms ending in August of the year indicated)

- a. Grace Achterhof 1993
- b. Barbara Clayton 1995
- c. Ellouise De Groat 1994
- d. Preston Kool 1995
- e. Jay Morren 1994
- f. Thomas Page 1993
- g. Elsa Prince 1995
- h. Daniel R. Vander Ark 1994
- i. Bill Van Groningen 1995
- j. John O. Van Hofwegen 1993
- k. Jann Van Stedum Van Vugt 1994
- l. John Witvliet 1994

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

CALVIN THEOLOGICAL SEMINARY SUPPLEMENT

This report supplements the report submitted in February, which appears in the printed *Agenda*. It presents information and recommendations derived from the April 10 executive-committee meeting of the seminary board and from the full board meeting of May 28-30.

I. Information

A. Board of Trustees

1. The board's executive committee met in regular session on April 10, and the full board met in regular session on May 28-30.
2. The board approved a revised Board of Trustees' handbook, which includes amplified material on trusteeship and explicit new material on the separation of college and seminary.
3. The seminary has received a \$30,000 grant from the Lilly Foundation, Inc., for a two-year (1992-1994) project in trustee development.

B. Faculty and staff

1. Dr. Andrew J. Bandstra was honored by the board at the seminary appreciation dinner and was granted the title Professor of New Testament, Emeritus (cf. Recommendation II, A).
2. The board noted with concern that Professor John Bolt suffered a transient ischemic attack on May 16. He was hospitalized for six days, has apparently not sustained any impairment, and has returned to a limited work schedule.
3. The board has completed a successful four-year evaluation of the performance of the seminary president, as stipulated by synodical regulations.
4. A curriculum vitae of Mr. Jeffrey Weima will be distributed to members of the educational advisory committee to assist its members in processing his appointment at synod.

C. Student matters

1. Satisfactory interviews were conducted with thirty-seven new candidacy applicants and with four candidates who applied for extension of candidacy (cf. Recommendation II, B).
2. Eighteen students were granted regular licensure to exhort; six were granted temporary licensure; six were granted licensure extensions.

D. Programs

The appended report (sans appendices) on a youth-ministry program at the seminary is the seminary's response to the mandate issued by Synod 1991. Developed at an estimated cost of \$5,000, the program received the enthusiastic endorsement of both the faculty and the board; it is conveyed to synod for information and as background for the requested funding, which will make implementation possible (cf. Recommendation II, C).

E. Finances

1. The board notes with appreciation to the administration and thanks to God the successful completion of phase one of the capital campaign ("Meeting the '90s: Keeping the Heritage, Advancing the Gospel," 1990-1994). Through April 30 a total of \$5,095,480.83 toward campaign goals has been achieved through gifts, pledges, foundation commitments, and property transfers. The administration has been authorized to plan strategy for and announce the concluding \$3,000,000 phase of the campaign.
2. Out of its deep concern for quota erosion, the board requested all our congregations to take above-quota offerings for the seminary. In May it authorized a general solicitation of seven thousand select constituents for 1991-1992 operational costs. **The board urges synod to take decisive, effective action to correct the problem of quota shortfall.**
3. The board approved the 1992-1993 Calvin Theological Seminary educational and general budget with revenues and expenses totaling \$2,721,000. For the first time in the history of the seminary, the revenue budget includes fund-raising for operational costs. The balanced budget will require a \$235,600 effort by the seminary advancement office.
4. The approved budget includes a 4 percent increase in base pay for faculty and staff.
5. The board authorized the treasurer to implement a self-funded Calvin health plan, which will include employees of Calvin College as well as of the seminary. Benefits will be comparable to present coverage; savings in premiums will be substantial.
6. By synodical regulation the board reports one executive-level compensation package at job level 7, quartile 4.
7. The board again requests above-quota offerings (cf. Recommendation II, D).

II. Recommendations

A. Retirement

The Board of Trustees recommends that synod take appropriate recognition of the dedicated service of Professor Andrew J. Bandstra on the occasion of his retirement and confer upon him the title of Professor of New Testament, Emeritus.

B. Candidacy

1. The Board of Trustees requests synod to declare the following as candidates for the ministry in the Christian Reformed Church:

Adema, Bruce Gerald
Benjamins, Kenneth Frank
Boersma, Robert
Brands, Michael T.
Broekema, James Albert Richard
Buis, Daniel G.
Cumberland, Gregory Lynn
den Dulk, C. James
Dieleman, Randall Joe
Dykstra, David John
Ekkelenkamp, Sidney R.
Engle, Randall Dean
Estrada, Matthew Rudy
Groelsema, Thomas Kevin
Harris, Robert B.
Heerema, Pieter Allert
Jansons, Rob
Kim, Chae Hung
Leung, David Wing Yan

Los, Scott Douglas
Luurtsma, Gary Lee
Matias, John M.
Nauta, Stephen Jay
Noordhof, John H.
Pot, James Eric
Reinders, Philip Frank
Sajdak, Jeffrey Lee
Smith, Reginald
Speelman, Siemen Andrew
Starkenburg, Sheldon
Vander Berg, Alfred
van der Woerd, E. Alan
Van Tholen, James Robert
Varga, Ferenc
Yang, Chou Houa
Yeo, Tae-Hoo
Zuidema, Joel Wayne

2. The Board of Trustees requests synod to grant extension of candidacy to the following:

De Vries, John William
Huizenga, Thomas Henry
Martinez, Albert
Romero, Ezequiel N.

C. Youth-ministry program

The Board of Trustees requests that synod make it possible for the seminary to implement the program in youth ministry as approved by the board by adding \$12,500 to the seminary's quota request as approved by the SIC Finance Committee.

D. The Board of Trustees requests synod to place Calvin Theological Seminary on the list of approved organizations for above-quota offerings from the Christian Reformed Church.

Calvin Theological Seminary
Board of Trustees
Calvin Compagner, secretary

Response to Synod 1991's Action re Instruction in Youth Ministry at Calvin Seminary

In 1991 synod took the following action relative to training for youth ministry at Calvin Seminary:

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

This action represents several significant changes from the recommendations of the Committee to Study Youth and Young-Adult Ministry (cf. *Agenda for Synod 1991*, pp. 331-32). The most significant change is the toning down of the committee's desire that synod "require a course" in youth ministry for all students and that the Board of Trustees create an "appropriate degree program for youth pastors in our denomination."

Calvin Seminary has maintained a history of attention to issues in youth ministry, though most of that attention was focused on the teaching (educational) ministry to youth and not on a more general pastoral or developmental ministry.

CURRENT COURSE OFFERINGS IN YOUTH MINISTRY

Before engaging in a direct assessment of course offerings in the area of youth ministry, we should remember that Calvin Seminary's curriculum has always aimed at developing students who are able to think theologically and theoretically. If the seminary provides students with basic paradigms and theories, the student will be better equipped for ministry than they would be if the seminary limited the focus to a particular skill or content. By implication, much of what a student learns through the M.Div. and M.A. programs may not have direct reference to youth ministry but does provide the essential context and theory which can be applied to youth ministry (as well as to a wider variety of age- and/or need-specific ministries).

In an assessment of the current courses associated with youth ministry, a distinction should be maintained between required (core) and elective courses in the M.Div., MA:EM, and MA:MCG programs.

M.Div. Core

The only core course in church education for the M.Div. student is 750: The Teaching Ministry of the Church. This four-hour course covers the following basic topics, with the number of class periods designated in parentheses. Associated with this course is the field-education requirement to

teach a church-school class for a minimum of fifteen sessions under supervision.

- (12) The Theology, Philosophy, and History of Church Education—a general discussion of the purpose and content of the teaching ministry of the church. This discussion is not focused on any particular age group but provides a basic foundation for all age-specific ministries.
- (6) The Psychology and Sociology of Church Education—a consideration of cognitive, psychosocial, moral, and faith-development theories. This discussion becomes age-specific due to the nature of the subject material, although no particular age is selected for special emphasis.
- (8) Methods for the Teaching Ministry of the Church—a study of teaching/learning methods, especially as applied to both children and youth. One assignment is specifically designed to demonstrate a student's ability to construct a lesson plan on the Heidelberg Catechism suitable for eleventh or twelfth graders.
- (10) Areas of special focus for the educational ministry of the church. This section introduces students to a wide range of resources and styles of ministry, especially in the Christian Reformed Church. Of special interest are modules on
 - educational ministry to persons with mental handicaps (1 hr.)
 - discipleship theory and practice (2 hrs.)
 - introduction to CRC church-school curriculum (2 hrs.)
 - classroom-management techniques (1 hr.)
 - youth-ministry issues (2 hrs.)
 - mid-term exam (2 hrs.).

The two hours focused on youth-ministry issues were added this year in response to synod's mandate.

In addition to the obvious references to youth ministry in 750, an application of the course's basic theories and concepts to youth ministry (as well as to other age-specific ministries) is expected of the students.

MA:EM and MA:MCG Core

Both M.A. degree programs rest on a series of three core courses (the 600 series) which examine ministry from the perspective of open systems theory (600), communication theory (601), and theology (602). Applications are made within each course to specific ministries. Students who have a special interest in youth ministry, for example, would be expected to apply the theories to that area through their assignments and writing projects.

The research component of the M.A. program (795/895) also allows a student to focus his/her research primarily on youth ministry.

MA:EM Departmental Core

Students in the MA:EM are required to complete three departmental core courses:

- 751: The Psychology and Sociology of Education in Christian Ministry
- 752: Teaching/Learning Methods for Educational Ministry
- 753: The Theology and Philosophy of Education in Christian Ministry

This course sequence parallels the three divisions of the M.Div. core course (750) and provides a more strenuous consideration of the theories and issues. Application of these theories to youth ministry is similar to that found in 750. **A special two-hour focus on youth-ministry issues has also been added to 601 this year in response to synod's mandate.**

The field-education component established in the M.Div. program also applies to the M.A. program. The precise location of that requirement (course assignment) is still under consideration.

Elective Offerings for Both Degree Programs

One elective course focuses directly on youth ministry (761). The course attempts to balance a focus on understanding youth from a theoretical and theological perspective with a focus on specific ministry methods for youth ministry. The final course project requires the application of learning to specific ministry settings (e.g., sample retreat, curriculum for youth meetings, a ministry strategy for young adults, etc.).

Several other electives within the Church and Ministry Division have implications for youth ministry.

- 704: Premarital and Marriage Counseling, which has a direct bearing on ministry to youth.
- 720: Dynamics of Human Sexuality and Pastoral Care, which focuses on an area of critical importance for youth as they move into that stage of life in which they become sexually functional.
- 726: Family Ministries, which incorporates youth in educational and supportive ministries through intergenerational methods.
- 755: Administration of Educational Ministries, which has a *primary* and direct application to youth ministry. Issues of planning, organizing, recruiting volunteers, and increasing group participation are issues covered in this course.
- 756: Personal Piety, Discipleship, and Spiritual Formation, which focuses on the development of a relational, spiritual ministry with individuals. This perspective is a dominant theme in youth ministry and is the controlling directive of the youth-ministry report to synod.

We should also note that courses 755 and 756 have been added to the course schedule subsequent to the initiation of synod's investigation of this matter.

Summary: Where Is Youth Ministry Taught at Calvin Seminary?

1. The theoretical and theological basis for youth ministry is provided in both 750 (M.Div.) and the 600 series (M.A.).
2. A brief introduction to the practice (methods) of youth ministry is provided in both 750 (M.Div.) and 601 (M.A.).
3. A specific focus on youth ministry is an option to all M.Div. and M.A. students through 761 (Youth Ministries).
4. Students who are specifically interested in ministry to youth will find the electives 726, 755, and 756 especially friendly to their interests.

5. Several courses in the pastoral-care department have direct application to issues associated with youth ministry.
6. Additionally, many courses within the curriculum are sensitive to the needs and concerns of youth. Elements of this concern can be seen, for example, in courses on preaching, missions/evangelism, administration, and worship.
7. Calvin Seminary continues to embrace a philosophy of education which focuses on teaching basic theories and paradigms which are applicable to multiple settings of ministry.

Response to Synod's Mandate

The faculty of Calvin Theological Seminary takes the decision of Synod 1991 seriously. While synod did not *mandate* any specific change in our curriculum (as was envisioned by the study committee), the weight of responsibility has shifted to the seminary to provide a focused address to this critical area.

The faculty further judges that our present curriculum provides an excellent theological and theoretical base for youth ministry. Some rearrangement of the elements may serve to highlight this current strength, but the foundation is there. We lack a focused and "packaged" address to the methodological issues of youth ministry. Even 761—Youth Ministries—presently tilts more toward theory than practice.

By way of conversations between individual faculty members and members of the study committee, the advisory committee, and the present Youth-Ministry Committee, we present the following recommendations with these assumptions:

1. Synod is not dissatisfied with the content or approach that Calvin Seminary has been taking to youth ministry.
2. Synod is convinced that, *in addition* to what we are doing, the seminary should project a higher profile for youth ministry for all M.Div. students. Pastors entering the ministry must be convinced of the need for *their* participation in a vital ministry to youth.
3. The church, perhaps more than ever before, is asking for a concerted and focused ministry to young people—many of whom they judge are no longer loyal to the church.
4. The seminary should, through its M.A. program, provide a special concentration for those preparing for careers as youth pastors.
5. The denomination would be well served through the development of uniform standards (credentials) for those who serve as youth pastors.

RECOMMENDATIONS REGARDING COURSE OFFERINGS AND CURRICULUM STRUCTURE

Recommendation 1:

That the faculty note the changes that have been introduced this year in 750 and 601 in an attempt to enhance the exposure of M.Div. and M.A. students to the issues of youth ministry.

Recommendation 2:

That 750: The Teaching Ministry of the Church, as the core course for all M.Div. students, have a minimum of four class periods devoted specifically to issues associated with youth ministry.

Recommendation 3:

That the Church and Ministry Division develop a series of three electives in youth ministry in the place of the current 761: Youth Ministries. These three electives would be

771: Foundations in Youth Ministry

772: Youth and Their Culture

773: Methods of Youth Ministry

Recommendation 4:

That the Church and Ministry Division offer a new elective in the department of pastoral theology entitled 723: Pastoral Care of Youth.

Recommendation 5:

That Calvin Seminary designate a "concentration in youth ministry" within the MA:EM program. This concentration would contain the core course requirements of the general MA:EM program and would require the student to elect at least four of the following courses:

771: Foundations in Youth Ministry

772: Youth and Their Culture

773: Methods of Youth Ministry

755: Administration of Educational Ministries

756: Personal Piety, Discipleship, and Spiritual Formation

723: Pastoral Care of Youth

Recommendation 6:

That the new electives in youth ministry be introduced in the course offerings as soon as possible and on a schedule such that each year at least two electives focusing on youth ministry will be offered.

**RECOMMENDATIONS REGARDING RECRUITMENT
AND MARKETING****Recommendation 7:**

That the seminary recruitment office develop materials and recruitment methods which specifically focus on training for youth ministry at Calvin Seminary. With respect to recruitment methods, the recruitment office should offer four one-day events designed for persons functioning as youth pastors and/or for those in college aiming at youth ministry as a career option. Two of these offerings should be on campus, and two (perhaps repeated content) should be in other regions of the denomination. These events would be modeled after our current practice out of the recruitment office.

Recommendation 8:

That the seminary seek to establish joint sponsorship of an annual continuing-education event for youth ministry with United Calvinist Youth and/or the Youth-Ministry Committee. This event would be on the model of the summer missions seminars.

Recommendation 9:

That the seminary endorse the mandate of Synod 1991 to its newly formed Youth-Ministry Committee "to develop standards for youth pastors in the Christian Reformed Church and serve synod with recommendations concerning the same."

IMPLEMENTATION OF THE PROGRAM

Note: The budget implications of the recommendations above are summarized as follows:

Recommendation 3:	2 visiting instructors	\$6000.
Recommendation 4:	1 visiting instructor	3000.
Recommendation 7:	youth-ministry brochure	750.
	continuing-education subsidy	1500.
	advertisement	750.
	brochure development	500.
	Total:	\$12,500.

Recommendation 10:

That the faculty report to the Board of Trustees that the seminary will introduce the new concentration in youth ministries as soon as the board has secured additional funds to support these synodically mandated initiatives in youth-ministry education.

CONCLUSION

The Christian Reformed Church, as well as other communions, is asking for responsible training for those providing ministry to its youth. Calvin Seminary must play an integral role in that training. The need for such training, especially at the M.A. level, is underscored by a growing trend to employ "practitioners" in specialized areas such as youth ministry. These "specialists" must have a place where they can receive responsible theological and ministerial training.

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HOME MISSIONS SUPPLEMENT

I. Home Missions board member-at-large

Home Missions board member-at-large for architecture, Mr. Jay Volkers, is completing his first term in this important position and is eligible for reelection. The Board of Home Missions requests that synod elect a board member-at-large specializing in architecture from the following nominees:

- *Mr. Jay Volkers* (incumbent), formerly of Daverman Associates of Grand Rapids, Michigan, is now retired. He is a member of Boston Square CRC, Grand Rapids.
- *Mr. Robert Wassenaar* is an employee of Greiner, Inc., Grand Rapids, Michigan. He is a member of Seymour CRC, Grand Rapids.

II. Single-adult ministry and Christian Reformed Home Missions (see Report 29 and Overture 60)

Synod 1988 commissioned a study committee to address the challenge of young-adult/youth ministry. Synod mandated that the study "include but not be limited to spiritual growth programs, structure, Bible knowledge and church education, congregational life, service, fellowship, and leadership development" (*Acts of Synod 1988*, p. 615).

The committee reported in two stages. Its first report (*Agenda for Synod 1991*, pp. 287-365, and *Acts of Synod 1991*, pp. 737-44) dealt with youth ministry. Synod acted upon the report by establishing a standing youth-ministry committee. West Michigan Home Missions regional director Milton Doornbos represents Home Missions on this committee.

In the summer of 1991 the committee approached Home Missions about its willingness to take the lead in young-adult ministry. Home Missions respectfully declined at that time, feeling that to do so would be a distraction from Home Missions' overall responsibilities for *Gathering God's Growing Family*.

In its second report (*Agenda for Synod 1992*, pp. 269-312) the study committee focused on ministry to adult singles with emphasis on the 22- through 30-year-old group. The report cites alarming statistics that suggest that more than half of those baptized in the CRC in the past twenty to thirty years become "unknown, lost, or transferred."

The committee recommends that denominational responsibility for single-adult ministry be given to CRC Publications in the lead role in consultation with Home Missions and the Young Calvinist Federation. The report suggests that this ministry can be self-supporting but that synod might be asked for developmental and administrative funds.

Classis Georgetown has overtured synod (*Agenda for Synod 1992*, Overture 60, pp. 490-94) in response to the report of the youth-ministry study com-

mittee asking that the denomination adopt a vision and focus for an adult-singles ministry which includes *all* adult singles over the age of 18 and that Home Missions serve as the leading agency in this ministry in consultation with CRC Publications and the Young Calvinist Federation. Classis argues that "The need for adult-singles ministry provides a strategically important opportunity for outreach and evangelism . . ." (*Agenda for Synod 1992*, p. 493).

Classis Georgetown further recommends that an adult-singles ministry include investigating and developing ministry models for churches to consider, informing the church of challenges and needs, developing a consultation service, developing marketing resources, and reporting to synod annually on progress (*Agenda for Synod 1992*, p. 493).

The Board of Home Missions respectfully informs synod as follows:

A. That Home Missions declares its *openness* to being involved either as the leading agency or as a supporting agency in developing ministries for adult singles provided Home Missions is also given the responsibility to determine what strategies will be most effective and cost efficient.

B. That, should synod assign the mandate and strategy to Home Missions, Home Missions requests synod to approve funding for this ministry beyond the recommended Home Missions quota.

Ground: The current funding-study-committee report indicates that synod ought not assign programs to agencies without making provision for funding.

III. Task force on classes and ministry

Representatives of CRWRC and Home Missions have worked together with classes upon request to improve classes' capacity for strategic ministry planning done by churches in cooperation with each other. Classical planning for *Gathering* has been an emphasis for the last three years at Home Missions' *Gathering* Conference, held in connection with the Institute for Successful Church Leadership. Home Missions' regional directors have also worked on classical strategic planning with at least twelve classes. Some classes have made significant progress in coordinated ministry planning.

As one part of these efforts to assist classes, Home Missions and Christian Reformed World Relief have initiated a task force of leaders who have a vital interest in and concern for developing classes' capacity for strategic planning. This task force was mandated by CRWRC and Home Missions to review efforts that are presently being made to assist CRC classes in strategic planning for mutual ministry; to brainstorm possibilities in light of Reformed polity, history, and theology; and to offer assistance for improved ministry effectiveness. The task force will meet three or four times a year for two years. Expenses are kept to a minimum and shared between Home Missions and CRWRC. Members of the task force serve without honorarium.

Home Missions informs synod of its coordinated effort with CRWRC to assist classes.

Christian Reformed Board of
Home Missions

John A. Rozeboom, executive director

I. Nominations for CRWM-Canada

In the *Agenda for Synod 1992* (p. 93, II, C, 12) nominations for board membership are listed. It is there indicated that CRWM-Canada nominations would be supplied later. They are as follows:

- Rev. John De Jong, Classis Niagara
- Mrs. Ruth Krabbe, Classis Alberta South

II. Financial shortages

The board wishes to inform synod of the serious financial shortages which have developed in recent months throughout the agencies, including World Ministries. Appropriate reductions in expenditures have been ordered and are being implemented. Further reductions will be implemented as the situation warrants.

III. Task force on classes and ministry

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As one part of these efforts to assist classes, Home Missions and Christian Reformed World Relief have initiated a task force of leaders who have a vital interest in and concern for developing classes' capacity for strategic planning. This task force was mandated by CRWRC and Home Missions to review efforts that are presently being made to assist CRC classes in strategic planning for mutual ministry; to brainstorm possibilities in light of Reformed polity, history, and theology; and to offer assistance for improved ministry effectiveness. The task force will meet three or four times a year for two years. Expenses are kept to a minimum and shared between Home Missions and CRWRC. Members of the task force serve without honorarium.

CRWRC informs synod of its coordinated effort with Home Missions to assist classes.

Christian Reformed Board of
World Ministries
Peter Borgdorff, executive director

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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
Florida	Syn. Deputy Home Missions World Missions		Rev. R.G. Baker Rev. R.C. Borrego Rev. S.J. Workman	
Grandville Huron Lake Erie Thornapple Valley Yellowstone	Syn. Deputy World Missions Syn. Deputy Home Missions CRC Publications	Rev. G.C. Vink Mr. Gordon Lewis Mrs. Sharon Kamp	Rev. R.D. Ritsema Rev. S. Vander Meer Rev. G.F. Vander Weit Mrs. Kathy Eekhoff	1995 1995 1995

II. Synodical Interim Committee membership

A. Members and trustees whose terms expire in 1992

District	Member	Alternate
Great Plains Central U.S.	*Rev. J. Joldersma *Dr. K.R. Bootsma *Dr. H. Eldersveld	Dr. R.J. Sittema **Mr. M.H. Kuyers **Dr. R. De Bruin
Eastern Canada	*Mr. K. Terpstra *Mr. D.S. Wiersma	**Mr. B. Dykstra **Mr. J.H. Vander Stoep

*Member eligible for reelection

**Alternate member eligible for reelection

B. Results of regional elections

In keeping with the instructions of Synod 1991, the SIC invited local churches in regions where an SIC vacancy occurred to submit names of prospective nominees to their respective classes for approval. These approved names were reported to the general secretary. The SIC then prepared slates of nominees and sent them to the classes in those regions where vacancies occurred. In keeping with the synodical directive that SIC increase the involvement of the classes in electing SIC members, the classes balloted for the nominees whose names appeared on the slate. The results of the elections were forwarded by the classes to the office of the general secretary, where they were tallied. The results are reported to Synod 1992 as follows:

Region	Member	Alternate
Great Plains	Rev. John Joldersma	Rev. John Van Regenmorter
Central U.S.	Dr. Kenneth B. Bootsma	Mr. Milton H. Kuyers
	Dr. Herman Eldersveld	Dr. Robert L. De Bruin
Eastern Canada	Mr. Don S. Wiersma	Mr. J. Hans Vander Stoep
	Mr. Klaas Terpstra	Mr. Bruce Dykstra

C. SIC membership

Under its previous regional arrangement, members of the SIC were chosen to represent the Central Region. However, because the regions have now been given greater specificity, it became apparent that Subgroup III in the Central U.S. region (Classes Holland, Zeeland, Georgetown, and Grandville) is not represented among the members of SIC.

In order that Subgroup III be represented, the SIC recommends that synod allow the SIC to carry sixteen members and reduce that number to fifteen through natural attrition.

Therefore SIC recommends that synod approve the appointment of Rev. Arthur Schoonveld (Classis Holland) as regular member and Rev. Jacob Uitvlugt (Classis Zeeland) as alternate, for a three-year term.

III. Nominations for the Judicial Code Committee

The following nominations are submitted to synod, three of whom are to be elected. Mr. W. Weidenaar, Mrs. S. Cook, and Rev. A. Hoksbergen have completed their first term of service and are eligible for reelection.

A. *Mr. Ralph V. Martin* is a member of Preakness CRC, Wayne, New Jersey, where he serves as clerk of council. He is a Superior Court judge for the state of New Jersey.

Mr. William Weidenaar (incumbent) is a member of First CRC, Evergreen Park, Illinois; he is managing partner in the law firm of Ruff, Weidenaar & Reidy.

B. *Mrs. Sarah Cook* (incumbent) is a member of Calvary CRC, Ottawa, Ontario. A former teacher and social worker, she presently trains and establishes volunteer groups to augment palliative care in hospitals and private organizations. She has served on Christian-school boards, was a member of CRC Publications Board, and served on the Committee on Headship.

Ms. Aileen Van Ginkel is a member of Clarkson, Ontario, CRC, where she serves on the Worship Committee. She is cochairperson of the Social Action Commission of the Evangelical Fellowship of Canada. She served on the synodical Contemporary Testimony Committee and was a member and research associate for the Council of CRCs in Canada's commission for contact with the government.

C. *Rev. Alvin L. Hoksbergen* (incumbent) is pastor of Ferrysburg, Michigan, CRC.

Rev. Donald J. Van Beek is pastor of Creston CRC, Grand Rapids, Michigan.

IV. Stewardship of creation (see Report 18, V)

The SIC recommends that synod authorize CRC Publications to produce an eight-page booklet incorporating the practical implications of environ-

mental stewardship along with a bibliography of available resources based on the report of the Task Force on Environmental Stewardship. The cost of printing and distributing five thousand copies—five copies to each congregation—would be approximately \$2,900.

V. Denominational restructuring

A. *Implementing a five-step process (see Report 18, VI, A)*

An SIC ad hoc committee on constitution revision prepared draft copies for SIC's review at both the March and May meetings. Bylaws were also reviewed. The process of constitution revision is being carried forward, and a final revision will be completed by June 1993.

Having been instructed by synod to remind boards and committees to shift from classical representation, the SIC communicated via the Interagency Advisory Council (IAC)/Ministries Coordinating Council (MCC) to those major agencies still having boards made up of classical representatives that they should work as expeditiously as possible to regionalize their board composition. In fulfillment of synod's instruction that the agencies review board size and composition with a view to regionalization "in consultation with SIC," SIC has offered its immediate assistance to agencies that request it; SIC also will direct its representatives to meet with IAC at its scheduled July 28, 1992, meeting. A report of agency progress is to be submitted to SIC by January 1993 so that implementation can take place beginning in the summer of 1993.

B. *Transferral of Board of World Ministries (BWM) responsibilities to SIC*

The SIC established the date of the next annual meeting, in February 1993, as the date for the dissolution of the BWM.

The International Management Team of World Ministries will be maintained and will continue to function in much the same manner as it is presently functioning.

It was decided that representatives of SIC will meet with the BWM at any meeting it schedules prior to February 1993. Those who will represent the SIC are Dr. Herman Eldersveld, Rev. Leonard J. Hofman, Mr. Donald Wiersma, and Rev. Wilmer R. Witte. They will have the privilege of the floor but will not have a vote.

The SIC approved a recommendation to ratify the appointment of Mr. Albert R. Karsten, Hamilton, Ontario, as director of CRWM-Canada. He was appointed by the World Missions Committee at its February 1992 board meeting.

C. *Executive director of ministries (EDM) (see Report 18, VI, B)*

After conducting a search in both the corporate and ecclesiastical communities, the committee to search for an EDM presented its final report to the SIC at its March 19-20, 1992, meeting.

The SIC adopted the recommendation of the search committee to present the name of Dr. Peter Borgdorff as a single nominee for the position of EDM to Synod 1992. The resumé of Dr. Borgdorff is attached to this supplementary report as Appendix A.

The SIC recommends

1. That synod declare the position of EDM to be consistent with the calling of a minister of the Word.
2. That synod interview Dr. Peter Borgdorff at one of its plenary sessions.
3. That, if the interview is favorable, July 1, 1992, be set as the beginning date for the EDM to assume this position. It is understood that if synod acts favorably on the appointment of Dr. Borgdorff as EDM, he will become accountable to SIC when he begins his work as EDM and will no longer be the director of World Ministries.

VI. Interagency coordination (see Report 18, VII, A, 3)

The SIC reviewed the Strategic Plan for Denominational Ministries submitted by the Interagency Advisory Council (IAC) and offered various observations. The SIC also reminded the IAC that "the development of the Denominational Ministries and Agencies Plan be deferred to the Ministries Coordinating Council when the EDM is appointed" (*Acts of Synod 1991*, p. 780). The minutes of the April 24, 1992, meeting of the IAC were received by SIC as information.

VII. General secretary

At its fiftieth-anniversary convention on March 2-5, 1992, the general secretary was installed as the second vice president of the National Association of Evangelicals (NAE). The Lord willing, he will serve as second vice president for two years, as vice president for two years, and then as president of the NAE for two years. He will serve on the executive committee throughout this six-year period; presently he chairs the Resolutions Committee of the association.

VIII. Financial coordinator

At its March 20, 1992, meeting the SIC approved an interim appointment of Mr. Harry J. Vander Meer as denominational financial coordinator. Mr. Vander Meer's four-year term had expired, and because the new denominational structure provides that the financial coordinator will be appointed by the EDM with the approval of SIC, he was given an interim appointment until such time as the executive director of ministries is appointed and the provisions of the new structure are in place.

IX. Financial matters

The SIC has completed its annual review of 1991 financial reports, 1991 audited financial statements, 1992 revised budgets, 1993 proposed budgets, and denominational quota requests for 1993.

The *Agenda for Synod 1992—Financial and Business Supplement* has been prepared for all synodical delegates and for churches requesting a copy. This agenda is prepared each year in order to provide more detailed financial reports for denominational agency ministries than that which appears in summary in the printed *Agenda for Synod*. This year the supplement is published in two volumes. Volume I contains the financial reports from the

denominational agencies. Volume II contains information about the non-denominational agencies recommended for financial support.

The Synodical Interim Finance Committee has spent considerable time with staff and board representatives of the denominational agencies to review their sources and use of funds. This is done annually, first in meetings of individual Finance Committee members and agency staff members, later in meetings with the entire Finance Committee and representatives of each agency. Following these meetings, the committee meets in executive session and prepares its recommendations for denominational quotas, which appear on the statistical reports in the appendices to this report.

A. *Denominational agencies—quotas*

The requested quotas for 1993 as submitted by the denominational agencies total \$543.75, an increase of 9.4 percent over 1992 quotas, an increase of 9.6 percent over 1991 quotas, an average increase of approximately 4 percent per year for the past two years. Appendix B-1 shows a history of 1990, 1991, and 1992 quotas. Also shown are 1993 quotas as requested and 1993 quotas as recommended by the Synodical Interim Finance Committee (Appendix B-1 and B-2). Appendix C shows total average quotas from 1970 through 1992 in 1970 dollars. Appendix D (1 and 2) gives these statistics in graph form to show the effect of U.S. and Canadian inflation rates over the years. Note that the denominational quota recommended for 1993 is, in 1970 dollars, less than the quota in 1986—seven years earlier.

B. *Calvin Seminary request for quota priority*

The request of Calvin Seminary that its quota be declared by Synod 1992 to be the "highest priority" among denominational quotas for the years 1993, 1994, and 1995 was not communicated to SIC prior to the inclusion of the request in the *Agenda for Synod 1992*, and therefore SIC, under its mandate to manage the denomination's ministries and agencies (*Acts of Synod 1991*, p. 619), did not have an opportunity to consider the merits of such a request or its implications with respect to the work of the other agencies and ministries of the church.

Such a synodical declaration without the consideration of SIC could or might adversely interfere with the ability of SIC to fulfill its responsibility to develop and implement "a strategic denominational ministries and agencies plan with a one-, three-, five-year planning window . . . [to be] used as a basis for managing the planning, coordinating, and integrating of the work of all ministries and agencies" (*Acts of Synod 1991*, p. 626, E, 3, a).

C. *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 College—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 Committee—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—one offering per quarter

2. Denominationally related agencies

Calvinettes
Calvinist Cadet Corps
Young Calvinist Armed Services Ministry
Young Calvinist Federation

D. Nondenominational agencies recommended for financial support but not necessarily for one or more offerings. Amount should be determined by each church.

1. Benevolent agencies

Beginnings Counseling & Adoption Services
Bethany Christian Services
Bethesda PsycHealth 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
Rehoboth Christian School
Reformed Bible College
Roseland Christian School
The King's College
Trinity Christian College
Westminster Theological Seminary Ministries
(Philadelphia, PA, and Escondido, CA)
Worldwide Christian Schools

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
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 in 1993.

Ground: The ministry is regional and therefore does not meet the criteria of synod.

Reformed Ecumenical Council

Not recommended for financial support in 1993.

Ground: The Christian Reformed Church contributes a significant amount of money to the REC through membership dues.

4. New requests for accreditation

a. I.D.E.A. Ministries

Not recommended for financial support in 1993.

Grounds:

- a. Now is not the time to add new ministries in light of the synodical study-committee report on denominational funding.
- b. The request for financial support is limited to office and administration expenses, not ministry.

b. Mission 21—India

Not recommended for financial support in 1993.

Ground: Now is not the time to add new ministries in light of the synodical study-committee report on denominational funding.

X. Recommended salary ranges for 1993

Synod 1984 directed that "compensation ranges be recommended annually by the Synodical Interim Committee." Accordingly, the SIC recommends

the following salary ranges for 1993, which reflect a 3.5 percent across-the-board increase over 1992 for both U.S. and Canadian ranges:

1993 Proposed Salary Ranges

Level	1993 Salary Ranges—U.S.					1993 Salary Ranges—Canada				
	Min.	91%	Median	109%	Max.	Min.	Median	Max.		
	82%		100%		118%	80%	90%	100%	110%	120%
12	56,100	62,200	68,400	74,600	80,700					
11	53,200	59,100	64,900	70,700	76,600					
10	50,500	56,100	61,600	67,100	72,700					
09	47,900	53,100	58,400	63,700	68,900					
08	46,000	51,100	56,100	61,100	66,200					
07	42,500	47,100	51,800	56,500	61,100	53,600	60,300	67,000	73,700	80,400
06	40,700	45,100	49,600	54,100	58,500	49,600	55,800	62,000	68,200	74,400
05	38,900	43,100	47,400	51,700	55,900	46,900	52,700	58,600	64,500	70,300
04	37,200	41,300	45,400	49,500	53,600	39,900	44,900	49,900	54,900	59,900
03	32,800	36,400	40,000	43,600	47,200	38,900	43,700	48,600	53,500	58,300

Ground: This recommendation reflects the estimated consumer price index for 1992/1993 and compares favorably with the actual cash salary increases granted by our churches to their pastors in 1992—U.S., 3.73 percent; Canada, 3.63 percent.

XI. Ministers' Compensation Survey 1992

The Ministers' Compensation Survey has been compiled from questionnaire responses received from our churches in both the United States and Canada. The survey will be published in pamphlet form and distributed as a part of the handbook for the CRC, *Your Church in Action*.

The survey reports several categories of information by classis and is designed not only to be helpful to our congregations in setting pastor compensation but also to enable the Ministers' Pension Funds trustees to more accurately determine average cash salaries for pension purposes.

SIC reminds churches of the importance of completing the questionnaires, the urgency for which is noted in the *Acts of Synod 1988*, page 574.

XII. Ministers' Pension Funds—adequacy of pensions

Synod 1990 responded to two overtures dealing with the adequacy of pensions and the subject of indexing by adopting the following recommendations:

1. That synod instruct the ministers' pension committees to study the adequacy of old- and new-plan pensions with a view toward increasing future pensions.
2. That the committees present their recommendations to Synod 1991 with an analysis of costs and quotas required.

(*Acts of Synod 1990*, p. 697)

The Ministers' Pension Funds committees responded to the mandate of Synod 1990 by recommending various proposals dealing with the adequacy and fairness of pensions and with the subject of indexing. Synod 1991, however, did not accept the recommendations of the MPFC but instead adopted (among others) the following recommendation:

That the proposed pension plan 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 limited to quotas, participant assessments, and participant contributions.

(Acts of Synod 1991, p. 756)

The Ministers' Pension Funds committees in consultation with SIC have completed their work as reported to Synod 1992, Section XV, pages 177-86. The Synodical Interim Committee endorses MPFC Recommendations 1-4 to Synod 1992, pages 186-88.

XIII. Retiree health insurance

In 1986 the Board of Home Missions urged the Ministers' Pension Fund Committee (U.S.) and the Unordained Employees' Pension Fund Committee to assume the cost of providing medicare insurance supplement for retiring ministers and retirees of denominational agencies. The Consolidated Group Insurance Committee (U.S.) instead agreed to provide this free coverage as part of the CGI Plan, according to certain rules, effective July 1, 1987.

The rules adopted in 1987 read:

An ordained minister, employed by a congregation at retirement, who was in the CGI plan continuously from the later of January 1, 1982, or the date he was first eligible and retires at or after July 1, 1987, on his normal retirement date at age 65, will receive free coverage for individual medicare supplement benefits for the lesser of his full years of pensionable service or life. The minister may remain in the plan after the period of free coverage upon payment of the appropriate premium for such benefits.

Ministers retiring after July 1, 1987, who are in the CGI plan have been receiving free medicare supplemental insurance.

Since 1987, several factors have caused the CGI Plan Committee to rethink its decision to provide free medicare supplemental coverage. The committee has decided to discontinue providing this coverage effective January 1, 1993, for these reasons:

1. The CGI trust-fund balance shows that expenses have increased faster than premium income.
2. Medicare benefits are decreasing, and therefore the plan pays a greater percentage of medical costs.
3. The question of fairness has been raised, because no free medicare supplement insurance is provided for those who retired prior to July 1, 1987.

Recommendation:

SIC recommends that synod approve medicare supplemental insurance to be provided without cost to all U.S. retired ministers and unordained retirees of denominational agencies, effective January 1, 1993, the cost to be covered by denominational quota.

Grounds:

1. Because Canadian retirees receive free medical coverage under provincial health plans, this recommendation is fair to U.S. retirees.
2. This recommendation removes the present inequality for ministers who retired prior to July 1, 1987.

3. Medicare supplement insurance can most efficiently be paid for through the quota system, as pensions are.

XIV. Recommendations

- A. That synod approve SIC interim appointments to the various boards and committees (see Section I).
- B. That synod approve the appointment of Rev. Arthur Schoonveld (Classis Holland), pastor of Faith CRC, Holland, Michigan, as regular member and Rev. Jacob Uitvlugt (Classis Zeeland), pastor of Beaverdam, Michigan, CRC, as alternate, for a three-year term (see Section II, C).
- C. That synod authorize CRC Publications to produce an eight-page booklet incorporating the practical implications of environmental stewardship along with a bibliography of available resources based on the report of the Task Force on Environmental Stewardship (see Section IV).
- D. That synod take note of the progress being made by the SIC in implementing the five-step process for restructuring approved by Synod 1991 (see Section V, A).
- E. That synod declare that the position of EDM is consistent with the calling of a minister of the Word (see Section V, C, 1).
- F. That synod interview Dr. Peter Borgdorff with a view to approving his appointment to the position of executive director of ministries for a four-year term (see Section V, C, 2).
- G. That, in case of a favorable interview, July 1, 1992, be set as the beginning date for the EDM to assume this position. It is understood that if synod acts favorably on the appointment of Dr. Borgdorff as EDM, he will become accountable to SIC when he begins his work as EDM and will no longer be the director of World Ministries (see Section V, C, 3).
- H. 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 1992—Financial and Business Supplement*).
- I. That synod take note of the advice of the SIC regarding the request of Calvin Seminary that its quota be declared by Synod 1992 to be the "highest priority" among denominational quotas for the years 1993, 1994, and 1995.
- J. That synod approve the proposed salary ranges for 1993, within which the denominational agencies are to report salaries in the *Agenda for Synod 1993* (see Section XI).
- K. That synod remind the churches to participate as they are obligated in the annual ministers' compensation questionnaire and to make use of the Ministers' Compensation Survey 1992 (see Section XI).

L. That synod approve medicare supplemental insurance to be provided without cost to all U.S. retired ministers and unordained retirees of denominational agencies, effective January 1, 1993 (see Section XIII).

Synodical Interim Committee
Christian Reformed Church
in North America
Christian Reformed Church Synod
Trustees
Leonard J. Hofman, general secretary

RESUMÉ OF PETER BORGENDORFF
(October 1991)

Home address: 2052 Radcliff S.E.
Grand Rapids, MI 49546
Telephone: (616) 957-3288

Business address: 2850 Kalamazoo Ave. S.E.
Grand Rapids, MI 49506
Telephone: (616) 246-0832

Married to Janet (Kuperus) Borgdorff since August 1963. We are the parents of five children (two of whom are married) ranging in age from 27 to 13.

We are members of the Shawnee Park Christian Reformed Church in Grand Rapids, a congregation which holds my ministerial credentials.

Educational history (post secondary)

- McMaster University - School of Engineering and Management (concurrent with employment) 1958-1962
- Calvin College - A.B., 1962-1966
- Calvin Theological Seminary - M.Div., 1966-1969
- Kitchener-Waterloo Christian Counselling Center - Basic quarter of Clinical Pastoral Education (CPE), 1973
- Calvin Theological Seminary - Course work toward a Th.M. in missiology (not completed), 1977-1979
- Western Theological Seminary - D.Min., 1986-1990

Professional history

- Tool and die maker and management assistant - International Harvester Company, 1958-1962
- Calvin College and Seminary (while also a student), 1962-1969
- Home Missionary pastor - Salt Lake City, Utah, 1969-1972
- Regional Home Missionary for Canada, 1972-1975
- Director of Ministries, Christian Reformed Home Missions (synodical appointment), 1975-1983
- Pastor, Bethany Christian Reformed Church of Holland, MI, 1983-1990
- Executive Director, Christian Reformed World Ministries (synodical appointment), 1990-present

Recent community service

- Rotary International - Holland, MI, 1983-1989. Elected as trustee in 1986.
- Bethesda Hospital Trustee, 1983-1990. Elected chairman of the board in 1985 and served in that capacity until 1990.
- Holland Community Hospital Trustee, 1986-1990. Elected secretary of the board in 1987 and served in that capacity until 1990.
- Hospice of Holland, Board of Directors, 1985-1988.

Church-related service

- 22 years as an ordained pastor (since 1969)
- Served three terms as an elected elder
- Church visitor and vacant church counselor
- Numerous committee assignments
- Spanish and World Literature Committees, 1975-1985
- Pastor-Church Relations Committee, Regional Pastor, 1983-1987
- Pastor-Church Relations Committee, 1983-1988. Elected chairman in 1984 and served in that capacity until 1988.
- Pastoral adviser to the Holland Deacons Conference, 1983-1989
- Synodical Interim Committee, 1988-1990. Elected chairman in 1989 and served in that capacity until I left the committee in 1990.
- Delegate to Synod in 1975, 1986, 1990. Elected to serve as first clerk in 1990.
- Calvin College and Seminary Restructure Committee, 1989-1991

General comments in reference to stated required qualifications for the position of Executive Director of Ministries

- I have attended many leadership and management seminars which helped equip me for the responsibilities I have had in various positions throughout my career.
- My D.Min. (Doctor of Ministry) program at Western Theological Seminary (1986-1990) focused on organizational and personal leadership. My thesis for the D.Min. degree is entitled "Transformational Leadership in the Church" (1990).
- My responsibilities as the Director of Ministries for Christian Reformed Home Missions (1975-1983) included the general oversight of 150 ministry sites throughout the denomination; 225 staff members; and a budget of approximately 5 million dollars.
- My present responsibilities as the Executive Director of World Ministries include general oversight of ministries in 29 countries; nearly 300 staff; and a combined budget of CRWRC and CRWM amounting to nearly 20 million dollars.

References

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Keuning Agency
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Vander Meulen Builders
48 W. 33rd Street
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Dr. Arthur Schoonveld, Pastor
Faith Christian Reformed Church
85 W. 26th Street
Holland, MI 49423
(616) 396-7934 (office)
(616) 396-4482 (home)

Denominational Quota History

	1990 Quota	1991 Quota	1992 Quota	1993 Quota Request	1993 SIC Recommends	\$ increase over 1992	% increase over 1992
Back to God Hour	\$59.55	\$63.00	\$65.40	\$70.00	\$68.00	\$2.60	4.0
CRC TV	19.45	22.45	24.35	26.00	25.60	1.25	5.1
CRC Publications	2.10	2.10	2.60	2.60	2.60	0.00	0.0
World Literature	2.00	2.00	2.00	2.00	2.00	0.00	0.0
Calvin College	49.30	51.75	54.35	57.60	56.35	2.00	3.7
Calvin Seminary	32.70	34.25	37.00	39.20	39.20	2.20	6.0
Chaplain Committee	8.50	8.90	9.35	9.75	9.75	0.40	4.3
Committee for Educational Assist. to Churches Abroad	0.75	1.00	1.25	1.30	1.30	0.05	4.0
Committee on Disability Concerns	1.13	2.00	2.00	2.10	2.00	0.00	
Denominational Services	23.70	25.00	27.00	35.00	35.00	8.00	29.6
Fund for Smaller Churches	19.00	17.00	2.00	16.00	15.00	13.00	650.0
Home Missions	106.00	110.00	114.00	118.50	117.00	3.00	2.6
Ministers' Pension Funds	43.50	45.00	38.50	38.50	38.50	0.00	
Supplemental	2.50	2.60	2.75	2.75	2.25	-0.50	-1.8
Retiree Insurance				2.25	2.25	2.25	
Pastor-Church Relations Committee	2.35	2.45	2.60	2.70	2.70	0.10	3.9
SCORR	6.10	6.50	6.85	7.50	7.50	0.65	9.5
World Missions	<u>97.95</u>	<u>100.00</u>	<u>105.00</u>	<u>110.00</u>	<u>108.75</u>	<u>3.75</u>	<u>3.6</u>
Total Average Quota	\$476.58	\$496.00	\$497.00	\$543.75	\$535.75	\$38.75	7.8

APPENDIX B-2

CALVIN COLLEGE Quota Computation for 1993

	Percent Distribution of Chr. Ref. Students	Allocation By Area	Number of Families in Area	1993 Quota per Family	1993 Quota Rounded Off	Projected Quota
Area #1	28.6%	\$1,220,000	11,375	\$107.24	\$107.20	\$1,219,500
Area #2	25.8%	\$1,100,000	13,812	\$79.64	79.60	1,099,400
Area #3	12.3%	\$523,300	7,518	\$69.61	69.60	523,300
Area #4	4.7%	\$198,300	9,332	\$21.25	21.20	197,800
Area #5	5.5%	\$233,300	3,095	\$75.38	75.40	233,400
Area #6	12.0%	\$513,300	10,638	\$48.25	48.30	513,800
Area #7	8.8%	\$375,000	13,430	\$27.92	27.90	374,700
Area #8	2.3%	\$98,300	6,427	\$15.29	15.30	98,300
	100.0%	4,261,500	75,628			

Projected Total Gross for 1993
Shortfall Factor 27.2% 4,260,200
(1,160,100)

Projected Total Net for 1993
\$3,100,100

Quota Computation for Fiscal 1992-93

From 1992 Quota -- 80.5% of	\$2,975,784	2,395,500
From 1993 Quota -- 19.5% of	\$3,100,100	604,500
Projected Net Quota Income for 1992-93		3,000,000
Projected Net Quota Income for 1991-92		3,000,000
Projected Increased Revenues From Quota		\$0

Projected Average Per-family increase

1993	4,261,500	\$56.35
	75,628	
1992	4,090,500	\$54.35
	75,263	
Increase		\$2.00
Percentage Increase		3.7%

APPENDIX C

Christian Reformed Church in North America

Quotas of Denominational Agencies 1970-1993

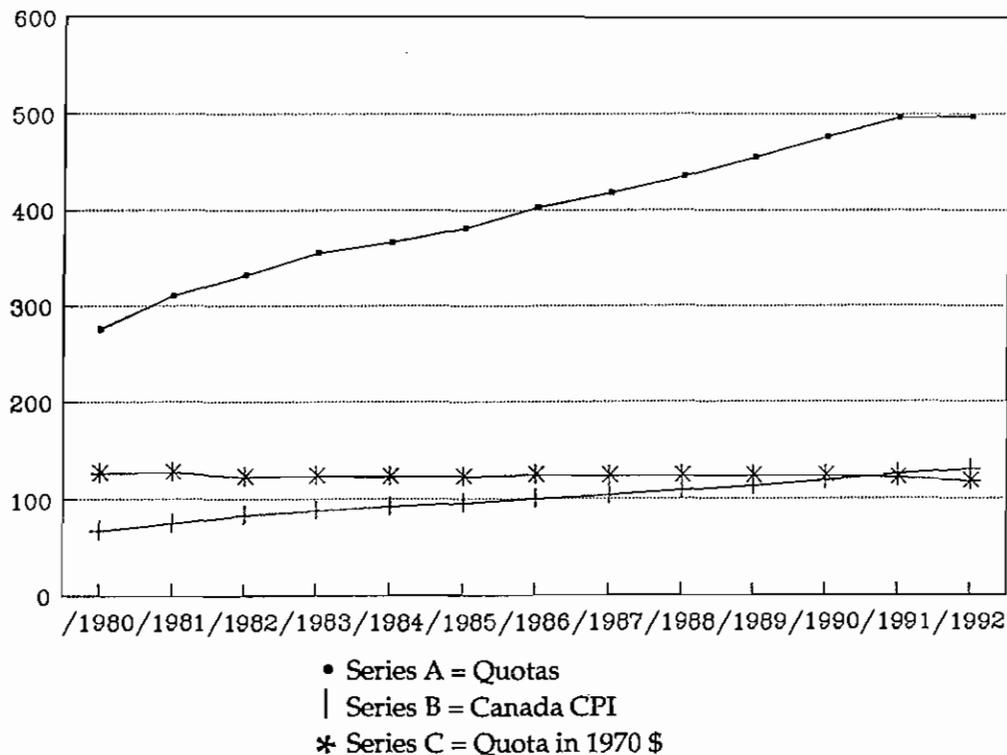
Year	(1) Total Quota	(2) U.S. CPI	(3) Quota in 1970 U.S. \$	(4) Canada CPI	(5) Quota in 1970 Can. \$
1970	\$ 126.60	38.8	\$ 126.60	31.0	\$ 126.60
1971	135.40	40.5	129.72	31.9	131.58
1972	146.60	41.8	136.07	33.4	136.01
1973	156.60	44.4	136.84	36.0	134.85
1974	160.90	49.3	126.63	39.9	125.01
1975	173.10	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	136.2	141.30	126.2	121.84
1992	497.00	141.0	136.76	130.6	117.97
1993*	543.75	145.9	144.60	135.2	124.68
1993**	535.75	145.9	142.47	135.2	122.84

- (1) Quotas as approved by synod 1970-1992
- (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
- * 1993 quotas requested
- ** 1993 SIC recommendation

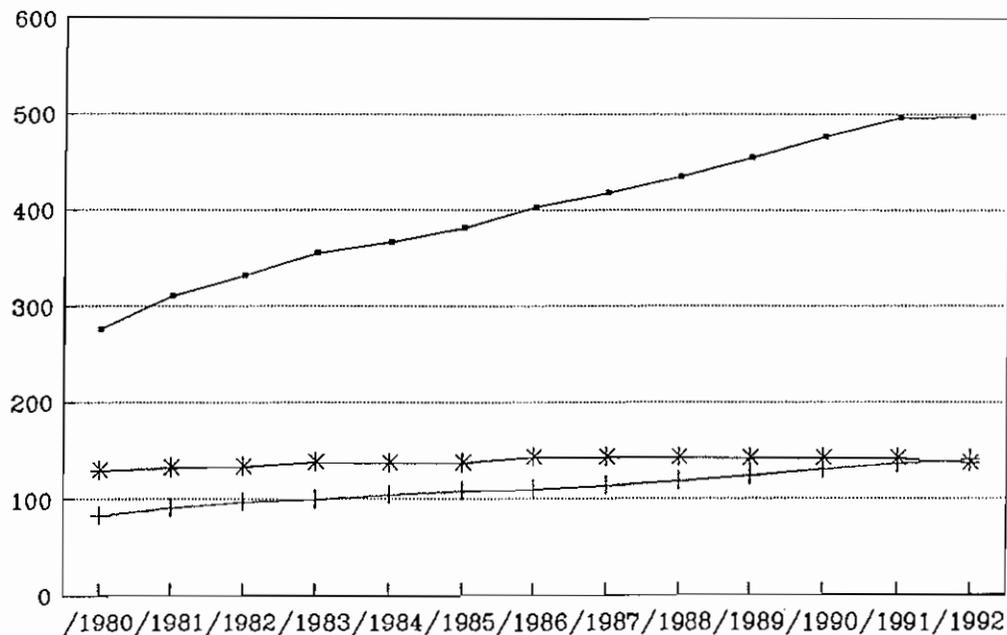
Estimated inflation rate 1992 - U.S. 3%; Canada 3%

Estimated inflation rate 1993 - U.S. 3%; Canada 3%

DENOMINATIONAL QUOTAS



DENOMINATIONAL QUOTAS



- Series A = Quotas
- | Series B = United States CPI
- * Series C = Quota in 1970 \$

OVERTURES

Overture 68: Not to Ratify Changes in Church Order Article 3

The council of Charlottetown, Prince Edward Island, CRC overtures synod not to ratify the changes in Church Order Article 3 which would open all ecclesiastical offices to women.

Grounds:

1. In spite of all the studies over the years, the biblical reasons given for opening all the offices are not totally convincing.
2. The alienation in the denomination concerning this matter is great and in itself contrary to Scripture (Rom. 15:1; 14:19; Eph. 4:1ff.).
3. The denomination is not ready for this Church Order change. A greater consensus in the church ought to be sought before any changes of such significance are made.
4. We are concerned about preserving peace, unity, and order in the church.

Council of Charlottetown, PEI, CRC
H. Hovingh, clerk

Note: This overture was submitted to Classis Eastern Canada but was not adopted.

Overture 69: Not to Ratify Changes in Church Order Article 3

The council of Second CRC, Lynden, Washington, overtures synod not to ratify the change in Article 3 of the Church Order which would 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."

Grounds:

1. This change was proposed and deemed necessary on the basis of the decision of Synod 1990 "That synod permit churches to use their discretion in utilizing the gifts of women in all the offices of the church," which we believe is badly flawed.
 - a. Not only were no compelling biblical grounds given for the decision at the time it was made; no biblical grounds were given at all—a fact admitted even by some who favor the change and think that such ought to have been given.
 - b. Having a committee of a later synod gather biblical grounds to confirm the decision of an earlier synod is without historical Reformed precedent. Allowing a decision of such magnitude to stand without

following approved Reformed procedures is a very dangerous precedent.

2. The scriptural evidence collated by the ad hoc committee and sent to the churches does not constitute compelling biblical evidence for the proposed change, as was insisted upon by earlier synods and required by Article 29 of the Church Order. Report 31 has not proven that the historical position of the CRC not to open the offices of minister and elder to women is in conflict with God's Word or the Church Order.
3. Allowing churches to use their own discretion on such a controversial matter erodes the authority of the church, allowing different methods of biblical interpretation for different churches within the same fellowship. This will be divisive and will adversely affect unity and harmony among our churches. It will also be detrimental to our fellowship with other Reformed and Presbyterian churches which are members with us in NAPARC (see *Agenda for Synod 1991*, p. 533).
4. Allowing a dual system to operate within the churches will require some officebearers to violate their consciences in the performance of duties at the classical and synodical levels. Although the "Guidelines for implementation of women in office" in Report 31 seek to mitigate the problems the proposed change will produce, the very need for the formulation of such guidelines points to how disruptive the change may be.

Council of Second CRC, Lynden, WA
Alvin Haak, clerk

Note: This overture was submitted to Classis Pacific Northwest but was not adopted.

Overture 70: Reject the Grounds and Guidelines of Report 31; Reject the Decision of 1990

Classis Iakota overtures synod as follows with respect to Report 31 of the Ad Hoc Committee to Gather Grounds for the 1990 Decision to Change Church Order Article 3:

1. To reject the four grounds which, Report 31 alleges, permit women to serve in ecclesiastical office.

Grounds:

- a. The above-mentioned grounds are based on an improper interpretation of Galatians 3:28: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus."
 - 1) Report 31 correctly notes that this verse contains the great theme of redemption: that "believers are united to Christ and consequently are united to each other."
 - 2) Report 31 is also correct in saying that "It does not necessarily follow that being united with Christ erases all human distinctions and legitimate ranks of authority."
 - 3) The bulk of Report 31, however, contradicts statement 2 above by interpreting Galatians 3:28 not in terms of *unity* in Christ but in terms

of an alleged *equality* in Christ that does, in fact, erase legitimate ranks of authority, namely, the

headship principle, which means that the man should exercise primary leadership and direction-setting in the home and in the church, [which] is a biblical teaching recognized in both the Old and New Testament.

(*Acts of Synod 1984*, p. 623)

4) Note what Herman Ridderbos says re Galatians 3:28:

... the oneness of man and woman, in Christ, illustrates how completely the bond with Christ conquers all things and establishes them, also the removal of the first opposition (cf. Gal. 6:15; I Cor. 12:13; Col. 3:11). *This is not to maintain that the natural and social distinction is in no respect relevant anymore* (cf., e.g., Eph. 6:5; I Tim. 6:1; Titus 2:9; I Peter 2:18; I Cor. 11:3ff.; 14:34ff.; and I Tim. 2:11ff.). From the point of view of redemption in Christ, however, and of the gifts of the Spirit granted by Him, there is no preference of Jew to Greek, master to slave, man to woman. This has social consequences, too, although the apostle does not enter further upon them at this point.

(*The Epistle of Paul to the Churches of Galatia*, p. 149, italics added)

5) Note also the comments of John Calvin with reference to Galatians 3:28:

The meaning is, that there is no distinction of persons here, and therefore it is of no consequence to what nation or condition anyone may belong: nor is circumcision any more regarded than sex or civil rank. And why? because Christ makes them all one. Whatever may have been their former differences, Christ alone is able to unite them all. "Ye are one": the distinction is now removed. *The apostle's object is to show that the grace of adoption, and the hope of salvation, do not depend on the law, but are contained in Christ alone, who therefore is all.*

b. The four grounds of Report 31 are based on a misunderstanding of the "flow of redemptive history."

- 1) Redemptive history begins, as Report 31 correctly states, with Genesis 1 and the creation of human beings in the image of God as male and female.
- 2) Report 31 fails to note, however, that, while Genesis 1 describes Adam and Eve's relationship to their Creator (they are united in bearing God's image), it is Genesis 2 that first describes Adam and Eve's relationship to each other. Rather than teaching functional "parity," which Report 31 reads into Genesis 2, the fact that Adam was created before Eve, the fact that God created Eve from Adam's own substance, and the fact that Adam "named" Eve imply the headship of Adam in their relationship. Such headship, rather than functional parity, is explicitly stated in I Corinthians 11:8-10:

For man did not come from woman, but woman from man; neither was man created for woman, but woman for man. For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

- 3) Report 31 mentions Miriam, Deborah, and Huldah as Old Testament examples of the "original equality between male and female." They "demonstrate that the Bible does not rigidly exclude women from leadership." But what is the rule throughout the Old Testament's redemptive flow? Is it functional equality between men and women? No. Even Report 31 concedes that "these women are excep-

tions. . . " Exceptions to what? To the general rule that men exercised headship in the history of God's people.

- 4) Report 31 refers to a number of other things from redemptive history that have no direct bearing on the matter of women and ecclesiastical office: the Old Testament prophecies and their New Testament fulfillment that "sons and daughters" would prophesy, the elevated position of women in Jewish culture and the church, and the appearance of Jesus to women on Easter morning. While these things may signal the unity of man and woman in redemptive history, none of these things addresses the roles of men and women in the home and in the church.
- 5) Report 31 minimizes a historical fact that does apply to the matter of women and church office, namely, "that the Lord Jesus did not appoint women to be apostles" in spite of the fact that "Jesus did not hesitate to ignore traditional views whenever his work would require this, as in the case of the Samaritan woman" (cited by Report 31 from *Acts of Synod 1973*, p. 542).
- c. The four grounds of Report 31 are based on a "yes and no" hermeneutic that explains away rather than explaining the key Bible texts that require male headship in the church.
 - 1) This hermeneutic should be considered suspect for the simple reason that it goes to such great lengths, on the basis of supposition and probability, to make these texts mean the opposite of what they say.
 - 2) I Timothy 2:12, for example, clearly states, "I do not permit a woman to teach or [Greek = *oude*] to have authority over a man; she must be silent." Report 31 suggests that the words *teach* and *have authority* may be a single concept meaning to teach in a way that is almost synonymous with "telling off" someone. This suggestion, however, contradicts the grammar of the text.
 - 3) H. Wayne House writes,

An investigation of the 144 New Testament instances of *oude* in the construction found in I Timothy 2:12 reveals that the term is used "for reinforcement or intensification of a concept to which both elements relate"—NOT to indicate [that] the elements represent a single coherent idea.

(*The Role of Women in Ministry Today*, p. 51)

Therefore, I Timothy 2:12 does not forbid women to teach in a domineering manner; it requires that they neither teach nor have authority in the church.
- d. The four grounds of Report 31 ignore the teaching of I Corinthians 14:33, which clearly extends the principle of headship from marriage to "all the churches." Report 31 also ignores the teaching of I Timothy 3, which also extends headship from marriage to the church by requiring that men who serve as elders and deacons must be able to manage their households well so they may be qualified to "take care of God's church."

2. To reject the guidelines for the implementation of women in office.

Grounds:

- a. This overture has already argued that the four grounds of Report 31 which allegedly support women in office are unbiblical. Since they are unbiblical, they should be rejected.
 - b. Beyond being based on unbiblical grounds, the guidelines are seriously flawed by glaring inconsistencies, which make them impractical at best and dangerous at worst.
 - 1) These guidelines seem to suggest that the matter of women in office is something that some of us "favor" and others of us don't "favor" (as if it were only a matter of personal preference). However, the differences among us are much deeper than that. A significant number of CRC members are convinced that having women serve in ecclesiastical office is unbiblical. Their consciences, therefore, do not permit them, in good faith, to serve with women officebearers at the local, classical, or synodical levels. Indeed, the guidelines invite them to *sin* against their consciences, for "everything that does not come from faith is sin" (Rom. 14:23).
 - 2) Points e and f under the "Proposed guidelines for councils" illustrate the general inconsistency of the guidelines.
 - a) Proposed Guideline e states, "No council should force ministers who oppose the ordination of women to ordain/install them in a worship service." At first that sounds workable. But what if women are installed as elders in the minister's own church? He doesn't have to install them, but when he preaches and reports to the consistory, he must place himself under their authority, in violation of his conscience.
 - b) Proposed Guideline f states, "No officebearer shall be required by the council to participate in the 'laying on of hands' when a woman is ordained into the ministry." Again, this sounds workable. But does this guideline effectively guard the officebearer's conscience? To the contrary, although he doesn't have to participate in a woman's ordination, he has to sit under her official preaching of the Word of God (in violation of his conscience).
 - 3) The proposed guidelines will limit the involvement in the CRC of those who believe it is unbiblical to have women serving in ecclesiastical office. Conscientious objectors to women's ordination will not be able to participate freely in church visiting, classical appointments, classis meetings, synodical meetings, etc. Consequently, the proposed guidelines will force many out of the mainstream of denominational life. Therefore, these guidelines are unjust and discriminatory.
3. To reject the decision of Synod 1990 which permits churches "to use their discretion in utilizing the gifts of women in all the offices of the church" and to retain the prior reading of Church Order Article 3, namely, that "confessing male members who meet the biblical requirements" may serve in the offices of minister, elder, and evangelist.

Grounds:

- a. The four "biblical" grounds Report 31 gathers in support of the decision of 1990 are unbiblical.
- b. The proposals which would guide the implementation of the decision of 1990 are seriously flawed.

Classis Iakota

C. Eric Fennema, stated clerk

Overture 71: Not to Ratify 1990 Decision to Change Church Order Article 3

I. Background

Synod 1991 appointed an 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"; to develop "pastoral guidelines for councils, classes, and synods in the event the 1990 decision is ratified"; and to include this material in the *Agenda for Synod 1992 (Acts of Synod 1991, pp. 729-30)*.

Synod 1991's decision to appoint this ad hoc committee to gather biblical grounds for the decision of Synod 1990 is remarkable for two reasons: (1) the decision implicitly admits that numerous overtures to Synod 1991 were valid when they argued that the decision of 1990 violated both Church Order (cf. Church Order Art. 31) and the decision of Synod 1975 which states that "the practice of excluding women from the ecclesiastical offices . . . be maintained unless compelling biblical grounds are advanced for changing the practice" (*Acts of Synod 1975, p. 78*); (2) the decision was accompanied by a mandate to an ad hoc committee to gather grounds from previous study-committee reports and related publications.

In light of the decision of Synod 1990, two questions arise: (1) Since past study-committee reports are at times mutually exclusive, should arguments gleaned from them in favor of women's ordination be deemed persuasive when past synods judged them unpersuasive or insufficient? (2) What validity and/or official credibility do "related publications" (e.g., Dr. John Cooper's booklet *A Cause for Division?*) have in this discussion? Why should arguments gleaned from "related publications" suddenly have authoritative status, especially when no previous synod has studied or evaluated them?

II. Overture

Classis Pella overtures synod not to ratify Synod 1990's decision to change Article 3 of the Church Order.

Grounds:

- A. The four grounds adduced by the ad hoc committee in support of the 1990 decision to permit women in the offices of elder and minister are neither compelling nor sufficient.
 1. Ground 1 (Report 31, 1992): "The New Testament teaches that men and women are equal in Christ as they were at creation; therefore, women as well as men may have the full privilege of using their gifts in the church."

- a. In support of this ground the committee makes a direct appeal to Galatians 3:28, which for the committee is the "classic statement of the equality of all believers in Christ" (p. 361). The committee argues that since the equality taught in this passage erases the Jew and Gentile distinction and eventually overthrows the master/slave relationship, the implication is that this equality affects the role of men and women in the life of the church (pp. 362-63).

It is interesting, however, that the point most often assumed but never argued or proved by the committee is that Galatians 3:28 is about equality. The ad hoc committee appeals to Genesis 1:26-27 in support. But Genesis 1 does not describe for us the relation of the man and the woman to *each other*. Genesis 1 affirms only the role of man and woman together as having dominion over creation. Genesis 2 is about the man/woman relationship, and there male headship is affirmed.

Galatians 3:28 is a remarkable text. It describes our unity in Christ—a unity which overcomes the differences (or disunity) of ethnicity, status, or sexuality. This text emphatically asserts that there is no difference or distinction of *status* before God between men and women who are united in Christ. However, this text does not teach or even suggest the principle of an equality which would obliterate all distinctions of *function* (or role) for male and female members of the church of Christ.

- b. Furthermore, the committee completely ignores the fact that the key word used in Galatians 3:28 is not the Greek word *isos*, meaning "equal" (think of an isosceles triangle, a triangle with two equal sides), but the word *hen*, meaning "one." To be "one" in Christ refers to unity, not equality. It appears that the committee has read into this text an abstract and specifically modern notion of "equality as identicalness." It is not an equality of function that Galatians 3:28 teaches but the beautiful *unity* all believers have in Christ. There is nothing taught here inconsistent with a biblically prescribed difference of *function*, or *role*, within the church. When Jesus said, "I and the Father are one" (John 10:30), that did not mean that "I and the Father are the same" or that Jesus and the Father had identical roles. Clearly they did not. Christ's submissive role did not require or suggest inferiority. The same apostle who wrote Galatians 3:28, affirming that believers are all one in Christ, was not uncomfortable also teaching that the one body of Christ has many different members with different functions.
- c. I Peter 3:1-7 is perhaps helpful. There is a clear sex-role distinction enunciated in that passage even while redemption is seen as a common gift, for men and women are "joint-heirs of the gracious gift of life." It is difficult to believe that the apostle Paul did not live up to the "equality principle" he is said to have articulated, especially when seen against the background of the divinely authorized and inspired *practice* in the New Testament, where men alone are permitted to serve in offices of leadership (cf. I Tim. 3:2ff.; 3:8-9; Titus 1:5ff.). Moreover, in the prohibition

stating that women may not exercise authority over men, the appeal is to creation and the law (the created order of Genesis 2)—this is what is fundamental and foundational for the apostle, not a misapplied or abused notion of equality in Christ. We must not forget either that such a prohibition is shown not merely to be local or situational but to hold “for all churches” (cf. I Cor. 14:34-38).

- d. Finally, one is tempted to concede the committee’s first ground, provided that a biblical rather than a secular definition of equality is affirmed. Opponents of women’s ordination do not wish to deny women the full privilege of using their gifts in the church. They deny, on biblical grounds, only that the office of minister and elder is open to women as a legitimate domain in which to exercise those gifts.
2. Ground 2 (Report 31, 1992): “There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances.”
 - a. This ground as stated by the committee attempts to shift the burden of proof to those who oppose women in office. Instead of providing the churches with the biblical grounds for women in office, as it was mandated to do by synod, the committee turns the tables and asks, What clear and unquestionable biblical evidence is there against the practice of women’s ordination? This is an illegitimate ploy. Why is compelling and unquestionable evidence required of opponents of women’s ordination when compelling and unquestionable evidence has not been provided by those favoring women in office?
 - b. One may also ask the committee, given its use of “clear and unquestionable,” whether there is any theological teaching or biblical practice of the church which has met with complete unanimity of interpretation? One can take a two-possible-interpretations approach to a multitude of biblical texts. Can the church really live or function fruitfully with such an approach to Scripture? The committee is quick to point out opposing interpretations of texts like I Corinthians 11:1-16, I Corinthians 14:32-40, and I Timothy 1:12-14—the very texts which prohibit women’s ordination—but it remains silent about the opposing interpretations and implications of a text like Galatians 3:28. Why this inconsistency?
 - c. In truth, it is not the obscurity of Scripture but the faulty hermeneutic applied to Scripture which declares the key texts in the debate obscure. Why may *one* text—Galatians 3:28—function in such a manner that it explains away every passage which prohibits women’s ordination? This is a very prejudicial handling of the Bible. With such a hermeneutic (pick your proof-text and require every text which challenges it to bow in submission), one could easily argue against any theological position.
 - d. The committee fails to reckon with the fact that texts like I Corinthians 11 and 14 and I Timothy 2 appeal to the *created order*

and/or to *the law* or to *the practice of all the churches* in forbidding women an authoritative teaching or leadership role in the church. Never is the appeal to some other *mitigating circumstances*. To appeal to other mitigating circumstances, as some previous study-committee reports to synod have done, is to read something into the text (it is all speculation and certainly not clear and unquestionable). To declare texts obscure because a speculative hermeneutic has been applied to them is to abuse the Bible and wound the church.

3. Ground 3 (Report 31, 1992): "The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church to prohibit women from serving in the offices of the church."
 - a. This ground seeks to maintain that the principle of male headship in marriage cannot be extended to apply to leadership in the church. The committee believes it is not correct to "broaden" the scriptural teaching of male headship in the home to the church.

Again the committee misrepresents the position of those who believe women's ordination is unbiblical. Those who oppose women in office do not believe that all males in the church may claim headship over all females. Rather, just as only *married men* are called by God to exercise headship in marriage, so only *ordained men* are called by God to exercise headship over the church.
 - b. The Bible does (contra Ground 3) draw an analogy between marriage and the church, between management of a human household and the household of God (cf. Rom. 8:14-17; I Pet. 1:14-17; Gal. 4:1-7). In fact, the most germane texts pertaining to the role of women in the church all draw clear lines of connection with relationships between men and women in marriage (I Cor. 11 and 14; I Tim. 2). Elders, who are called to exercise spiritual leadership in the church, must be proven managers of their own households (I Tim. 3:2; Tit. 1:6). We also find that Paul grounds his commands about headship and submission in the church in the same creation account he uses about husbands and wives in marriage (cf. Eph. 5:22-33).
 - c. One wonders why the committee sees no inconsistency between male headship in marriage on the one hand and full equality in Christ on the other? If male headship in marriage does not abrogate our equality in Christ, why would the headship of ordained males in the church?
4. Ground 4 (Report 31, 1992): "Synod is justified in not compelling but 'permitting' churches 'to use their discretion in utilizing the gifts of women in all the offices of the church' because after twenty years of study and discussion, members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office."
 - a. This ground, like Grounds 2 and 3, does not make an argument for women's ordination. It merely points out the difference of opinion in the CRC on this issue—we "have not reached unanim-

ity," nor have we even approximated it. Permission versus compulsion sounds pastoral, but in point of fact, those opposed to women's ordination, whose consciences are held captive by the Word of God, are forced to accept and live with a practice they believe to be contrary to God's will. This practice would require opponents of women's ordination to violate the teaching of Article 32 of the Belgic Confession, which declares, "we reject all human innovations and all laws imposed on us, in our worship of God, which bind and force our consciences in any way. So we accept only what is proper to maintain harmony and unity and to keep all in obedience to God."

- b. The grievous disunity felt among the churches due to a lack of agreement on interpretation will only escalate and intensify if there is also a disunity of *practice*, especially since the "permission" advocated requires cooperation with the practice.
- B. Both compelling and sufficient grounds can be adduced to forbid the practice of women serving in the offices of elder and minister.
- 1. The creation account of Genesis 2 forms the basis of the apostle's significant appeal in I Timothy 2:13, which prohibits women from having authority over men in the church. Though Genesis 2 is relevant first of all to marriage, the apostle appeals to Adam's formation first (revealed to us in Genesis 2) as undergirding the prohibition of women teaching or exercising authority over men *in the church*.

It is evident already at creation that God gave man and woman different roles, Adam being given the responsibility of headship, to lead their partnership in a God-honoring direction. Male-female equality does not require undifferentiated sameness. There is an *equality of personhood* and dignity and value, but a *difference in role*. This distinction in role is exhibited in the fact that woman was created for man, not man for woman. Adam names woman; woman does not name man. When Adam and Eve sin, they do not receive the identical curse but are cursed according to their own unique, respective roles.

- 2. In I Corinthians 14 the apostle urges the church in Corinth to carefully weigh the prophecies uttered at worship gatherings. As chapter 11 makes clear, women may participate in such prophesying; this is not forbidden. What is prohibited is their participation in the oral weighing of such prophecies, as chapter 14 is concerned to show. In that endeavor they are not permitted to speak, but must remain silent, "as the Law says," the Law being most likely an appeal to Genesis 2:20-24. Women may not be official interpreters of prophecy. They may not be teachers of the church in that capacity. This view is confirmed by I Timothy 2:11ff.

It is wrong for scholars to surmise about and try to expand upon these texts, speculating that the reason for the prohibition is the Corinthian women's abuse of emancipation in Christ or some other "reason." What does the text *say*? The apostle appeals to divine law and to the practice of all the churches (v. 33b) and reaffirms the prohibition as the Lord's command (v. 37). That hardly sounds culturally relativistic or situational.

But the objection often presented states that "it seems inconsistent for Paul to permit women to prophesy and then to forbid them to weigh prophecies." But as one highly respected New Testament scholar observes,

the objection carries little weight *provided* that such prophecy does not have the same authority status that the great writing prophets of the Old Testament enjoyed. . . . "[P]rophecy" in the New Testament is an extraordinarily broad category, extending all the way from the product of the pagan Muse (Tit. 1:12) to Old Testament canonical prophecy. In common church life, it was recognized to be Spirit-prompted utterance, but with no guarantee of divine authority in every detail, and therefore not only in need of evaluation (I Cor. 14:29) but necessarily inferior in authority to the deposit of truth represented by the Apostle Paul (14:37-38). In certain respects, then, it is perfectly proper for Paul to elevate teaching above prophecy, especially if the teaching is considered part of the non-negotiable apostolic deposit that serves in part as one of the touchstones enabling the congregation to weigh the prophecies that are granted to the church, and especially if the prophecies themselves, unlike the apostolic deposit, are subject to ecclesiastical appraisal.

(D.A. Carson, "Silent in the Churches': On the Role of Women in I Corinthians 14:33b-36." In *Recovering Biblical Manhood and Womanhood*. Ed. John Piper and Wayne Grudem. P. 153)

Thus we see that women's silence is of a very specific kind. The apostle is not forbidding women from prophesying. He is not forbidding women from singing hymns or praying or entering into other verbal responses like confession of faith, etc. The context is very specific. Verses 33b-35 are about judging or weighing of prophecies. Here women are not to speak or teach.

3. I Timothy 2:11-15 clearly prohibits women from teaching or exercising authority over a man. Efforts to pick at and pry behind this text are fruitless. What does the text itself say? That mustn't be ignored. We have no reason to believe that Paul offers this prohibition as a temporary measure due to peculiar circumstances at Ephesus. The text itself does not suggest or support such a claim, especially when the apostle builds his case upon Adam's priority in creation (Gen. 2) and Eve's deception at the fall, when she violated her God-ordained role as *helper* and took the leadership role reserved for Adam. Notice: The instruction given in this entire section isn't situational or occasional. Paul writes so that Timothy "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" (3:15).

It would be profitable for all Christian Reformed churches to explore and evaluate biblically the role of unordained women in the life of the church. It is probably true that the Spirit-given talents of all church members are not adequately brought into the service of the kingdom of God. We believe that the service of all members of the body of Christ—particularly of women—needs to be enhanced and respected, and we humbly urge all the churches to cultivate and use the gifts of their members in scripturally permissible directions.

Classis Pella
Siebert Kramer, stated clerk

Overture 72: Declare Report 31 to Be Inadmissible; Revert to Pre-1990 Form of Church Order Article 3

I. Background

Synod 1991 took the unprecedented step of mandating a 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 [to include this material] in the *Agenda for Synod 1992*" (*Acts of Synod 1991*, pp. 729-30).

II. Overture

The council of Immanuel CRC, Burbank, Illinois, overtures synod to declare

A. That the report of the committee appointed by Synod 1991 to "gather . . . grounds for the decision of Synod 1990 to change Article 3 in the Church Order" is inadmissible.

Grounds:

1. No assembly can provide the grounds for a decision made by a previous assembly unless it can be demonstrated that those who voted in favor of the decision did so on the basis of the grounds to be provided. This report does not, and perhaps could not, demonstrate that the grounds "gathered" were indeed the "grounds for the decision of Synod 1990."
2. It becomes a matter of conjecture whether the decision of Synod 1990 would have been adopted on the basis of specific grounds presented by this report. This report does not ascertain that the 1990 decision to approve the change in Article 3 in the Church Order would have been adopted on the grounds that the committee has recently "gathered."
3. Some of the biblical evidence that has been "gathered" is taken from reports that previous synods have not adopted or approved.

B. That Article 3 of the Church Order revert to its pre-1990 form.

Grounds:

1. Synod 1990 gave no biblical grounds for its decision to approve a change in Article 3 of the Church Order. That the absence of such stated grounds is an unacceptable defect in the 1990 decision is evidenced by the fact that Synod 1991 mandated a committee to provide these grounds *ex post facto*.
2. Even under the best of circumstances any decision to admit women to the offices of minister and elder will be controversial. This issue has caused much unrest and tension in the denomination. The agencies of the church are suffering, and the mission of the church is being hampered. The price of allowing women to hold the office of elder and minister is too high. Tensions have been exacerbated by the fact that Synod 1990 made its decision without setting forth the biblical basis for its decision in a clear, decisive, and convincing manner. The unity and the well-being of the church require that we reduce such tension as much as possible by correcting the unacceptable defect of the 1990 decision in a legitimate way.

3. Synod 1991 assumed that a convincing biblical basis for the 1990 decision could be gathered "from the various synodical study-committee reports and related publications." If this assumption is correct, anyone who desires to change Article 3 of the Church Order can readily initiate such a proposed change in accordance with proper procedure. Changing Article 3 would have to be delayed, but the greater unity of the church should outweigh the hardships imposed by this delay.
4. Only by a reversion to the pre-1990 status of Article 3 will we as a denomination ever be able to arrive at a consensus that the opening of all offices to women was both approved by one synod and ratified by a subsequent synod on the basis of convincing biblical evidence. It is the intent and purpose of synod's rule that any substantial change in the Church Order be approved by one synod and ratified by a following synod.

Council of Immanuel CRC, Burbank, IL
Herman Westerveld, clerk

Note: This overture was submitted to Classis Chicago South but was not adopted.

Overture 73: Refer Statement on Gambling to Churches for Study and Reflection

Classis Illiana overtures synod to refer the Statement on Gambling (*Acts of Synod 1990*, p. 609ff.) to the churches for study and reflection.

Grounds:

1. Synod 1990 originally recommitted Overture 18 (1990) to the advisory committee "so that, in addition to making a statement on gambling, synod [might] be advised to appoint a study committee . . . to give the church pastoral advice in ministering to gamblers" (*Acts of Synod 1990*, p. 629). This action seems to indicate that Synod 1990 was inclined to accept Recommendations 1 and 2 of the advisory committee (to alert the churches to the pervasiveness of the evil of gambling [Recommendation 1] and to refer "The Lotteries in Canada: A Bad Bet" to the churches [Recommendation 2]) but that it was requesting pastoral advice for ministering to gamblers.
2. The major problem regarding gambling is to convince our church members that gambling is a pernicious evil insidiously infecting individuals and groups within the church who see their participation in gambling as innocent. The Statement on Gambling provides a means to convict gamblers of their wrongdoing.
3. All good pastoral advice has a scriptural basis. The Statement on Gambling provides such pastoral advice by identifying the underlying components of gambling and by providing the related scriptural teachings.
4. Report 28 (1992) avoids saying directly what is and what is not gambling and where individuals face the temptation of gambling. The report obscures the issue considerably in its broader discussion of

"powers." Because the presentation is decidedly academic and long, it may be ineffective for widespread use.

Classis Illiana

Laryn Zoerhof, stated clerk

Overture 74: Study How Other Denominations Have Dealt with the Issue of Women in Office

Classis Niagara overtures synod to study how other orthodox and biblical denominations have dealt with the issue of women in office on a biblical and confessional basis differently than we have (e.g., Salvation Army, Reformed Church of Australia, Reformed Church in America, Orthodox Presbyterian Church, and others).

Classis Niagara

Rev. G.J. Veeneman, stated clerk

Overture 75: Refer Report 30 to an Expanded Study Committee and Not to Distribute the Report in Its Present Form

Grace CRC, Cobourg, Ontario, overtures synod

A. To recommit the report of the Committee to Study Physical, Emotional, and Sexual Abuse (Report 30, 1992) to an expanded committee for necessary and crucial improvements and additions in the following areas:

1. A clearer definition of abuse.
2. Differentiation among various forms of abuse.
3. Rectification of the incorrect stereotyping of victims as likely abusers.
4. Better biblical and theological analysis of the problem of legitimizing abuse by means of Bible texts.
5. Some discussion of male domination, gender stereotyping, male property rights, and corporal punishment.

Grounds: See the attached paper of Rev. D.N. Habermehl: "A Response to Report 30."

Note: Material on file in general secretary's office.

B. Not to distribute this report any further until the improvements have been made.

Ground: The present report stereotypes victims as likely abusers and is counterproductive in that respect.

Council of Grace CRC, Cobourg, ON
William Heideman, clerk

Note: This overture was submitted to Classis Quinte but was not considered because of time constraints.

Overture 76: Mandate the Chaplain Committee to Carry Out the Adopted Recommendations of Report 30 Rather Than Adding "Qualified Person" and "Supervisory Committee"

Classis Quinte overtures synod not to appoint "a qualified person" under a "supervisory committee" (Recommendations G and H of Report 30, *Agenda for Synod 1992*, p. 358) but to mandate the Chaplain Committee to carry out the recommendations adopted by synod.

Grounds:

1. Abuse in the CRC needs to be addressed by qualified people.
2. The Chaplain Committee has access to such qualified people.
3. There is no proven need to create yet another costly synodical committee.

Classis Quinte

Ed W. Visser, stated clerk

Overture 77: Defer Ratification Vote until 1994; Promote Denominational Reconciliation

I. Background

Twenty-two years and eight study committees have brought the Christian Reformed Church to the brink of division over the issue of the ordination of women. Perhaps no issue in its history has divided church members as intensely as this one. Out of a very practical concern for the immediate well-being of the church we love, we believe that the peace and unity of the church will be best served if synod refrains for the present from ratifying the 1990 synodical decision regarding women in ecclesiastical office.

Synods have sent mixed, contradictory signals to our churches. In response to the 1973 and 1975 study-committee reports, synods decided not to move toward the ordination of women. The latter synod even adopted a position, frequently cited in subsequent years, that the church should not move toward the ordination of women unless clear and compelling new biblical evidence was found for doing so. In 1978 synod decided to permit the ordination of women as deacons, provided their work would be clearly distinguished from that of elders. The next year, in response to a flood of overtures and appeals, synod placed a moratorium on further implementation of that decision. In the mid-eighties synod lifted that moratorium but adopted the position that "the headship principle" in the Bible means that the man should "exercise primary leadership and direction-setting in the home and in the church" (*Acts of Synod 1984*, p. 623). The following year synod went on record as saying that this decision "implies that only male members of the church shall be admitted to the offices of minister and elder" (*Acts of Synod 1985*, p. 772). In the face of widespread dissatisfaction, Synod 1987 appointed a committee to provide biblical and confessional grounds for extending headship from marriage to the church and to clarify what this means for church practice more generally. Instead, in 1990 the committee argued that convincing exegetical cases can be made both for women in office

and against women in office. Although the committee did not recommend opening all the offices to women, synod itself took this step, based on an overture. The following year, again in the face of widespread unrest, synod appointed a committee to gather biblical support—this time in favor of women's ordination. Given this history, it is not surprising that our churches are divided. No clear, compelling, and convincing consensus has emerged on this troublesome issue. We have painted ourselves into a very uncomfortable corner.

Especially during the last two years, organizations, publications, and rallies have advocated separation from the denomination. Many are convinced that the Bible is clear on this matter: the ordination of women compromises biblical truth and opens the door to further compromise of biblical teachings. Plans exist for a new denomination; structures and organizations are in place. Some have already left; congregations have suffered; families are sharply divided. On the other hand, others, who are convinced that the Christian Reformed Church is reading the Bible in the light of tradition rather than in the light God sheds on our contemporary path, are also leaving the denomination. Organizations on both sides have intensified the pressure. Our denominational ministries are suffering. If we bring this matter to a decisive vote at this year's synod, the alternatives resulting from a break with the status quo will thrust many congregations and individual members into a crisis.

This divided, ambivalent situation begs for patience, understanding, greater clarity, and a larger measure of consensus. It will be tragic if divisions occur when a positive program of discussion and instruction might possibly have avoided them. It is in the spirit of concern and love for the church that we present the following overture.

II. Overture

We, the undersigned members of the council of Plymouth Heights CRC, Grand Rapids, Michigan, overture synod

A. To defer until 1994 the vote to ratify the 1990 synodical 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."

Ground: This action is essential for implementation of the decision "to permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church."

(Acts of Synod 1990, p. 657)

Grounds:

1. Synodical decisions on the issue at hand over the last twenty years have produced conflicting positions that have not been adequately addressed and resolved.
2. In the present highly polarized situation, the peace and unity of our churches, to which Scripture calls us (Ps. 122:6-9; Ps. 133; Eph. 4:1-3; Col. 3:12-15) and to which we testify in our confessions (Belgic Confession Art. 28 and Heidelberg Catechism Lord's Day 21), will be better served by maintaining the status quo, even with its ambiguities, than

by forcing this issue to a decision that will certainly cause significant departures from the denomination.

3. Deferral of a decision on ratification for two years does not prejudice the ultimate outcome but opens doors of opportunity for promoting healing and reconciliation, greater understanding and consensus.

B. To promote denominational healing and reconciliation by adopting the following program, which offers a more concerted, grassroots approach to the issue of women's ordination than we have had to date.

1. During 1992-1993 each classis should sponsor at least one public forum for officebearers—open also to all members of the congregations—in which responsible, recognized spokespersons of differing perspectives on women in office engage in constructive dialogue with one another and with classical leaders about points of difference, with a view to promoting greater insight, consensus, and spiritual unity.
2. Through its advisory committee on Report 31 synod should provide a list of such resource people for the churches' reference and possible use.
3. Synod should encourage our congregations to conduct educational events in 1992-1993 that, by fairly presenting the various aspects of the women-in-office issue, foster greater insight, consensus, and spiritual unity.

Grounds:

1. In many of our congregations this issue has not been addressed with a fair, evenhanded approach that seeks understanding and reconciliation for the sake of Christ, his Word, and the unity of the church.
2. Much opinion in the church has been formed more by partisan rhetoric, publications, and organizations than by open, honest engagement of differences within the framework of our congregational life and our church assemblies.
3. Deferring the decision on whether or not to ratify the proposed changes in Church Order Article 3 is responsible only with the provision that more concerted denominational effort be undertaken to achieve greater understanding and reconciliation.

Members of the council of

Plymouth Heights CRC, Grand Rapids, MI

John Baker

Harold Brinks

Harvard Brouwer

James A. De Jong

Dick Gootjes

Paul Grevengoed

Harry Holwerda

Gordon Spykman

Walter Sterkenburg

Donald Vander Linde, Sr.

Kenneth Vander Molen

Note: This overture was submitted to the council of Plymouth Heights CRC, Grand Rapids, Michigan, and to Classis Grand Rapids East but was not adopted by either assembly.

Overture 78: Not to Ratify the Decision of Synod 1990 Which Opens All Ordained Offices to Women

The council of Community CRC, Frankford, Ontario, overtures synod not to ratify the decision of Synod 1990 which opens all ordained offices to women.

Grounds:

A. The decision was made without solid biblical support.

1. Synod 1991 as much as admitted so by commissioning a study to find biblical support for the decision of Synod 1990. This is putting the horse after the cart. The decision should never have been made without adequate biblical grounds.
2. The case for women in office is full of weaknesses and bad interpretation. A few examples follow:
 - a. The case is presented as if we must choose between headship understood either as authority or as mutual servanthood. This is a false dichotomy. Major headship passages in the Bible teach this concept with elements of both mutuality and authority (e.g., Gen. 2:18 with v. 23b; I Cor. 11:3 with 11; Eph. 5:23-24 with 21 and 25ff.; and I Pet. 3:1 with v. 7). Along the same line, the report synod acted on to open all offices to women (Report 24, *Agenda for Synod 1990*) in Section IV defines *head (kephale)* consistently as either authority or source but never as having connotations of both at the same time. This runs contrary to the finding of Synod 1978, which indicated headship with authority and interdependence as two sides of the same biblical coin (*Acts of Synod 1978*, p. 530).
 - b. The case for women in office is presented on the basis of what is called an "eschatological" perspective as opposed to the so-called "protological" perspective of the historic view of headship. The historic position says, "As it was in the beginning, is now and shall remain until the end of time." Those who hold the new view urge us to leave this time-honored approach in order to realize their vision of the life of heaven. But Jesus himself, who has a much clearer view of the eschaton than any of us, does not teach us to practice the male-female relationships of heaven here and now. While our Lord clearly teaches the elimination of marriage boundaries in heaven (Matt. 23:30), he upholds them strongly for this life, arguing "from the beginning," i.e., protologically (Matt. 19:4ff.). By analogy, the headship boundaries, which are also rooted in creation, should be kept until the end.
 - c. The case for women in office has been built on a very un-Reformed approach to Scripture which seeks to take away our historic understanding of the texts relating to headship, making them unprofitable for teaching, reproof, correcting, and training in righteousness. This runs contrary to what God says about his Word (II Tim. 3:16). As a result, it is not uncommon to hear church members who have received these new teachings say that certain texts no longer apply to us or that we have advanced

beyond the culture that was addressed or that we really don't know what these texts mean. Such scriptural agnosticism and relativism are the bad fruits of a bad approach to the Bible.

- B. The churches have not been given accurate information nor timely notice with regard to this decision.
1. In the first place, there was nothing in the *Agenda for Synod 1990* to suggest that such an action would take place. Though we are told this synod was bathed in prayer, it made this very weighty decision without the prayers or consideration of the whole church. In fact, the whole church did not know about the crucial vote until later. Here again the cart was before the horse.
 2. Then synod decided to publish a pamphlet for "assistance in guiding the churches toward understanding and accepting the decision to permit the ordination of women" (*Acts of Synod 1990*, pp. 688-89). CRC Publications put out the booklet *Women in Office* in line with this directive. The result is very misleading because it fails to report relevant materials from Synod 1985. Those materials indicate that Synod 1985 adopted this statement:

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 the church" (*Acts of Synod 1984*, Art. 68, p. 623) implies that only male members of the church should be admitted to the offices of minister and elder.

(*Acts of Synod 1985*, p. 772)

This omission puts the church at a further disadvantage in its consideration of whether to allow women in all offices.

- C. No new materials calling for a reversal of the above-mentioned decision of Synod 1985 were presented to Synod 1990. This means the decision of 1990 was not properly made according to the rules by which the church governs herself. Such a decision should not be ratified.
- D. The decision of Synod 1990 makes a unified church polity impossible by permitting "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). This little phrase allows individual churches to practice two diametrically opposed forms of church government. The one form follows the principle of male headship and direction setting. The other form abandons that principle and will seek leadership from anyone it chooses, male or female. This will work at the congregational level but not at the classical or synodical level. The door will be open for congregations to opt out of decisions made by major bodies if the deciding votes are cast by women. If we ratify this decision, we fracture denominational unity and replace it with congregationalism. Such action should not be taken without due consideration.

Council of Community CRC,
Frankford, ON
John Brak, clerk

Note: This overture was submitted to Classis Quinte but was not adopted.

Overture 79: Terminate Ecclesiastical Fellowship with the GKN

I, Neal Hegeman, overture synod to terminate the CRC's ecclesiastical relationship, as defined by Synod 1983, with the Gereformeerde Kerken en Nederland (GKN) because of its refusal to repent of its pro-homosexualism position and its efforts to present tolerance of homosexualism as a legitimate option for members of the Reformed Ecumenical Council (see November 1991 REC newsletter). This position creates a conflict of moral standards for CRC representatives to the REC since the REC executive-committee decision that there are not sufficient grounds to discontinue GKN membership in the REC. Reformed ecumenism tolerates biblically allowable differences, but it may not tolerate biblically defined sin.

Grounds:

1. Scripture considers homosexual practices (homosexualism) to be sinful (Lev. 18:22; 20:13; Rom. 1:26-27; I Cor. 6:9; I Tim. 1:10; *Acts of Synod 1973*, pp. 619-20).
2. The CRC synod considers homosexualism a sin which needs to be admonished and repented of in the church (*Acts of Synod 1973*, pp. 50-53).
3. The serious attempts made by the CRC to encourage the GKN to change its position on homosexual practices continues to be refused, as stated by the GKN to the REC Interim Committee (October 1991, Amsterdam).
4. To continue to have fraternal and ecumenical relationships with the GKN presents an ethical contradiction: we admonish and discipline CRC church members for homosexualism, yet we tolerate such practices at ecclesiastical-fellowship and ecumenical levels with GKN delegates. If the practice of homosexualism can be disciplined and is considered a kingdom-threatening activity, how do we expect to build the kingdom at ecumenical levels if we refrain from disciplining such activities?
5. Synod 1983's decision to restrict GKN-CRC ecclesiastical fellowship to the discretion of local churches does not cover fraternal delegates and ecumenical representatives. In light of the developments within the REC, the 1983 decision needs to be expanded to include them. The GKN continues to reject calls to repentance and continues to practice tolerance of homosexualism as a Christian option for REC members.
6. The GKN's refusal to repent has moral and ecclesiastical consequences, and after so many years, the time has come to sever our relationship with that denomination because it now asserts its sinful tolerance upon us through its delegations to synod and the REC.

Though the Church Order and the CRC Mission Manual instruct us to use the ordinary ecclesiastical channels of the church for matters such as this, I, being a missionary, submit this as a personal overture to synod because my home consistory, classis, and church are geographically too far away for me to defend the overture at several levels. I pray that the Lord will burden the conscience of synod to be responsible in this matter of great concern. I pray that our praxis will measure up to biblical principles. This is important for the CRC testimony and mission worldwide. A church without a disciplined

Christian life-style is a church which compromises its life-transforming message and its role in the advancement of the kingdom of God.

Neal Hegeman, missionary
CRWM, Dominican Republic

Note: This overture was submitted to Classis Huron but was not adopted.

Overture 80: Withhold Action on Report 30 until Synod 1993

Classis Minnesota North overtures synod to withhold action until Synod 1993 on the recommendations found in Report 30 (with the exception of I and J) in order for individuals, churches, and classes to study the complex and serious issues involved.

Grounds:

1. Individuals, churches, and classes need more time to respond to the definitions used in the report (e.g., the definition of physical abuse seems to preclude all use of corporal punishment).
2. Individuals, churches, and classes need more time to respond to the issues raised (e.g., is the immediate removal of accused offenders [Recommendation D] or the appointment of a qualified person [Recommendation G] the best way to deal with the problem of abuse?).

Classis Minnesota North
David A. Zylstra, stated clerk

Appeals

7. Gien Janssens appeals from a decision of the Board of Seaway Ministries
8. Officebearers of Messiah's CRC, Brooklyn, NY, appeal from a decision of Classis Hudson
9. Officebearers of Messiah's CRC, Brooklyn NY, appeal from a decision of Classis Hudson
10. Ruth Hofman appeals from a decision of Calvin Theological Seminary Board of Trustees
11. Jan G. Dykshoorn appeals from a decision of Calvin Theological Seminary Board of Trustees

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FINANCIAL REPORTS

The Back to God Hour/Faith 20

Financial Report Summary

1991 - 1992 - 1993

	9-01-90 8-31-91 Actual	9-01-90 8-31-91 Budget	Favorable (Unfavorable)	9-01-91 8-31-92 Budget	9-01-92 8-31-93 Proposed
Expenditures					
Program Services					
English	2,865,718	2,735,000	(130,718)	2,840,000	2,878,000
Spanish	619,202	625,000	5,798	653,500	651,500
Portuguese	337,110	253,000	(84,110)	263,000	263,000
Arabic	522,704	570,000	47,296	610,000	626,000
French	395,341	367,000	(28,341)	375,000	382,000
Japanese	433,608	407,000	(26,608)	430,500	430,000
Indonesian	123,851	159,000	35,149	165,000	155,000
Chinese	328,181	368,000	39,819	404,000	412,500
Russian	124,476	90,000	(34,476)	95,000	350,000
Television	2,599,877	2,493,000	(106,877)	2,594,000	2,642,000
Total Program Services	8,350,068	8,067,000	(283,068)	8,430,000	8,790,000
% of Total Expenditures	86.5%	85.2%		85.3%	85.7%
Supportive Services					
Management, General	439,418	455,000	15,582	466,000	466,000
Fund-raising	566,180	437,000	(129,180)	480,000	490,000
Total Supportive Services	1,005,597	892,000	(113,597)	946,000	956,000
% of Total Expenditures	10.4%	9.4%		9.6%	9.3%
Capital and Debt Service					
Interest Expense	17,895	20,000	2,105	20,000	18,000
Capital Purchases	117,149	160,000	42,851	160,000	160,000
Annuities	129,164	125,000	(4,164)	130,000	135,000
General Expenses	34,660	200,000	165,340	200,000	200,000
Total Capital and Debt	298,867	505,000	206,133	510,000	513,000
% of Total Expenditure	3.1%	5.3%		5.2%	5.0%
Total Expenditure	9,654,532	9,464,000	(190,532)	9,886,000	10,259,000
Income					
Quotas	4,515,941	4,550,000	(34,059)	4,750,000	4,955,000
% of Total Income	48.76%	48.08%		48.05%	48.30%
Non Quota					
Voluntary Gifts	2,223,176	2,675,000	(451,824)	2,800,000	2,750,000
Church Collections	413,092	540,000	(126,908)	565,000	550,000
Missionary Support	719,895	795,000	(75,105)	838,000	1,015,000
Special Contributions	1,390,106	904,000	486,106	933,000	989,000
Total Non Quota	4,746,269	4,914,000	(167,731)	5,136,000	5,304,000
% of Total Income	51.24%	51.92%		51.95%	51.70%
Total Income	9,262,210	9,464,000	(201,790)	9,886,000	10,259,000
Surplus (Deficit)	(392,322)		(392,322)		

CALVIN COLLEGE
Financial Reports Summary
1991, 1992, 1993

	July 1, 1990- June 30, 1991 Actual	July 1, 1990- June 30, 1991 Budget	Favorable (Unfavorable)	July 1, 1991- June 30, 1992 Budget	July 1, 1992- June 30, 1993 Budget	Increase (Decrease)
Expenditures						
Program Services						
Instructional	\$12,253,534	\$12,664,300	\$410,766	\$12,541,100	\$12,685,100	\$144,000
Research	53,721	41,700	(12,021)	50,200	61,400	\$11,200
Public Service	86,429	86,500	71	88,400	90,700	\$2,300
Academic Support	2,630,790	2,798,700	107,911	3,152,900	3,143,700	(\$9,200)
Student Services	2,326,446	2,553,300	227,454	2,441,000	2,411,000	(\$30,000)
Student Aid	5,205,469	5,125,300	(80,169)	5,849,000	6,106,300	\$257,300
Total Program Services	22,616,388	23,270,400	654,012	24,122,600	24,498,200	375,600
% of Total Expenses	65.1%	65.7%	96.7%	65.8%	65.9%	74.2%
Support Services						
Management - General	7,080,208	6,986,700	(93,508)	7,334,600	7,551,700	\$217,100
Fund-raising	770,336	728,000	(41,536)	804,400	757,500	(\$46,900)
Plant Operations	2,427,311	2,529,100	101,789	2,365,400	2,398,600	\$33,200
Total Support Services	10,277,855	10,244,600	(33,255)	10,504,400	10,707,800	203,400
% of Total Expenses	34.8%	28.9%	3.3%	28.7%	28.8%	40.2%
Annual Fund Needs	1,849,721	1,905,000	55,279	2,035,000	1,962,000	(\$73,000)
% of Total Expenses	0.0%	5.4%	(0)	5.6%	5.3%	-14.4%
TOTAL EXPENDITURES	\$34,743,964	\$35,420,000	\$676,036	\$36,662,000	\$37,168,000	\$506,000
Income						
Quotas						
Quotas	\$2,715,119	\$3,000,000	(\$284,881)	\$3,000,000	\$3,000,000	\$0
% of Total Income	7.8%	8.5%	40.5%	8.2%	8.1%	0.0%
Non-Quota Contributions						
Voluntary Contributions	93,740	90,000	3,740	140,000	140,000	\$0
Special Contributions	227,192	550,000	(\$322,808)	550,000	550,000	\$0
Annual Fund Revenues	1,278,813	1,520,000	(\$241,187)	1,670,000	1,670,000	\$0
Special Fund Raising Projects	220,116	234,000	(\$13,884)	484,000	484,000	\$0
Total Non-Quota Contributions	1,019,861	2,394,000	(\$574,139)	2,844,000	2,844,000	0
% of Total Income	5.2%	6.8%	81.6%	7.8%	7.7%	0.0%
Other Income - Tuition, Endowment Income, Sales and Services						
Other Income	30,181,095	30,026,000	155,095	30,810,000	31,324,000	\$506,000
% of Total Income	86.9%	84.8%	-22.0%	84.1%	84.3%	100.0%
TOTAL INCOME	34,716,075	35,420,000	(703,925)	36,662,000	37,168,000	506,000
SURPLUS	(\$27,889)	\$0	(\$27,889)	\$0	\$0	\$0

CALVIN THEOLOGICAL SEMINARY
Financial Reports Summary
1991, 1992, 1993

	July 1, 1990- June 30, 1991 Actual	July 1, 1990- June 30, 1991 Budget	Favorable (Unfavorable)	July 1, 1991- June 30, 1992 Budget	July 1, 1992- June 30, 1993 Budget	Increase (Decrease)
Expenditures						
Program Services						
Instructional	\$1,138,544	\$1,178,500	\$39,956	\$1,172,600	\$1,211,400	\$38,800
Academic Support	253,256	281,200	27,944	293,700	303,700	10,000
Student Services	148,732	180,600	31,868	175,000	173,600	4,800
Student Aid	55,673	62,600	6,927	55,600	57,100	1,500
Total Program Services	1,596,204	1,702,900	106,696	1,696,900	1,752,000	55,100
% of Total Expenses	68.6%	69.3%	83.3%	66.5%	65.9%	51.8%
Support Services						
Management - General	501,026	512,200	11,174	527,900	622,000	94,100
fund-raising	45,414	55,700	10,286	134,500	124,200	(10,300)
Plant Operations	185,000	185,000	0	194,300	161,800	(32,500)
Total Support Services	731,440	752,900	21,460	856,700	908,000	51,300
% of Total Expenses	31.4%	30.7%	16.7%	33.5%	34.1%	48.2%
TOTAL EXPENDITURES	\$2,327,644	\$2,455,800	\$128,156	\$2,553,600	\$2,660,000	\$106,400
Income						
Quotas	\$1,721,543	\$1,893,500	(\$171,957)	\$1,924,100	\$1,972,400	\$48,300
% of Total Income	73.8%	77.1%	139.9%	75.3%	74.2%	45.4%
Non-Quota Contributions						
Voluntary Contributions	0	0	0	39,600	0	(39,600)
Special Fund Raising Projects	N/A	N/A	N/A	N/A	75,000	75,000
Total Non-Quota Contributions	0	0	0	39,600	75,000	35,400
% of Total Income	0.0%	0.0%	0.0%	1.6%	2.8%	33.3%
Other Income - Tuition, Endowment Income, Sales and Services						
	611,364	562,300	49,064	589,900	612,600	22,700
% of Total Income	26.2%	22.9%	-39.9%	23.1%	23.0%	21.3%
TOTAL INCOME	2,332,907	2,455,800	(122,893)	2,553,600	2,660,000	106,400
SURPLUS	\$5,263	\$0	\$5,263	\$0	\$0	\$0

CRC PUBLICATIONS
FINANCIAL REPORT SUMMARY
1991, 1992, 1993
(IN THOUSANDS)

	7-1-90 6-30-91 <u>Actual</u>	7-1-90 6-30-91 <u>Budget</u>	Favorable (Unfavorable)	7-1-91 6-30-92 <u>Budget</u>	7-1-92 6-30-93 <u>Budget</u>	Increase (Decrease)
EXPENDITURES						
Program Services						
The Banner	\$ 1,392	\$ 1,519	\$ 127	\$ 1,572	\$ 1,578	\$ 6
Church Education	2,786	2,697	(89)	3,283	3,664	381
Outside Printing	<u>1,324</u>	<u>1,237</u>	<u>(87)</u>	<u>1,327</u>	<u>1,382</u>	<u>62</u>
Total Program Services	\$ 5,502	\$ 5,453	\$ (49)	\$ 6,182	\$ 6,631	\$ 449
% To Total Expenses	91.1%	90.4%	--	90.5%	90.8%	--
Supportive Services						
Management & General	\$ 541	\$ 581	\$ 40	\$ 652	\$ 674	\$ 22
% To Total Expenses	<u>8.9%</u>	<u>9.6%</u>	<u>--</u>	<u>9.5%</u>	<u>9.2%</u>	<u>--</u>
TOTAL EXPENDITURES	\$ 6,043	\$ 6,034	\$ (9)	\$ 6,834	\$ 7,305	\$ 471
INCOME						
Quotas	\$ 121	\$ 126	\$ (5)	\$ 254	\$ 264	\$ 10
% To Total Income	2.0%	2.1%	--	3.8%	3.7%	--
Revenues						
The Banner	\$ 1,443	\$ 1,575	\$ (132)	\$ 1,652	\$ 1,667	\$ 15
Church Education	3,095	3,066	29	3,433	3,743	310
Outside Printing	<u>1,394</u>	<u>1,373</u>	<u>21</u>	<u>1,413</u>	<u>1,481</u>	<u>68</u>
Total Revenues	\$ 5,932	\$ 6,014	\$ (82)	\$ 6,498	\$ 6,891	\$ 393
% To Total Income	<u>98.0%</u>	<u>97.9%</u>	<u>--</u>	<u>96.2%</u>	<u>96.3%</u>	<u>--</u>
TOTAL INCOME	\$ 6,053	\$ 6,140	\$ (87)	\$ 6,752	\$ 7,155	\$ 403
SURPLUS (DEFICIT)	\$ 10	\$ 106	\$ (96)	\$ (82)	\$ (150)	\$ 68

Note: Beginning with fiscal 1992, budgets include World Literature Ministries.

WORLD LITERATURE MINISTRIES
FINANCIAL REPORT SUMMARY
1991, 1992, 1993

	7-01-90 6-30-91 Actual	7-01-90 6-30-91 Budget	Favorable (Unfavorable)	7-01-91 6-30-92 Budget (000)	7-01-92 6-30-93 Budget (000)	Increase (Decrease) (000)
EXPENDITURES						
Program Services						
Arabic	\$ 19,767	\$ 15,700	\$ (4,067)	\$ 18	\$ 22	\$ 4
Chinese	13,797	15,700	1,903	15	19	4
French	41,615	37,100	(4,515)	35	37	2
Hausa	11,014	20,800	9,786	22	21	(1)
Russian	716	-0-	(716)	--	15	15
Spanish	86,844	72,400	(14,444)	95	105	10
Korean	<u>24,325</u>	<u>7,700</u>	<u>(16,625)</u>	<u>23</u>	<u>28</u>	<u>5</u>
Total Program Services	\$198,078	\$169,400	\$ (28,678)	\$ 208	\$ 247	\$ 39
% of Total Expenditures	82.7%	82.0%	--	89.3%	89.8%	--
Supportive Services						
Management/General	\$ 27,745	\$ 30,600	\$ 2,855	\$ 17	\$ 11	(\$ 6)
Fund Raising	<u>13,790</u>	<u>6,500</u>	<u>(7,290)</u>	<u>8</u>	<u>17</u>	<u>9</u>
Total Supportive Services	\$ 41,535	\$ 37,100	\$ (4,435)	\$ 25	\$ 28	\$ 3
% of Total Expenditures	<u>17.3%</u>	<u>18.0%</u>	--	<u>10.7%</u>	<u>10.2%</u>	--
TOTAL EXPENDITURES	\$239,613	\$206,500	\$ (33,113)	\$ 233	\$ 275	\$ 42
INCOME						
Quotas	\$116,095	\$120,000	\$ (3,905)	\$ 115	\$ 115	\$ --
% of Total Income	51.8%	58.1%	--	49.4%	41.8%	--
Non-Quota						
Sales	\$ 87,050	\$ 57,000	\$ 30,050	\$ 90	\$ 105	\$ 15
Other Receipts	<u>20,751</u>	<u>29,500</u>	<u>(8,749)</u>	<u>28</u>	<u>55</u>	<u>27</u>
Total Non-Quota	\$107,801	\$ 86,500	\$ 21,301	\$ 118	\$ 160	\$ 42
% of Total Income	<u>48.2%</u>	<u>41.9%</u>	--	<u>50.6%</u>	<u>58.2%</u>	--
TOTAL INCOME	\$223,896	\$206,500	\$ 17,396	\$ 233	\$ 275	\$ 42
SURPLUS (DEFICIT)	\$ (15,717)	\$ -0-	\$ (15,717)	\$ 0	\$ 0	\$ 0

Note: Beginning with fiscal 1992, WLM budgets are included in CRC Publications consolidated budgets.

CHRISTIAN REFORMED HOME MISSIONS
FINANCIAL REPORTS SUMMARY
FISCAL 1991, 1992, 1993

(\$000's)

	FISCAL 1991 ACTUAL =====	FISCAL 1991 BUDGET =====	1991 VS. BUDGET =====	FISCAL 1992 BUDGET =====	FISCAL 1993 BUDGET =====
EXPENDITURES					
Program Services:					
Estab.-Church Develop.	\$2,093.6	\$2,281.9	(\$188.3)	\$2,659.0	\$2,771.2
New-Church Develop.	\$5,883.0	\$6,301.4	(\$418.4)	\$6,550.0	\$6,455.0
Total Program Services	\$7,976.6	\$8,583.3	(\$606.7)	\$9,209.0	\$9,226.2
% of Total	87.9%	88.0%		88.9%	89.0%
Support Services:					
Management & General	\$758.0	\$809.7	(\$51.7)	\$760.0	\$740.5
Resource Development	\$338.8	\$366.0	(\$27.2)	\$390.0	\$403.3
Total Support Services	\$1,096.8	\$1,175.7	(\$78.9)	\$1,150.0	\$1,143.8
% of Total	12.1%	12.0%		11.1%	11.0%
TOTAL EXPENDITURES	\$9,073.4	\$9,759.0	(\$685.6)	\$10,359.0	\$10,370.0
INCOME					
Quota	\$5,866.6	\$6,200.0	(\$333.4)	\$6,160.0	\$6,260.0
% of Total Income	61.6%	63.5%		60.8%	60.4%
Missionary Support	\$1,095.8	\$1,275.0	(\$179.2)	\$1,200.0	\$1,225.0
Churches & Individuals	\$702.9	\$825.0	(\$122.1)	\$825.0	\$990.0
Estates, Land Grants	\$469.8	\$375.0	\$94.8	\$320.0	\$250.0
Total Above Quota	\$2,268.5	\$2,475.0	(\$206.5)	\$2,345.0	\$2,465.0
% of Total Income	23.8%	25.4%		23.1%	23.8%
Catalog, Consulting	\$548.2	\$550.0	(\$1.8)	\$621.0	\$640.0
Conferences	\$110.0	\$134.0	(\$24.0)	\$455.0	\$455.0
Note Repay, Other	\$723.4	\$400.0	\$323.4	\$550.0	\$550.0
Total Other Income	\$1,381.6	\$1,084.0	\$297.6	\$1,626.0	\$1,645.0
% of Total Income	14.5%	11.1%		16.0%	15.9%
TOTAL INCOME	\$9,516.7	\$9,759.0	(\$242.3)	\$10,131.0	\$10,370.0
SURPLUS (DEFICIT)	\$443.3	\$0.0	\$443.3	(\$228.0)	\$0.0

NOTE: Fiscal year is September 1 - August 31

WORLD MISSIONS COMMITTEE
 FINANCIAL REPORTS SUMMARY
 FISCAL 1991, 1992, 1993

	Fiscal 1991 Actual	Fiscal 1991 Budget	Fiscal 1991 Favorable (Unfavorable)	Fiscal 1992 Budget	Fiscal 1993 Budget
EXPENDITURES					
Program Services:					
Africa	2,798,134	3,395,075	596,941	3,365,241	3,301,757
Asia	4,053,084	3,863,363	(189,721)	4,113,718	4,422,629
Latin America	3,090,855	3,381,689	290,834	3,939,673	3,697,156
Europe/Russia	69,567	47,052	(22,515)	115,434	470,975
N.A. Education	339,596	334,598	(4,998)	363,591	366,399
Total Program Services	10,351,236	11,021,777	670,541	11,897,657	12,258,916
% To Total Expense	86.8%	86.9%		87.5%	88.9%
Support Services:					
Management General	1,013,394	1,007,865	(5,529)	1,054,212	976,736
Support Raising	565,546	655,281	89,735	642,098	551,691
Total Supportive Services	1,578,940	1,663,146	84,206	1,696,310	1,528,427
% To Total Expense	13.2%	13.1%		12.5%	11.1%
Total Expenditures	11,930,176	12,684,923	754,747	13,593,967	13,787,343
INCOME					
Quota	5,266,735	5,590,370	(323,635)	5,628,000	5,678,000
% To Total Income	43.4%	44.1%		42.0%	41.2%
Missionary Support & Gifts	3,626,371	4,092,899	(466,528)	3,986,000	4,485,000
Offerings	600,846	782,000	(181,154)	726,000	681,000
Field Receipts	1,702,730	1,471,094	231,636	1,914,828	2,183,530
Miscellaneous	97,416	65,000	32,416	94,510	121,813
Foundation	376,560	376,560	0	460,000	142,000
Grants	25,000	45,000	(20,000)	150,000	104,000
Legacies	433,669	262,000	171,669	387,000	392,000
Deferred Gift Revenue				44,577	
Total Non-Quota	6,862,592	7,094,553	(231,961)	7,762,915	8,109,343
% To Total Income	56.6%	55.9%		58.0%	58.8%
Total Income	12,129,327	12,684,923	(555,596)	13,390,915	13,787,343
Surplus (Deficit)	199,151	0	199,151	(203,052)	0

CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

Financial Reports Summary 1991, 1992, 1993

	9-1-90- 8-31-91 Actual	9-1-90- 8-31-91 Budget	Favorable (Unfavorable)	9-1-91- 8-31-92 Budget	9-1-92- 8-31-93 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
Foreign	\$5,427,297	5,090,000	(337,297)	\$4,911,432	5,345,384	433,952
Domestic	707,665	635,786	(71,879)	605,112	609,972	4,860
Disaster*	839,252	690,781	(148,471)	592,618	401,282	(191,336)
Canadian Food Grains	215,938	211,864	(4,074)	211,864	213,675	1,811
Other		0	0			0
Total Program Services	7,190,152	6,628,431	(561,721)	6,321,026	6,570,313	249,287
% To Total Expenses	84.3%	81.2%		77.7%	77.0%	
Support Services						
Board of World Min Management General	70,450	70,450	0	83,056	84,450	1,394
Fund Raising/W H Educ	682,925	813,002	130,077	876,117	957,523	81,406
Interest	551,014	626,615	75,601	835,506	895,504	59,998
	36,175	28,000	(8,175)	22,000	22,000	0
Total Supportive Serv	1,340,564	1,538,067	197,503	1,816,679	1,959,477	142,798
% To Total Expenses	15.7%	18.8%		22.3%	23.0%	
Total Expenditures	8,530,716	8,166,498	(364,218)	8,137,705	8,529,790	392,085
INCOME						
Quota						
% To Total Income	0.0%	0.0%		0.0%	0.0%	
Voluntary Contributions						
Other - Endowments, Legacies, Grants	6,866,498	6,484,803	381,695	6,736,770	6,935,542	198,772
% To Total Income	2,189,116	1,681,695	507,421	1,411,441	1,728,205	316,764
	100.0%	100.0%		100.0%	100.0%	
Total Income	9,055,614	8,166,498	889,116	8,148,211	8,663,747	515,536
EXCESS (DEFICIT)	524,898	0	524,898	10,506	133,957	123,451

*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

90/91 91/92 92/93

	9/1/90 8/31/91 <u>ACTUAL</u>	9/1/90 8/31/91 <u>BUDGET</u>	12 MONTHS FAVORABLE (UNFAVORABLE)	9/1/91 8/31/92 <u>BUDGET</u>	9/1/92 8/31/93 <u>BUDGET</u>
<u>EXPENDITURES</u>					
Program Services					
Military	\$140,468.62	\$146,623.75	\$ 6,155.13	\$151,481.88	\$157,821.50
Institutional	393,312.14	410,546.50	17,234.36	424,149.25	441,900.20
Industrial	<u>28,093.76</u>	<u>29,324.75</u>	<u>1,230.99</u>	<u>30,296.37</u>	<u>31,564.30</u>
Total Program Serv	\$561,874.52	\$586,495.00	\$ 24,620.48	\$605,927.50	\$631,286.00
% To Total Expenses	91%	93%		92%	93%
Supportive Services	\$ 55,277.36	\$ 40,055.00	\$(15,222.36)	\$ 53,047.50	\$ 47,754.00
% To Total Expenses	9%	9%		8%	7%
Total Expenditures	\$617,151.88	\$626,550.00	\$ 9,398.12	\$658,975.00	\$679,040.00
<u>INCOME</u>					
Quotas	\$459,510.98	\$464,000.00	\$ (4,489.02)	\$526,500.00	\$503,626.00
% To Total Income	86%	96%			
Voluntary Contributions	26,554.79	12,000.00	14,554.79	13,500.00	40,000.00
Interest	25,457.19	10,000.00	15,457.19	14,000.00	10,000.00
Other	20,508.94	-0-	20,508.94		20,000.00
Total Non-Quota	72,520.92	22,000.00	50,520.92	27,500.00	70,000.00
% To Total Income	<u>14%</u>	<u>4%</u>			
Total Income	\$532,031.90	\$486,000.00	\$ 46,031.90	\$554,000.00	\$573,626.00
<u>SURPLUS (DEFICIT)</u>	\$(85,119.98)	\$(140,550.00)	\$ 55,430.02	\$(104,975.00)	\$(105,414.00)

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

BALANCE SHEETS

	December 31,		
	1991	1990	1989
<u>UNITED STATES FUND (Note A)</u>			
<u>ASSETS</u>			
Cash	\$ 366,648	\$ 267,437	\$ 343,152
Certificates of deposit	400,000	1,400,000	900,000
Loans receivable: (Note B)			
Non-interest bearing	449,347	547,861	713,214
Interest bearing	4,776,663	3,905,538	3,349,307
Reserve for loan losses	(75,000)	(20,000)	(20,000)
Receivable from Canadian Fund (Note E)	92,883	-	-
Accrued interest receivable	10,342	11,692	10,526
	<u>\$ 6,020,883</u>	<u>\$ 6,112,528</u>	<u>\$ 5,296,199</u>
<u>LIABILITIES AND FUND BALANCE</u>			
Liabilities:			
Accounts payable	\$ 5,158	\$ 1,841	\$ 3,596
Promissory notes payable (Note C)	3,638,610	3,773,810	3,037,050
Total Liabilities	3,643,768	3,775,651	3,040,646
Fund Balance	2,377,115	2,336,877	2,255,553
	<u>\$ 6,020,883</u>	<u>\$ 6,112,528</u>	<u>\$ 5,296,199</u>

COMMITTEE FOR EDUCATIONAL ASSISTANCE
TO CHURCHES ABROAD
FINANCIAL REPORTS SUMMARY
1991, 1992, 1993

	9-1-90- 8-31-91 Actual	9-1-90- 8-31-91 Budget	Favorable (Unfavorable)	9-1-91- 8-31-92 Budget	9-1-92- 8-31-93 Budget	Increase (Decrease)
EXPENDITURES						
Program Services						
Student grants	112,632	\$103,878	(8,754)	\$89,650	83,335	(6,315)
Library assistance	12,372	17,900	5,528	14,187	14,000	(187)
Total Program Services	125,004	121,778	(3,226)	103,837	97,335	(6,502)
% To Total Expenses	95.7%	91.6%		92.4%	92.0%	
Support Services						
Management and general	4,019	6,200	2,181	3,500	3,500	0
Fund raising	1,561	5,000	3,439	5,000	5,000	0
Total Supportive Serv & To Total Expenses	5,580	11,200	5,620	8,500	8,500	0
	4.3%	8.4%		7.6%	8.0%	
TOTAL EXPENDITURES	130,584	132,978	2,394	112,337	105,835	(6,502)
INCOME						
Quota	56,666	55,286	1,380	62,725	73,635	10,910
% To Total Income	46.6%	42.1%		56.8%	69.6%	
Non-quota income:						
Calvin Seminary development program	40,000	40,000	0	20,000	5,000	(15,000)
Voluntary contribut's	4,400	11,000	(6,600)	5,000	7,000	2,000
Church collections	9,125	10,000	(875)	5,000	7,000	2,000
Endowment income	10,360	12,000	(1,640)	16,634	10,000	(6,634)
Rental/Other income	0	0	0	0	1,200	1,200
Investment income	1,172	3,000	(1,828)	978	2,000	1,022
Total Non-quota	65,057	76,000	(10,943)	47,612	32,200	(15,412)
% To Total Income	53.4%	57.9%		43.2%	30.4%	
TOTAL INCOME	121,723	131,286	(9,563)	110,337	105,835	(4,502)
EXCESS (DEFICIT)	(8,861)	(1,692)	(7,169)	(2,000)	0	2,000

FUND FOR SMALLER CHURCHES COMMITTEE

FINANCIAL REPORTS SUMMARY
1991, 1992, 1993

	ACTUAL 1991	BUDGET 1992	BUDGET 1993
INCOME:			
QUOTA RECEIPTS	\$ 1,024,000	\$ 594,000	\$ 471,000
OFFERINGS & GIFTS	2,437	6,000	3,000
INTEREST INCOME	64,835	68,000	53,000
	<hr/>	<hr/>	<hr/>
TOTAL INCOME	\$ 1,091,272	\$ 668,000	\$ 527,000
EXPENDITURES:			
PROGRAM SERVICES:			
Subsidy payments	\$ 747,704	\$ 798,000	\$ 857,000
Moving Expenses	18,875	14,000	16,000
Educational Allowances	4,480	8,000	12,000
	<hr/>	<hr/>	<hr/>
TOTAL PROGRAM SERVICES	\$ 771,059	\$ 820,000	\$ 885,000
MANAGEMENT, General Expense	8,833	10,000	10,000
	<hr/>	<hr/>	<hr/>
TOTAL EXPENDITURES	\$ 779,892	\$ 830,000	\$ 895,000
INCOME OVER OR UNDER () EXPENSE	\$ 311,380+	\$(162,000)-	\$(365,000)-

UNITED STATES AND SHARED MINISTERS' PENSION FUNDS
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

ITEM	1989 Actual	1990 Actual	1991 Budget	1991 Actual	Favorable/ (Unfavor.)	1992 Budget	Six Months 2/28/92	1993 Budget
EXPENDITURES:								
PROGRAM SERVICES:								
Pension Benefits	\$2,239,467	\$2,344,106	\$2,445,554	\$2,517,443	(\$71,889)	\$2,552,850	\$1,641,007	\$2,935,000
% of Total Income	25.4%	69.3%	42.2%	26.4%		43.9%	79.1%	52.5%
SUPPORT SERVICES:								
Salaries & Fringes	\$35,601	\$37,251	\$40,618	\$38,701	\$1,917	\$40,296	\$19,047	\$40,471
Investment Advisory Services	147,599	168,244	180,000	179,122	\$878	198,000	69,554	215,000
Other Expenses (Net)	35,077	40,926	40,394	(117)	\$40,511	40,406	(1,818)	49,502
Total Support Services	\$218,277	\$246,421	\$261,012	\$217,706	\$43,306	278,702	86,783	\$304,973
% of Total Income	2.5%	7.3%	4.5%	2.3%		4.8%	4.2%	5.5%
TOTAL EXPENDITURES	\$2,457,744	\$2,590,527	\$2,706,566	\$2,735,149	(\$28,583)	\$2,831,552	\$1,727,790	\$3,239,973

UNITED STATES AND SHARED MINISTERS' PENSION FUNDS
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

ITEM	1989 Actual	1990 Actual	1991 Budget	1991 Actual	Favorable/ (Unfavor.)	1992 Budget	Six Months 2/28/92	1993 Budget
INCOME:								
QUOTAS AND ASSESSMENTS:								
Quota Income	\$1,897,708	\$1,898,476	\$2,087,356	\$1,931,454	(\$155,902)	\$2,052,083	\$471,663	\$1,700,420
Participant Assessments	743,772	753,949	831,587	773,598	(\$57,989)	914,748	405,338	951,336
Total	<u>\$2,641,480</u>	<u>\$2,652,425</u>	<u>\$2,918,943</u>	<u>\$2,705,052</u>	<u>(\$213,891)</u>	<u>\$2,966,829</u>	<u>\$877,001</u>	<u>\$2,651,756</u>
% of Total	29.9%	78.4%	50.3%	28.3%		51.0%	42.3%	47.4%
OTHER INCOME:								
Investment Income:								
Interest & Dividends	\$2,104,573	\$2,496,299	\$2,880,000	\$2,544,913	(\$335,087)	\$2,847,622	\$1,196,871	\$2,858,400
Capital Appreciation	3,997,540	(1,857,778)		4,185,348	\$4,185,348			
Total Investment Income	<u>\$6,102,113</u>	<u>\$638,521</u>	<u>\$2,880,000</u>	<u>\$6,730,261</u>	<u>\$3,850,261</u>	<u>\$2,847,622</u>	<u>\$1,196,871</u>	<u>\$2,858,400</u>
Quota Equalization	<u>\$83,394</u>	<u>\$91,037</u>		<u>\$108,972</u>	<u>\$108,972</u>			<u>\$60,000</u>
Total Other Income	<u>\$6,185,507</u>	<u>\$729,558</u>	<u>\$2,880,000</u>	<u>\$6,839,233</u>	<u>\$3,959,233</u>	<u>\$2,847,622</u>	<u>\$1,196,871</u>	<u>\$2,938,400</u>
% of Total	70.1%	21.6%	49.7%	71.7%		49.0%	57.7%	52.6%
TOTAL INCOME	<u>\$8,826,987</u>	<u>\$3,381,983</u>	<u>\$5,798,943</u>	<u>\$9,544,265</u>	<u>\$3,745,342</u>	<u>\$5,814,451</u>	<u>\$2,073,872</u>	<u>\$5,590,156</u>
SURPLUS (Paid to financial institutions to fund accrued actuarial liabilities)								
	\$6,369,243	\$791,456	\$3,092,377	\$6,809,136	\$3,773,925	\$2,982,899	\$346,082	\$2,350,183
% of Total	72.2%	23.4%	53.3%	71.3%		51.3%	16.7%	42.0%

CANADIAN MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

ITEM	1989 Actual	1990 Actual	1991 Budget	1991 Actual	Favorable/ (Unfavorable)	1992 Budget	Six Months 2/28/92	1993 Budget
EXPENDITURES:								
PROGRAM SERVICES:								
Pension Benefits	\$389,531	\$432,603	\$484,770	\$483,571	\$1,199	\$496,000	\$304,576	\$595,200
% of Total Income	16.5%	124.5%	28.6%	21.4%		29.0%	33.2%	33.7%
SUPPORT SERVICES:								
Investment Advisory Services	\$40,703	\$46,097	\$50,000	\$51,167	(\$1,167)	\$52,000	\$27,050	\$58,000
Other Expenses (Net)	43,951	39,512	50,848	62,991	(\$12,143)	47,980	19,326	39,303
Total Support Services	\$84,654	\$85,609	\$100,848	\$114,156	(\$13,310)	\$99,980	\$46,376	\$97,303
% of Total Income	3.6%	24.6%	6.0%	5.1%		5.9%	5.0%	5.5%
QUOTA EQUALIZATION	102,765	107,065	75,000	126,417	(\$51,417)			\$92,000
% of Total	4.4%	30.8%	4.4%	5.6%				5.2%
TOTAL EXPENDITURES	\$576,950	\$625,277	\$660,618	\$724,146	(\$63,528)	\$595,980	\$350,952	\$687,980

CANADIAN MINISTERS' PENSION FUND
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

ITEM	1989 Actual	1990 Actual	1991 Budget	1991 Actual	Favorable/ Unfavorable	1992 Budget	Six Months 2/28/92	1993 Budget
INCOME:								
QUOTAS AND ASSESSMENTS:								
Quota Income	\$699,138	\$736,889	\$772,036	\$713,862	(\$58,174)	\$758,990	\$116,045	\$628,922
Participant Assessments	108,553	114,019	136,029	129,861	(\$6,368)	149,632	89,575	179,558
Total	<u>\$807,691</u>	<u>\$850,908</u>	<u>\$908,065</u>	<u>\$843,523</u>	<u>(\$64,542)</u>	<u>\$908,622</u>	<u>\$205,620</u>	<u>\$808,480</u>
% of Total	34.3%	244.9%	53.7%	37.3%		53.2%	22.4%	45.7%
OTHER INCOME:								
Investment Income:								
Interest & Dividends	\$603,153	\$692,211	\$784,000	\$715,059	(\$68,941)	\$800,000	\$712,720	\$960,000
Capital Appreciation	943,092	(1,195,657)		700,932	\$700,932			
Total Investment Income	<u>\$1,546,245</u>	<u>(\$503,446)</u>	<u>\$784,000</u>	<u>\$1,415,991</u>	<u>\$631,991</u>	<u>\$800,000</u>	<u>\$712,720</u>	<u>\$960,000</u>
% of Total	65.7%	-144.9%	46.3%	62.7%		46.8%	77.6%	54.3%
TOTAL INCOME	<u>\$2,353,936</u>	<u>\$347,462</u>	<u>\$1,692,065</u>	<u>\$2,259,514</u>	<u>\$567,449</u>	<u>\$1,708,622</u>	<u>\$918,340</u>	<u>\$1,768,480</u>
SURPLUS (Paid to financial institutions to fund accrued actuarial liabilities)								
	\$1,776,986	(\$277,815)	\$1,031,447	\$1,535,368	\$630,977	\$1,020,642	\$567,388	\$1,080,500
% of Total	75.5%	-80.0%	61.0%	68.0%		59.7%	61.8%	61.1%

UNITED STATES SPECIAL ASSISTANCE FUND
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

ITEM	1989 Actual	1990 Actual	1991 Budget	1991 Actual	Favorable/ (Unfavorable)	1992 Budget	Six Months 2/28/92	1993 Budget
EXPENDITURES:								
PROGRAM SERVICES:								
Assistance Payments	\$4,265	\$5,541	\$11,000	\$7,396	\$3,604	\$25,000	\$1,642	\$15,000
Moving Expenses	22,081	33,626	45,000	36,507	\$8,493	48,000	7,872	36,000
Paid to Canadian Special Assistance Fund				80,000	(\$80,000)			50,000
TOTAL PROGRAM SERVICES	\$26,346	\$39,167	\$56,000	\$123,903	(\$67,903)	\$73,000	\$9,514	\$101,000
% of Total	41.0%	41.6%	48.4%	105.9%		60.8%	37.7%	80.2%
SUPPORTIVE SERVICES:								
	\$2,723	\$3,360	\$3,455	3,456	(\$1)	\$3,526	\$1,763	3,558
% of Total	4.2%	3.6%	3.0%	3.0%		2.9%	7.0%	2.8%
TOTAL EXPENDITURES:	\$29,069	\$42,527	\$59,455	\$127,359	(\$67,904)	\$76,526	\$11,277	\$104,558
INCOME:								
QUOTAS								
	\$64,229	\$94,037	\$115,598	\$109,904	(\$5,694)	\$120,000	\$24,014	\$125,000
% of Total	99.9%	100.0%	100.0%	94.0%		100.0%	95.1%	99.2%
SPECIAL GIFTS								
	60	20		4,558	4,558		398	
% of Total	0.1%			3.9%			1.6%	
INTEREST INCOME								
				2,507	2,507		838	1,000
% of Total				2.1%			3.3%	0.8%
TOTAL INCOME	\$64,289	\$94,057	\$115,598	\$116,969	\$1,371	\$120,000	\$25,250	\$126,000
SURPLUS (DEFICIT)								
	\$35,220	\$51,530	\$56,143	(\$10,390)	\$69,275	\$43,474	\$13,973	\$21,442
% of Total	54.8%	54.8%	48.6%	-8.9%	5052.9%	36.2%	55.3%	17.0%

CANADIAN SPECIAL ASSISTANCE FUND
FINANCIAL REPORTS SUMMARY
FOR FISCAL YEARS ENDED AUGUST 30

ITEM	1989 Actual	1990 Actual	1991 Budget	1991 Actual	Favorable/ (Unfavorable)	1992 Budget	Six Months 2/28/92	1993 Budget
EXPENDITURES:								
PROGRAM SERVICES:								
Assistance Payments	\$23,746	\$23,030	\$20,000	\$23,030	(\$3,030)	\$24,000	\$10,705	\$21,000
Moving Expenses	13,336	8,676	16,000	13,371	\$2,629	16,000	7,824	16,000
TOTAL PROGRAM SERVICES	\$37,082	\$31,706	\$36,000	36,401	(\$401)	\$40,000	\$18,529	\$37,000
% of Total	164.1%	120.1%	84.2%	25.5%		88.9%	255.6%	35.1%
SUPPORTIVE SERVICES:	8,159	12,189	8,000	12,018	(\$4,018)	4,300	2,027	2,331
% of Total	36.1%	46.2%	18.7%			9.6%	28.0%	2.2%
TOTAL EXPENDITURES:	\$45,241	\$43,895	\$44,000	\$48,419	(\$4,419)	\$44,300	\$20,556	\$39,331
INCOME:								
QUOTAS	\$22,597	\$26,409	\$42,755	\$50,515	\$7,760	\$45,000	\$2,142	\$48,000
% of Total	100.0%	100.0%	100.0%	35.4%		100.0%	29.6%	45.5%
FROM THE U.S. SPECIAL ASSISTANCE FUND				92,240	92,240			57,500
% of Total				64.6%				54.5%
SPECIAL GIFTS							5,268	
% of Total								
INTEREST INCOME							(161)	
% of Total								
TOTAL INCOME	\$22,597	\$26,409	\$42,755	\$142,755	\$100,000	\$45,000	\$7,250	\$105,500
SURPLUS (DEFICIT)	(\$22,644)	(\$17,486)	(\$1,245)	\$94,336	\$95,581	\$700	(\$13,307)	\$66,169
% of Total	-100.2%	-66.2%	-2.9%		95.6%	1.6%	-183.6%	62.7%

SCORR

Financial Report Summary

	1990/91	1991/92	1992/93	Revised Sept. 1, 1991 Aug. 31, 1992 Budget	Sept. 1, 1992 Aug. 31, 1993 Budget	Increase (Decrease)
	Sept. 1, 1990 Aug. 31, 1991 Actual	Sept. 1, 1990 Aug. 31, 1991 Budget	Favorable (Unfavorable)			
EXPENDITURES						
Program Services						
Leadership Development	167,306	192,330	25,024	175,701	164,034	(11,667)
Churches in Transition	28,130	28,720	(1,410)	26,119	34,452	8,333
Multiracial Churches	80,118	67,290	7,172	60,971	66,304	5,333
Educational & Gen. Program	<u>242,855</u>	<u>236,820</u>	<u>(6,035)</u>	<u>191,397</u>	<u>189,230</u>	<u>(2,167)</u>
Total Program Services	498,409	523,160	24,751	454,188	454,020	(168)
% of Total Expenses	65.6%	69.4%		89.0%	87%	
Supportive Services						
Management General	34,587	33,770	(817)	32,272	40,806	8,334
Fund Raising	<u>29,882</u>	<u>28,570</u>	<u>(1,292)</u>	<u>23,640</u>	<u>32,474</u>	<u>8,834</u>
Total Supportive Services	84,449	62,340	(2,109)	55,912	73,080	17,168
% of Total Expenses	<u>11.4%</u>	<u>10.6%</u>		<u>11.0%</u>	<u>13.0%</u>	
Total Expenditures	582,858	585,500	2,642	610,100	527,100	17,000
INCOME						
Quotas	337,871	375,000	(37,129)	394,500	393,100	(1,400)
% of Total Income	77.1%	75%		76%		
Non-Quota						
Voluntary Contributions	45,228	60,000	(13,772)	60,000	60,000	-0-
Church Collections	43,208	57,600	(14,392)	57,600	65,000	7,400
Special Contributions	<u>-0-</u>	<u>5,000</u>	<u>(5,000)</u>	<u>5,000</u>	<u>5,000</u>	<u>-0-</u>
Non-Quota Total	89,436	122,600	(33,164)	122,600	130,000	7,400
% of Total Income	20.4%	24%		23%		
Other Receipts						
Miscellaneous	<u>10,934</u>	<u>4,000</u>	<u>6,934</u>	<u>4,000</u>	<u>4,000</u>	<u>-0-</u>
Total Other Receipts	10,934	4,000	6,934	4,000	4,000	-0-
% of Total Income	2.5%	1%		1%		
Total Income	438,241	501,800	(63,359)	621,100	527,100	6,000
Surplus (Deficit)	(124,617)	(63,900)	(40,717)	11,000	-0-	11,000

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

 Denominational Services
 Financial Reports Summary
 1991 - 1992 - 1993

	Sept 1, 1990 Aug 31, 1991 <u>Actual</u>	Sept 1, 1990 Aug 31, 1991 <u>Revised Budget</u>	12 months Favorable (Unfavorable)	Sept 1, 1991 Aug 31, 1992 <u>Revised Budget</u>	Sept 1, 1992 Aug 31, 1993 <u>Proposed Budget</u>	Increase (Decrease)
Expenditures						
Program Services:						
Synod Assembly	\$ 317,715	\$ 306,700	\$(11,015)	\$ 317,200	\$ 332,165	\$ 14,965
Synodical Interim & Deputies	42,977	44,000	1,023	50,475	57,000	6,525
Standing & Service Committees	370,941	370,200	(741)	424,710	457,600	32,890
Study Committees	68,837	49,500	(19,337)	56,150	30,500	(25,650)
Assistance and Grants	81,056	83,500	2,444	78,500	84,500	6,000
U.S. Building Operations	654,386	672,700	18,314	698,000	696,210	(1,790)
Can. Building Operations	34,111	40,000	5,889	42,500	32,300	(10,200)
Coordinated Air Transp. Comm.	<u>97,901</u>	<u>95,000</u>	<u>(2,901)</u>	<u>97,200</u>	<u>100,000</u>	<u>2,800</u>
Total Program Services	\$1,667,924	\$1,661,600	\$ (6,324)	\$1,764,735	\$1,790,275	\$ 25,540
% to Total Expense	84.5%	85.5%		84.9%	77.8%	
Supportive Services						
Management & General	306,024	280,770	(25,254)	314,825	509,870	195,045
% to Total Expenses	<u>15.5%</u>	<u>14.5%</u>		<u>15.1%</u>	<u>22.2%</u>	
Total Expenditures	\$1,973,948	\$1,942,370	\$(31,578)	\$2,079,560	\$2,300,145	\$ 220,585
Income						
Quotas	\$1,490,509	\$1,604,070	\$(113,561)	\$1,872,000	\$2,081,570	\$ 209,570
% to Total Income	76.4%	82.6%		85.1%	90.5%	
Non-Quota and Other	460,974	338,300	122,674	328,860	218,575	(110,285)
% to Total Income	<u>23.6%</u>	<u>17.4%</u>		<u>14.9%</u>	<u>9.5%</u>	
Total Income	\$1,951,483	\$1,942,370	\$ 9,113	\$2,200,860	\$2,300,145	\$ 99,285
Surplus (Deficit)	\$ (22,465)		\$ (22,465)			

PRAYER SERVICE FOR SYNOD 1992

Monday, June 8, 1992 - 8 P.M.

Shawnee Park Christian Reformed Church of Grand Rapids, Michigan

The Opening Service

Prelude

"A Mighty Fortress"—V. Nelhybel

Introit

"Come Exalt the Lord"—D. and J. Perry

*Come exalt the Lord. Come exalt the Lord.
Sing, rejoicing, sing, rejoicing. Sing!
Praise His name on high.
For God has gone up with a mighty shout;
all creatures rejoice in His name.
Give thanks to him for the goodness He brings;
His mercy and love proclaim. Glory and honor we sing.
Praises in music we bring. God has gone up with a
mighty shout; all creatures rejoice in His name.*

***Opening Hymn**

Psalter Hymnal 475

"Praise, My Soul, the King of Heaven"

ALL:

*Praise, my soul, the King of heaven;
to his feet your tribute bring.
Ransomed, healed, restored, forgiven,
evermore his praises sing. Alleluia,
alleluia! Praise the everlasting King!*

CHOIR:

*Praise him for his grace and favor
to his people in distress.
Praise him, still the same as ever,
slow to chide, and swift to bless. Alleluia,
alleluia! Glorious in his faithfulness!*

ALL:

*Father-like he tends and spares us;
well our feeble frame he knows.
In his hand he gently bears us,
rescues us from all our foes. Alleluia,
alleluia! Widely yet his mercy flows!*

*STAND, IF ABLE

ALL: *Angels, help us to adore him;
(unison) you behold him face to face.
 Sun and moon, bow down before him,
 dwellers all in time and space. Alleluia,
 alleluia! Praise with us the God of grace!*

***Opening Sentence**

***The Lord's Greeting**

Pastor: People of God,
 from where does your help come?

Congregation: **Our help comes from the Lord,
 the maker of heaven and earth.**

Pastor: Grace and peace be yours in abundance
 who have been chosen according to the
 foreknowledge of God the Father,
 through the sanctifying work of the
 Spirit, for obedience to Jesus Christ
 and sprinkling by his blood.

Congregation: **Amen.**

***Hymn "Christ Is Made the Sure Foundation"**

*Christ is made the sure foundation:
Christ, the head and cornerstone,
chosen of the Lord and precious,
binding all the church in one,
Holy Zion's help forever and
her confidence alone.*

*To this temple where we call thee,
come, O Lord of hosts, today;
with thy wonted loving kindness,
hear thy people as they pray,
and thy fullest benediction
shed within its walls for aye.*

*Here vouch-safe to all thy servants
what they ask of thee to gain,
what they gain from thee forever
with the blessed to retain,
and here-after in thy glory
evermore with thee to reign.*

(unison) *Laud and honor to the Father,
 laud and honor to the Son,
 laud and honor to the Spirit,
 ever three and ever one:
 one in might and one in glory
 while unending ages run.*

Confession and Assurance

Exodus 34:4-10

Prayers

For Synod

Rev. Leonard Hofman
Associate Pastor
Shawnee Park Church

For Local Church Needs

Jackie Timmer
Director of Evangelism and Education
Shawnee Park Church

Choir Anthem

"Lord, Listen to Your Children Praying"
—Ken Medema

*Lord, listen to your children praying,
Lord, send your Spirit in this place;
Lord, listen to your children praying,
Send us love, send us pow'r, send us grace.*

*Something's gonna happen
like the world has never known,
when the people of the Lord get down to pray;
A door's gonna swing open
and the walls come atumbling down,
when the people of the Lord get down to pray.*

*You're gonna know it,
when the Lord stretches out His hand,
And the people of the Lord get down to pray,
There's gonna be a brand new song
of victory in this land,
When the people of the Lord get down to pray.*

Prayers

For Home Missions

Dr. Peter Borgdorff
Associate Pastor
Shawnee Park Church

For World Missions

Rev. William Van Tol
Associate Pastor
Shawnee Park Church

Hymn "Lord, Listen to Your Children Praying"

Congregation sings:

*Lord, listen to your children praying,
Lord, send your Spirit in this place;
Lord, listen to your children praying,
send us love, send us power; send us grace!*

(repeat)

Scripture Reading

Galatians 5:7-15

***Hymn**

Psalter Hymnal 502:1-4
(stanza 4 unaccompanied)

Drama

Terminal Visit

Choir Anthem

"Turn Back, O Man"—Gustav Holst

*Turn back, O Man, forswear thy foolish ways.
Old now is Earth, and none can count her days,
Yet thou, her child, whose head is crowned with flame,
Still wilt not hear thine inner God proclaim
Turn back, O man, forswear thy foolish ways!
Earth might be fair and all men glad and wise,
Age after age their tragic empires rise.
Built while they dream, and in that dreaming weep.
Would man but wake from out his haunted sleep
Earth might be fair and all men glad and wise.
Earth shall be fair, and all her people one,
Nor till that hour shall God's whole will be done.
Now, even now, once more from earth to sky
Peals forth in joy man's old undaunted cry
"Earth shall be fair, and all her folk be one!"*

Scripture Text

Galatians 5:15

Message

Are We Overeating?

Offertory Prayer

Jon Wiersma

Offering

World Missions, Home Missions, CRWRC

Offertory

"Now Thank We All Our God"
—Bedford, Hopson

*Hymn

Psalter Hymnal 544:1-3

*Benediction

*Closing Song

"Fear Not!"—P. Pringle
Sung by Living Water

*Fear not, for I am with you,
Fear not! says the Lord.
I have redeemed you. I have called you by name,
Child, you are mine.
When you walk through the waters,
I will be there, And through the flame
You'll not! be drowned! You'll not! be burned!
For I am with you.
Fear not, For I am with you,
Fear not, For I am with you,
Fear not!*

Postlude

"All Creatures of Our God and King"
—V. Nelhybel

Minister	Rev. Roger Kok
Organist	Betty Van Till
Choir Director	John Slagter
Brass	Leonard Allman
	Kenneth Brown
	Robert Ward
	Jill Sipe
Drama Participants	Jill Van Manen
	Tina Gabrielse
	Joni Nyhoff
Choral Music	Senior Choir
	Living Water

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MINUTES OF SYNOD 1992

TUESDAY MORNING, JUNE 9, 1992

First Session

ARTICLE 1

President pro tem Rev. Roger A. Kok, pastor of Shawnee Park Christian Reformed Church of Grand Rapids, Michigan, the convening church, announces *Psalter Hymnal* 446, "If You But Trust in God to Guide You." He recognizes Mrs. Betty Van Till, music coordinator for Shawnee Park CRC, who served as organist for the prayer service and is organist for the opening session.

The assembly is called to order. The president pro tem reads II Thessalonians 1:11 and briefly addresses synod. He offers an opening prayer.

ARTICLE 2

The president pro tem introduces Dr. Anthony J. Diekema, president of Calvin College, who welcomes the delegates to the Calvin College campus and briefly addresses synod.

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 1992

Classis	Ministers	Elders
Alberta North	Gordon H. Pols Jack Westerhof	Lambert Tuininga John Berkenbosch
Alberta South	Peter Nicolai Michael Reitsma	Hessel Kielstra Albert Kolk
Arizona	Alfred Lindemulder Harry A. Van Dam	Kenneth W. Vanderlei Kenneth J. Zylstra
Atlantic Northeast	David W. Stevenson J. George Aupperlee	John Fylstra Sidney Roorda
B.C. North-West	Fred Koning Duane R. Smith	Geerlof Bomhof Jan Lok
B.C. South-East	Alvin Beukema William L. Vander Beek	Gerrit Vaandrager Johannes Kraan
Cadillac	James E. Versluys Jon O. De Bruyn	Martin Rubingh William J. De Kryger
California South	Timothy B. Toeset Douglas L. Aldrink	Conrad Douma H. David Schuringa
Central California	Case Admiraal James R. Kok	Bruce Nikkel Glenn Vander Sluis

Classis	Ministers	Elders
Chatham	B. Bernard Bakker Jelle Nutma	Kees Vreugdenhil Ralph Bos
Chicago South	Calvin R. Hoogendoorn William R. Lenters	Louis J. Stalman Timothy Van Laar
Columbia	John Hofman, Jr. Mark D. Timmer	Steven Ahrenholz Douglas Vande Griend
Eastern Canada	Henry P. Kranenburg Henry G. Gunnink	Jake Hultink Peter Hofing
Florida	Christopher J. De Vos Thomas J. Walcott	Alynn Ter Haar Edward Heerema
Georgetown	Howard D. Vanderwell Eugene W. Los	Kenneth Jipping Victor K. De Jonge
Grand Rapids East	Duane K. Kelderman Jack Roeda	Thomas B. Hoeksema Luther Ward
Grand Rapids North	Charles Steenstra Joseph Vanden Akker	Daniel J. Day Jack M. De Korne
Grand Rapids South	Allen Petroelje Ecko De Vries	Norman De Graaf John Admiraal
Grandville	Gerald D. Postema Ronald D. Goudzwaard	Edward Pylman Melvin Wierenga
Greater Los Angeles	Ronald D. De Young Thomas P. Doorn	Donald Dykstra Arthur E. De Jong
Hackensack	Timothy C. Limburg Paul R. De Vries	Jesse Cooper Alfred W. Klaassen
Hamilton	Marvin Van Donselaar Raymond J. Sikkema	Conrad Guichelaar John Klyn-Hesselink
Holland	Edward J. Blankespoor Michael De Vries	Warren Schipper Harvey Nyhof
Hudson	Donald P. Wisse Daniel B. Mouw	Jacob D. Klaassen Donald D. Holwerda
Huron	William T. Koopmans Cecil Van Niejenhuis	Vic Vandermolen Andrew Thalen
Iakota	Robert J. Holwerda Jelmer P. Groenewold	Dick Dykstra Cornie Harthoorn
Illiana	Norman Shepherd Joel H. Nederhood	Vernon Boerman Sylvan (Bud) Hubers
Kalamazoo	Mark R. Van't Hof Paul R. Hoekstra	Lambert Vander Kooi Dean Boot
Lake Erie	Richard J. Hamstra David R. Koll	George B. Hettinger John Van Andel
Minnesota North	James G. Busscher Randall Brouwer	Nicholas Musselman Alvin Hoogeveen
Minnesota South	Peter W. Brouwer Paul E. Bakker	Evert J. Krosschell Marvin J. Leese
Muskegon	Leonard P. Troast Alvin L. Hoksbergen	Peter De Vries Ronald Zoet
Niagara	Henry Eshuis Jack B. Vos	Fred Slotman Louie Vander Berg
Northcentral Iowa	H. Charles Kooger Thomas J. Vos	Robert Eekhoff Kenneth Muyskens
Northern Illinois	Bert De Jong Bruce Leiter	John H. Zeilstra Darryl G. Hart
Orange City	Jay A. Wesseling Carl E. Zylstra	Bradley D. Kuiper Edwin J. Kreykes
Pacific Northwest	Harvey A. Brink Kenneth R. Rip	Dennis Roosendaal Francis J. Dekker
Pella	John P. Gorter Gordon D. Mouw	William W. Dieleman Dennis Wiggers

Classis	Ministers	Elders
Quinte	Evert Gritter John Visser	Ben Van Huizen Martin Van Harmelen
Red Mesa	Anthony Begay Paul H. Redhouse	Donald Klompeen Herbert R. Thomas, Jr.
Rocky Mountain	William Verhoef Thomas D. Draayer	Gary D. Vander Ark E. Gail Koops
Thornapple Valley	Bernard W. Mulder Gerrit W. Sheeres	Theodore Minnema Peter Paap
Toronto	Derk Pierik William C. Veenstra	Robert E. Vander Vennen John Eisses
Wisconsin	John Bylsma Clifford E. Bajema	Kim W. Robinson Calvin P. Verhulst
Yellowstone	Gary G. Hoffland Jacob Weeda	Sidney Kamps George (Satch) Freswick
Zeeland	Bernard F. Tol Kenneth E. Van Wyk	John Van Timmeren Chester Top

The roll call indicates that Rev. Adrian Dieleman (alternate) is present for Rev. John Bylsma (Classis Wisconsin). Elder George B. Hettinger (Lake Erie) and Rev. Paul H. Redhouse (Red Mesa) are absent.

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:

President: Howard D. Vanderwell

Vice President: Jack B. Vos

First Clerk: Peter W. Brouwer

Second Clerk: James R. Kok

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 also decided that the office of the general secretary would 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 1992 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, involve the practical implication that reporters may not 'report.'" If reporters are not permitted to report on executive sessions of synod, it is certainly also a breach of confidentiality 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 audio recordings of synod.
- 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 mezzanine-level 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 in the gallery).

ARTICLE 6

The president of synod, Rev. Howard D. Vanderwell, expresses the appreciation of synod to the congregation of Shawnee Park Christian Reformed Church for its service as convening church for Synod 1992 and to the president pro tem, Rev. Roger A. Kok, for his participation in the prayer service and in the opening of synod. Rev. Vanderwell acknowledges the services of all who participated in the prayer service and in the opening session of

Synod 1992. He also, on behalf of the officers, thanks the delegates for the confidence placed in the four officers elected. He reads from Ephesians 4:1-6.

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, and the editor of *The Banner*.

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 1992, 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 1992:

Committee 1—Missions

Chairman: B. Bernard Bakker; **reporter:** James E. Versluys; **ministers:** Harvey A. Brink, Alfred Lindemulder, Bernard W. Mulder, Michael Reitsma, Mark R. Van't Hof, Thomas J. Walcott; **elders:** John Admiraal, John Berkenbosch, Conrad Douma, Sylvan (Bud) Hubers, Kenneth Muyskens, Sidney Roorda, Louis J. Stalman, Martin Van Harmelen, John H. Zeilstra; **faculty adviser:** Carl J. Bosma.

Committee 2—Publications and Interdenominational Matters

Chairman: Kenneth E. Van Wyk; **reporter:** Clifford E. Bajema; **ministers:** Douglas L. Aldrink, Anthony Begay, Thomas P. Doorn, Henry Eshuis, David R. Koll, Fred Koning, Timothy C. Limburg, Gordon D. Mouw; **elders:** Francis J. Dekker, William J. De Kryger, George (Satch) Freswick, Darryl G. Hart, Alvin Hoogeveen, Harvey Nyhof, Allyn Ter Haar, Gerrit Vaandrager, Timothy Van Laar; **adviser:** Andrew J. Bandstra.

Committee 3—Educational Matters

Chairman: William L. Vander Beek; **reporter:** Carl E. Zylstra; **ministers:** Case Admiraal, Christopher J. De Vos, John P. Gorter, Daniel B. Mouw, David W. Stevenson, Bernard F. Tol, Cecil Van Niejenhuis; **elders:** Ralph Bos, Jesse Cooper, Daniel J. Day, Edward Pylman, Dennis Roosendaal, Martin Rubingh,

Lambert Tuininga, E. Gail Koops, Ronald Zoet; **faculty advisers:** James A. De Jong, Anthony J. Diekema.

Committee 4—Pastoral Ministries

Chairman: Alvin Beukema; **reporter:** Duane K. Kelderman; **ministers:** Ecko De Vries, Jelmer P. Groenewold, John Hofman, Jr., Bruce Leiter, Peter Nicolai, Gerald D. Postema, John Visser; **elders:** Vernon Boerman, Geerlof Bomhof, John Fystra, John Klyn-Hesselink, Alfred W. Klaassen, Jacob D. Klaassen, Evert J. Krosschell, Kim W. Robinson, Kenneth W. Vanderlei; **faculty adviser:** Craig E. Van Gelder.

Committee 5—Synodical Services

Chairman: Paul E. Bakker; **reporter:** William C. Veenstra; **ministers:** J. George Aupperlee, Paul R. De Vries, Henry P. Kranenburg, Paul H. Redhouse, Mark D. Timmer, William Verhoef, Thomas J. Vos, Jay A. Wesseling; **elders:** Dean Boot, Dick Dykstra, Sidney Kamps, Albert Kolk, Bruce Nikkel, Warren Schipper, John Van Andel, Vic Vandermolten; **adviser:** Leonard J. Hofman.

Committee 6—Financial Matters

Chairman: Glenn Vander Sluis; **reporter:** Jack De Korne; **ministers:** John Bylsma, Evert Gritter, Gary G. Hofland, Calvin R. Hoogendoorn, Joseph Vanden Akker; **elders:** Norman De Graaf, Arthur E. De Jong, Kenneth Jipping, Hessel Kielstra, Johannes Kraan, Jan Lok, Nicholas Musselman, Peter Paap, Chester Top, Kees Vreugdenhil, Melvin Wierenga, Dennis Wiggers; **adviser:** Harry J. Vander Meer.

Committee 7—Women in Ecclesiastical Offices

Chairman: Allen Petroelje; **reporter:** Gordon H. Pols; **ministers:** Edward J. Blankespoor, Robert J. Holwerda, Joel H. Nederhood, Leonard P. Troast, Marvin Van Donselaar, Donald P. Wisse; **elders:** William W. Dieleman, Thomas B. Hoeksema, Peter Hofing, Edwin J. Kreykes, Marvin J. Leese, H. David Schuringa, Herbert R. Thomas, Jr., Douglas Vande Griend, Robert E. Vander Vennen; **adviser:** Arie C. Leder.

Committee 8—Church Order II and Appeals

Chairman: Norman Shepherd; **reporter:** Derk Pierik; **ministers:** Bert De Jong, Michael De Vries, Ronald D. De Young, Ronald D. Goudzwaard, Jelle Nutma, Kenneth R. Rip, Gerrit W. Sheeres, Jacob Weeda; **elders:** Robert Eekhoff, Edward Heerema, Jake Hultink, Andrew Thalen, Ben Van Huizen, John Van Timmeren, Lambert Vander Kooi, Kenneth J. Zylstra; **faculty adviser:** Andrew J. Bandstra.

Committee 9—Youth and Youth-Adult Ministry

Chairman: Jack Westerhof; **reporter:** Alvin L. Hoksbergen; **ministers:** Randall Brouwer, Jon O. De Bruyn, Thomas D. Draayer, Henry G. Gunnink, Richard J. Hamstra, Paul R. Hoekstra, H. Charles Kooger; **elders:** Steven Ahrenholz, Victor K. De Jonge, Donald Dykstra, Conrad Guichelaar, Donald D. Holwerda, Bradley D. Kuiper, Louie Vander Berg, Calvin P. Verhulst, Luther Ward; **faculty adviser:** Keith W. Tanis.

Committee 10—Physical, Emotional, and Sexual Abuse

Chairman: Eugene W. Los; **reporter:** Charles Steenstra; **ministers:** James G. Busscher, William T. Koopmans, William R. Lenters, Jack Roeda, Raymond J. Sikkema, Duane R. Smith, Timothy B. Toeset, Harry A. Van Dam; **elders:** Peter De Vries, John Eisses, Cornie Harthoorn, George B. Hettinger, Donald Klompeen, Theodore Minnema, Fred Slotman, Gary D. Vander Ark; **adviser:** Wilbert M. Van Dyk.

Committee 11—Judicial Code

Chairman: Donald F. Oosterhouse; **reporter:** Donald J. Griffioen; Harvey Bratt, Sarah Cook, Alvin L. Hoksbergen, Robert J. Jonker, Henry Van Drunen, Jeanne Jabaay Vogelzang, William B. Weidenaar.

A motion is made to authorize the officers of synod to select a reporter for Advisory Committee 7.

—*Adopted*

Note: Rev. James R. Kok, reporter for Advisory Committee 7, was elected as second clerk, and no alternate reporter had been selected by the Program Committee. The reporter selected is listed in the Program Committee report above.

ARTICLE 12

President Howard Vanderwell leads in prayer; synod adjourns at 11:40 a.m. to meet in advisory committees. Synod will reconvene on Wednesday at 8:30 a.m.

WEDNESDAY MORNING, June 10, 1992
Second Session

ARTICLE 13

Rev. Jack B. Vos, vice president, reads Romans 15:1-14. He announces *Psalter Hymnal* 199, "I Am the Lord Your God," and leads in opening prayer.

The roll call indicates that Rev. Gerard L. Dykstra has replaced delegate Rev. Gerrit W. Sheeres (Classis Thornapple Valley) and Elder Lester Langeland has replaced delegate Elder John Van Timmeren (Classis Zeeland). They rise to express agreement with the forms of unity.

The minutes of the session of June 9, 1992, are read and approved.

ARTICLE 14

The officers of synod announce the following appointments:

Advisory Committee 7: Rev. Gordon H. Pols, reporter;

Dr. David Engelhard, adviser

Devotions Committee: Rev. John P. Gorter

Reception Committee: Elders Gary D. Vander Ark and William W. Dieleman

Sergeant at Arms: Elder Jacob D. Klaassen

ARTICLE 15

The vice president presents a motion from the officers that Judicial Code matters coming before synod be held in strict executive session.

—*Adopted*

ARTICLE 16

Rev. Leonard J. Hofman, general secretary, welcomes and introduces Rev. John W. Mahaffy, fraternal delegate from the Orthodox Presbyterian Church. The president of synod reviews synod's rules for discussion.

ARTICLE 17

The morning session is adjourned at 9:00 a.m. so that delegates can continue to work in advisory committees. Synod is scheduled to reconvene at 7:30 p.m. Rev. Michael Reitsma leads in closing prayer.

WEDNESDAY EVENING, June 10, 1992

Third Session

ARTICLE 18

Rev. Peter W. Brouwer, first clerk, reads from Psalm 126 and leads in opening prayer, especially remembering Rev. Gerald D. Postema (Classis Grandville) and his wife, Marilyn, who will undergo surgery Wednesday for a malignancy. He announces *Psalter Hymnal* 169, "I Will Sing of the Mercies of the Lord."

The president of synod announces that Rev. Douglas A. Kamstra has replaced Rev. Gerald D. Postema (Classis Grandville) and Rev. James Stastny has replaced Rev. Kenneth E. Van Wyk (Classis Zeeland). They rise to express agreement with the forms of unity.

ARTICLE 19

Advisory Committee 3, Educational Matters, Rev. Carl E. Zylstra reporting, presents the following:

I. Representation at synod

A. *Material*: Report 2-A, p. 513

B. *Recommendation*

That synod grant the privilege of the floor to Rev. John L. Witvliet, president of the Board of Trustees, and to Mr. Daniel R. Vander Ark, secretary of the Board of Trustees, to represent the Board of Trustees in matters pertaining to Calvin College.

—*Granted*

II. New appointments to staff positions

A. *Materials*

1. Report 2, p. 32
2. Report 2-A, p. 513
3. List of additional college appointments, distributed to delegates

B. *Recommendation*

That synod approve the following new appointments to the staff of Calvin College.

1. Steven Brinks, B.A., Instructor in Economics and Business for one year, term (reduced load)
2. David A. Carter, Ph.D. candidate, Assistant Professor of Chemistry for one year, term
3. Bennett Cleveland, Ph.D., Assistant Professor of Mathematics and Computer Science for one year, term
4. William Davis, Ph.D. candidate, Assistant Professor of Philosophy for one year, term
5. Willem Dykshoorn, Ph.D., Assistant Professor of Physics for one year, term
6. Cheryl Feenstra, M.S.N., Assistant Professor of Nursing for two years
7. Susan Felch, Ph.D., Assistant Professor of English for two years
8. Arie Griffioen, Ph.D., Assistant Professor of Religion and Theology for one year, term
9. David Guthrie, Ph.D., Dean of Student Development for two years (with faculty status)
10. David Hoekema, Ph.D., Dean for the Contextual Disciplines and for the Natural Sciences and Mathematics and Professor of Philosophy for three years
11. James Jadrich, Ph.D., Assistant Professor of Physics for one year, term
12. Irene Konyndyk, M.A., Assistant Professor of French for one year, term (reduced load)
13. Francene L. Lewis, M.A.L.S., Catalog Librarian for two years (with faculty status)
14. Edward Miller, Ph.D., Visiting Professor of Spanish for one year, term
15. John Netland, Ph.D., Assistant Professor of English for two years
16. Eric W. Snider, Jr., Ph.D., Visiting Associate Professor of Philosophy for one year, term
17. Ralph Stearley, Ph.D., Assistant Professor of Geology for one year, term
18. Glenn Sunshine, Ph.D. candidate, Assistant Professor of History for one year, term
19. Thomas Thompson, Th.M., Instructor in Religion and Theology for two years

—*Adopted*

III. Retirement of members of the Calvin College staff

A. *Material:* Report 2-A, p. 513

B. *Recommendations*

1. That synod confirm the action of the Board of Trustees in granting retirement to and conferring the appropriate titles upon the following members of the Calvin staff.

- a. Bette D. Bosma, Ph.D., Professor of Education, Emerita
- b. James H. De Borst, Ph.D., Professor of Political Science, Emeritus
- c. Stephen L. Lambers, M.A., M.A.L.S., Librarian, Emeritus
- d. Clifton J. Orlebeke, Ph.D., Professor of Philosophy, Emeritus
- e. Barbara B. Sluiter, M.A.L.S., Librarian, Emerita
- f. William K. Stob, Ed.D., Dean of Student Life, Emeritus

—*Adopted*

2. That synod recognize with appreciation the services rendered by the named retirees.

—*Adopted*

IV. Appointment of Calvin College Board of Trustees

A. *Materials:*

- 1. Report 2, p. 31
- 2. Report 2-A, pp. 513-14

B. *Recommendations*

1. That synod approve the following criteria for board membership:

- a. A Calvin College trustee must be a professing member in good standing of a church body within the Presbyterian and Reformed confessional tradition of Christianity.
- b. A Calvin College trustee must embrace the mission of the college as that is authorized by the synod of the Christian Reformed Church.
- c. A Calvin College trustee must bear witness to a vocation of service within God's kingdom.
- d. A Calvin College trustee must pledge to provide Calvin College with her/his excellence in gifts of service.

—*Adopted*

2. That synod approve the following trustees:

- a. Regional trustees (terms ending in August of the years indicated)

<i>Region</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term</i>
Far West U.S. I	W. Rozema		1995
	D. Van Kooten	D. Van Andel	1993
Far West U.S. II	R. Polinder	D. Mellema	1994
Great Plains U.S.	R. Vander Laan	C. Ackerman	1995

Central U.S. I	R. Buikema	P. Van Alten	1995
	W. De Rose	C. Geschiere	1993
Central U.S. II	C. Rottman	J. Van Engen	1994
Central U.S. III	J. Cooper	K. Havert	1994
	B. Woltjer	P. De Young	1995
Central U.S. IV	M. Greidanus	D. Van Beek	1994
	R. Vander Laan	H. Vander Bee	1993
Eastern U.S.	C. Kuiken	P. Kiemel	1993
	R. Vanden Berg	W. Vis	1995
Eastern Canada I	J. Vriend	J. Kuipers	1995
Eastern Canada II	N. van Duyvendyk	R. Vander Vennen	1994
Western Canada	F. de Walle	N. Terpstra	1993

—*Adopted*

b. Alumni trustees (terms ending in August of the years indicated)

Mary Kooy	1994
Kenneth Ozinga	1995
Frank Pettinga	1993

—*Adopted*

c. At-large trustees (terms ending in August of the years indicated)

Grace Achterhof	1993
Barbara Clayton	1995
Ellouise De Groat	1994
Preston Kool	1995
Jay Morren	1994
Thomas Page	1993
Elsa Prince	1995
Daniel R. Vander Ark	1994
Bill Van Groningen	1995
John O. Van Hofwegen	1993
Jann Van Stedum Van Vugt	1994
John Witvliet	1994

—*Adopted*

V. Calvin Theological Seminary

A. Materials

1. Report 3, pp. 33-41
2. Report 3-A, p. 516

B. Recommendations

1. That Rev. Allen Petroelje, chairman of the Board of Trustees, and Rev. Calvin Compagner, secretary of the Board of Trustees, be given privilege of the floor when seminary matters are discussed.

—*Granted*

2. That the following changes in the seminary bylaws be approved:

a. That paragraph 2 of section 2.12 be deleted. The paragraph reads,

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.

Ground: It is more efficient for the seminary board to function as a committee of the whole and through occasional ad hoc committees than with these permanent standing committees.

—Adopted

b. That the words "by other electronic transmissions" be substituted for "by telegram" in section 2.7.

Ground: The change allows the board to use a wide variety of cost-effective, contemporary forms of rapid communication.

—Adopted

c. That the words governing board meetings be changed from "in January and May of each year" to "in February and May of each year" (Art. 2.5) and that the words governing executive-committee meetings be changed from "during September, November, and March" to "during September, November, January, and April" (Art. 2.12).

Ground: These calendar revisions are more conducive to conducting board business.

—Adopted

3. That synod interview Mr. Jeffrey A.D. Weima with a view to approving his appointment as assistant professor of New Testament for three years (1992-1995), commencing with the 1992 academic year.

a. That this interview be scheduled on Friday morning, June 12, 1992, 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. Carl E. Zylstra serve as primary questioner with a maximum time of thirty minutes.

2) That questions be allowed from the delegates with maximum time of thirty minutes.

b. That synod approve the appointment of Mr. Jeffrey A.D. Weima subject to satisfactory interview.

—Adopted

4. That the church in the Grand Rapids area where Mr. Weima and his family take membership be asked to issue him a call as associate pastor to teach at Calvin Theological Seminary.

Grounds:

a. Mr. Weima testifies to the Spirit's leading that he seek ordination as a minister of the Word.

- b. This is standard synodical procedure in the case of seminary faculty appointments when the appointee is not yet an ordained minister of the Word but has met the academic qualifications for ordained ministry.
- c. In our tradition the theological professor has historically been regarded as a specialized form of the minister of the Word.
- d. Ordination will be mutually beneficial for the appointee and the churches, whose appointee he is.

—*Adopted*

5. That synod declare Dr. Ronald Feenstra, appointee to the seminary faculty by Synod 1991, eligible for a call and that the church in the Grand Rapids area where his family takes membership be asked to issue him a call as associate pastor to teach at Calvin Theological Seminary.

Grounds:

- a. Dr. Feenstra testifies to the Spirit's leading that he seek ordination as a minister of the Word.
- b. This is standard synodical procedure in the case of seminary faculty appointments when the appointee is not yet an ordained minister of the Word but has met the academic qualifications for ordained ministry.
- c. In our tradition the theological professor has historically been regarded as a specialized form of the minister of the Word.
- d. Ordination will be mutually beneficial for the appointee and the churches, whose appointee he is.

—*Adopted*

6. That the following reappointments be ratified (*italics indicate a promotion in rank*):

- a. Dr. John Bolt as *Professor* of Systematic Theology for two years (1992-1994)
- b. Dr. John W. Cooper as Professor of Philosophical Theology with permanent tenure
- c. Dr. Robert C. De Vries as *Professor* of Church Education for two years (1992-1994)
- d. Mr. Paul Fields as Theological Librarian (two-thirds time) and Curator of the H. Henry Meeter Center (one-third time) for two years (1992-1994)
- e. Dr. Roger S. Greenway as Professor of World Missiology for two years (1992-1994)
- f. Dr. Sidney Greidanus as *Professor* of Preaching and Worship for two years (1992-1994)

—*Adopted*

7. That synod confirm the action of the Board of Trustees in granting retirement to Dr. Andrew J. Bandstra; confer on him the appropriate title of Professor of New Testament, emeritus; and recognize with appreciation the services rendered by Dr. Bandstra at the testimonial dinner to be held Tuesday, June 16, 1992.

—*Adopted*

The president, on behalf of the denomination, thanks Dr. Bandstra for his many years of service.

VI. 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:

Adema, Bruce Gerald
Benjamins, Kenneth Frank
Boersma, Robert L.
Brands, Michael T.
Broekema, James Albert Richard
Buis, Daniel G.
Cumberland, Gregory Lynn
den Dulk, C. James
Dykstra, David John
Engle, Randall Dean
Estrada, Matthew Rudy
Groelsema, Thomas Kevin
Jansons, Rob
Kim, Chae Hung
Leung, David Wing Yan

Luurtsema, Gary Lee
Matias, John M.
Nauta, Stephen Jay
Noordhof, John H.
Pot, James Eric
Reinders, Philip Frank
Sajdak, Jeffrey Lee
Smith, Reginald
Speelman, Sieman Andrew
Starckenburg, Sheldon
Vander Berg, Alfred
Van Tholen, James Robert
Varga, Ferenc
Yeo, Tae-Hoo

2. That synod declare the above candidates eligible for call to the churches on June 26, 1992.

—*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:

Dieleman, Randall Joe
Ekkelenkamp, Sidney R.
Harris, Robert B.
Heerema, Pieter Allert

Los, Scott Douglas
van der Woerd, E. Alan
Yang, Chou Houa
Zuidema, Joel Wayne

—*Adopted*

4. That synod extend the candidacy of the following persons for one year:

De Vries, John William
Huizenga, Thomas Henry
Martinez, Albert
Romero, Ezequiel N.
Weima, Jeffrey A.D.

—*Adopted*

5. That approved candidates be presented to synod on Friday, June 12, at 4:00 p.m.

—*Adopted*

6. That synod designate its officers to address the candidates and their families in an appropriate ceremony of thanksgiving to God, including a prayer for his blessing on their service in the Christian Reformed Church.
—*Adopted*

(The report of Advisory Committee 3 is continued in Article 27.)

ARTICLE 20

Advisory Committee 9, Youth and Young-Adult Ministry, Rev. Alvin L. Hoksbergen reporting, presents the following:

I. Youth-Ministry Committee

A. *Material*: Report 20, pp. 239-40

B. *Background*

The Youth-Ministry Committee was appointed by Synod 1991. This committee held two meetings since its appointment and is making good progress on its assigned task, "to serve as a denominational conscience continually emphasizing the paramount importance of ministry among our youth" (*Acts of Synod 1991*, p. 741).

C. *Recommendations*

1. That synod grant the privilege of the floor to the chair, Rev. Jacob Heerema, and the reporter, Dr. Mary Kooy, when matters pertaining to youth ministry arise.
—*Granted*
2. That synod approve the following term-expiration dates for the committee members:

<i>August 1992</i>	<i>August 1993</i>	<i>August 1994</i>
Mr. Elmer Yazzie	Dr. Mary Kooy	Rev. Jacob Heerema
Mr. Pete Duyst	Rev. Ronald Noorman	Mr. Joel Zuidema
Mrs. Joanna Meyer	Rev. Raynard Vander Laan	Rev. Nick Negrete
	Mr. Andrew Buist	Mr. Rick Nanninga

—*Adopted*

3. That synod approve the reappointment for a three-year term of the three members whose terms expire in August 1992.

Ground: The committee met for the first time in November 1991, and it requires the contributions of these members to establish continuity.

—*Adopted*

II. United Calvinist Youth

A. *Material*: Report 27, pp. 253-55

B. Recommendation

That synod approve the report of United Calvinist Youth and note with gratitude the excellent work done by UCY.

—*Adopted*

(The report of Advisory Committee 9 is continued in Article 20.)

ARTICLE 21

Advisory Committee 5, Synodical Services, Rev. William C. Veenstra reporting, presents the following:

I. Historical Committee

A. *Material*: Report 12, pp. 147-48

B. Recommendation

That synod acknowledge, with thanks and appreciation, the faithful work of this committee and the archives staff.

—*Adopted*

II. Synodical Interim Committee

A. Materials

1. Report 18, pp. 215-33
2. Appendix to Report 18, pp. 411-14
3. Report 18-A, pp. 529-39
4. Synodical deputies' reports
5. Notifications of retirement

B. Recommendations

1. That synod honor the request of the SIC (Joint-Ministries Management Committee) that Rev. Allan Jongsma (chairman of SIC), Rev. Leonard J. Hofman (general secretary), and Mr. Harry J. Vander Meer (financial coordinator) represent the committee before synod and its advisory committees when matters pertaining to its report are discussed and that the Financial Committee members also represent the committee when matters of finance are discussed. (In the event Rev. Jongsma needs to be absent, questions can be referred to Rev. J. Vos, vice president of SIC.)
—*Granted*
2. That the interim appointments approved by the SIC be adopted. For a listing, see *Agenda for Synod 1992*, page 216, Section II, and Report 18-A.
—*Adopted*
3. That synod note, with appreciation, the growth of the Multiethnic Conference and that we celebrate with the conferees the blessings we experience together as members of the new family of God.
 - This year there are 168 registrants.
 - Their presence on campus helps them become oriented to the CRC.
 - They will sit in on the plenary session on Monday morning.

—*Adopted*

4. That a representative of the Multiethnic Conference address synod briefly following the morning devotions on Monday.

—*Adopted*

5. In view of the fact that we need to be environmentally sensitive and provide leadership in the area of stewardship, we recommend that synod endorse the proposal of the SIC to authorize CRC Publications to produce an eight-page booklet incorporating the practical implications of environmental stewardship along with a bibliography of available resources based on the report of the Task Force on Environmental Stewardship. Those bibliographical items that are written from a biblically Reformed perspective can be clearly marked for quick reference. This booklet could be published under the series CRC Viewpoints.

Synod urges the churches and the agencies to use this booklet and to assess their current practices in light of it.

Grounds:

- a. The church in its various ministries and agencies has many opportunities to highlight environmental concerns. The more we are informed, the greater the impact.
- b. Many resources are already available.
- c. To appoint a task force for further study is unnecessary in light of the material available, the statements made in *Earthkeeping* (from the Calvin Center for Christian Studies), the statements of "Our World Belongs to God," and policies that some of the agencies have already developed (i.e., CRC Publications).
- d. The estimated cost of \$3,000 is an appropriate expenditure because it obviates the expense of a task force.

—*Adopted*

6. That Recommendation 5 be declared to be synod's response to the recommendations contained in the report of the task force (see *Agenda for Synod 1992*, p. 218, V, and p. 411ff.).
7. That Recommendation 5 be declared to be synod's response to Overture 63.

—*Adopted*

8. That synod note with appreciation the publications and services of the SIC and recommend their use by the councils of our denomination.

— *Yearbook*

— *Agenda for Synod and Acts of Synod*

— *Church Order and Rules for Synodical Procedure*

— *Handbook of the CRC: Your Church in Action*

— Certificate of Ordination for an Evangelist

— Ecclesiastical Credential for a Minister (Section IX, p. 229)

—*Adopted*

9. SIC membership

Under its previous regional arrangement, members of SIC were chosen to represent the Central Region. However, because the regions have now been given greater specificity, it became apparent that Subgroup III in the Central U.S. region (Classes Holland, Zeeland, George-

town, and Grandville) is not represented among the members of the SIC.

In order that Subgroup III be represented, we recommend that synod allow the SIC to carry sixteen members and reduce that number to fifteen through natural attrition (Report 18-A, II, C).

—*Adopted*

10. That synod approve the appointment to the SIC of Rev. Arthur J. Schoonveld (Classis Holland), pastor of Faith CRC, Holland, Michigan, as regular member and Rev. Jacob Uitvlugt (Classis Zeeland), pastor of Beaverdam CRC, Hudsonville, Michigan, as alternate, for a three-year term (see Report 18-A, II, C).

—*Adopted*

11. That synod approve the action of the SIC to ratify the appointment of Mr. Albert R. Karsten, of Hamilton, Ontario, as the director of CRWM-Canada.

—*Adopted*

12. That synod ratify the changes made in the Church Order by Synod 1991 (Arts. 30, 65, 78-81, 82-84; see Section VII, pp. 221-25).

Ground: These changes have been brought to the attention of the churches, and no communications have been received asking for reconsideration or proposing any further alteration.

—*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 and helpful advice, all in a pastoral way.

—*Adopted*

14. That synod note with gratitude the outstanding work and service to the churches of Mr. Harry Vander Meer, the financial coordinator.

—*Adopted*

III. Appointment of the executive director of ministries

A. Materials

1. Report 18, pp. 219-21
2. Report 18-A, V, C

B. Recommendations

1. That synod declare that the position of executive director of ministries (EDM) is consistent with the calling of a minister of the Word.

Grounds:

- a. This task is a work of ministry in pursuit of the development of the kingdom.
- b. The job description meets the criteria of Article 11 and Article 12-c of the Church Order.

—*Adopted*

2. That synod interview Dr. Peter Borgdorff with a view to his appointment to the position of executive director of ministries for a four-year term. Fur-

thermore, it is recommended that the interview be scheduled for Thursday evening at 7:30 p.m.

- a. That on behalf of synod Rev. Jay Wesseling serve as the primary questioner for a maximum of thirty minutes.
- b. That questions be allowed by the delegates for a maximum of thirty minutes.

—*Adopted*

3. That, if the interview is favorable, July 1, 1992, be set as the beginning date for the EDM to assume this position. It is understood that if synod acts favorably on the appointment of Dr. Borgdorff as EDM, he will become accountable to the SIC when he begins his work as EDM and will no longer be the director of World Ministries.

—*Adopted*

4. That synod note that in February 1993 the Board of World Ministries will be dissolved and its responsibilities will be transferred to the SIC (see Report 18-A, V, B).

—*Adopted*

5. That synod take note, with appreciation, of the various steps taken by the SIC and the progress that has been made toward fulfilling the mandate to implement the five-step process for restructuring as approved by Synod 1991 (*Agenda for Synod 1992*, p. 219). These steps are being taken with a view to the deadline of June 1, 1993 (Report 18-A, V, A, and VI).

—*Adopted*

6. That synod take note, with appreciation, of agency coordination and cooperation as evidenced in the activities of the Interagency Advisory Council (VIII, p. 226).

Note: With the appointment of the EDM, the IAC will disband and will be replaced by the Ministries Coordinating Council (MCC).

—*Adopted*

IV. Overtures 47 and 48

A. Materials

1. Overture 47, pp. 479-82
2. Overture 48, p. 482

B. Recommendation

That synod not accede to these overtures.

Grounds:

1. Synod has the option to require more than a simple majority if it so desires.
2. A two-thirds majority does not assure the unity or peace of the denomination.
3. The grounds provided do not contribute any compelling new arguments for requiring that this change should be made.

—*Adopted*

(The report of Advisory Committee 5 is continued in Article 32.)

ARTICLE 22

The evening session is adjourned at 9:00 p.m. Synod is scheduled to reconvene at 8:30 a.m. Thursday. Elder Lambert Tuininga leads in closing prayer.

THURSDAY MORNING, June 11, 1992

Fourth Session

ARTICLE 23

Rev. James R. Kok, second clerk, reads Joshua 1:1-9 and leads in prayer. The assembly unites to sing *Psalter Hymnal* 291, "May the Mind of Christ, My Savior."

The roll call shows that Elder Cornelius Ren has replaced delegate Elder Theodore Minnema (Classis Thornapple Valley) for today's sessions. He rises to express agreement with the forms of unity.

The minutes of the sessions of June 10, 1992, are read and approved.

ARTICLE 24

The general secretary presents Ballot 1, and delegates vote.

ARTICLE 25

Advisory Committee 11, Judicial Code Committee, Rev. Donald J. Grifioen reporting, presents the following:

Appeal of Gien Janssens

Synod enters into strict executive session to consider the appeal of Ms. Gien Janssens.

Synod returns to open session.

(The report of Advisory Committee 11 is continued in Article 67.)

ARTICLE 26

Advisory Committee 2, Publications and Interdenominational Matters, Rev. Clifford E. Bajema reporting, presents the following:

I. CRC Publications

A. *Material*: Report 4, pp. 43-62 (except Section VII, E-G)

B. *Recommendations*

1. That synod grant the privilege of the floor to the following people when CRC Publications Board matters are discussed:

For the board

Rev. Howard D. Vanderwell, president

Rev. Jacob Eppinga, vice president

Ms. Lorna Van Gilst, 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. Mike Dykema, finance director

For the NRSV Review Committee

Rev. Wayne Brouwer and another available member of the review committee

—*Granted*

2. That synod acknowledge with deep gratitude the fine service performed by Rev. Galen Meyer in his three years as editor of *The Banner*. He has served us in difficult times and has done so with integrity, good humor, and insight. He departs his job to return to his first love, teaching. As he leaves, he goes with grace and good spirit. We return him thanks.

—*Adopted*

3. That synod accept the following four guidelines for gender language and imagery for God in the new curriculum as the response to Synod 1991's request, with revised wording of Guideline 3.

Guideline 1

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.

Guideline 2

Reflect the rich range of imagery Scripture uses in speaking of God.

Guideline 3

In cases where gender descriptions or designations of God arise out of common English usage, prevalent social patterns, or traditional theological language rather than out of Scripture, take care not to offend readers needlessly by using inappropriate images, overusing masculine pronouns, **and/or by naming God with feminine nouns or pronouns.**

Guideline 4

Always use language that fully reflects the personal nature of God the Father, God the Son, and God the Holy Spirit.

Ground: This is an appropriate response to the concerns expressed by Synod 1991 (see *Acts of Synod 1991*, p. 786).

—*Adopted*

4. That it be noted that the NRSV Review Committee included Dr. Barry Bandstra, not Dr. *Andrew Bandstra* as reported in the *Agenda for Synod 1992*, IV, C, 4, e, p. 53).

—*Noted*

II. Overture 54

A. *Material*: Overture 54, pp. 485-86

B. *Recommendations*

1. That synod communicate to the churches the four guidelines approved for CRC Publications' use in the new curriculum and that it recommend them as pastoral advice to the churches with regard to gender language and imagery for God.

—*Adopted*

2. That this be synod's response to Overture 54.

—*Adopted*

III. Sermons for Reading Services

A. *Material*: Report 16, pp. 201-02

B. *Recommendations*

1. That synod approve the publication of *The Living Word* for 1993 to provide sermons for reading services for our churches.

—*Adopted*

2. That synod urge our churches and ministers to subscribe to this service for the benefit of individuals and churches.

—*Adopted*

IV. Interchurch Relations Committee

A. *Materials*

1. Report 13, pp. 149-69

2. Report 17, III, C, 2, p. 206; VIII, G, p. 213

3. Printed Communication 1, p. 503

4. Printed Communication 2, p. 504

5. Overture 79

6. Background letter from Rev. Neal Hegeman

B. *Recommendations*

1. That Dr. Fred H. Klooster 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 the IRC's appointment of Rev. Gerard and Mrs. Margaret Bouma and Rev. Tymen and Mrs. Cobi Hofman to serve as the Hospitality Committee to host the fraternal delegates and guests who will be present at synod.

—*Adopted*

3. That synod endorse the adopted NAPARC proposal regarding the commemoration of the 350th anniversary of the Westminster Assembly in

1993 and that the IRC be instructed to consider how the CRC may cooperate in this commemoration and to report its suggestions to Synod 1993.

Grounds:

- a. The close affinity of the Westminster Confession with our three forms of unity.
- b. Our common membership in NAPARC with churches that maintain the Westminster Confession as their confessional standard.

—*Adopted*

4. That synod neither terminate nor restore full ecclesiastical fellowship with the Potchefstroom Synod of the RCSA at this time but postpone synodical decision until 1995 in order to give the IRC an opportunity to continue the dialogue.

Grounds:

- a. The IRC deems it important that dialogue with the RCSA is still in process and should continue.
- b. The IRC believes 1995 would be the best time to make further decision because the next meeting of the Potchefstroom Synod of the RCSA is January 1994 and the next meeting of the RCSA General Synod is also in 1994. This interval gives the IRC sufficient time to prepare its recommendation for Synod 1995.

—*Adopted*

Further Observations:

- a. In its report to synod (p. 206) SCORR expresses its belief that the suspension should not be lifted and makes a recommendation to that effect (p. 213).
 - b. Recommendation 4 implies that the suspension of ecclesiastical relationships with the Potchefstroom Synod of the RCSA would remain in effect at least until 1995.
5. That synod refer Overture 79 to the IRC for its consideration and request that the IRC in its report to Synod 1993 make recommendation regarding whether or not to terminate the CRC's ecclesiastical relationship with the GKN.

Grounds:

- a. The IRC is in the best position to consider all the ramifications of terminating or not terminating our ecclesiastical relationship with the GKN.
- b. After many years of expressing disapproval of the GKN with regard to the issues of scriptural authority as expressed in "God with Us," the practice of homosexuality and its justification in "Homophilia," and more recently its ambiguity about the indispensability of Jesus Christ for the salvation of the Jews, the time has come for synod to deal with a specific recommendation regarding continued ecclesiastical relationship with the GKN.

—*Adopted*

Note: A letter from Rev. Neal Hegeman, dated May 22, 1992, indicates that he did follow the usual ecclesiastical channels with his overture, even though the last paragraph of Overture 79 seems to say that these ordinary channels were not followed. The overture was denied by the Clinton, Ontario, council in March 1992 and by Classis Huron in May 1992.

6. That synod, in response to the PCA and NAPARC communications, request our general secretary to write a letter of acknowledgment to thank them for their concerns, to inform them about what Synod 1992 decided with respect to the issue of women in office, and to convey the invitation that any further communications should be directed to the Interchurch Relations Committee.

—*Adopted*

(The report of Advisory Committee 2 is continued in Article 80.)

ARTICLE 27

(The report of Advisory Committee 3 is continued from Article 19.)

Advisory Committee 3, Educational Matters, Rev. Carl E. Zylstra reporting, presents the following:

Synod enters into executive session to consider the appeal of J.G. Dykshoorn.

Appeal of Jan Gerard Dykshoorn

A. *Material:* Appeal 11 (distributed to members of Advisory Committee 3)

B. *Background*

Mr. Jan Gerard Dykshoorn appeals the decision of the Calvin Seminary Board of Trustees and the seminary faculty not to recommend him for candidacy and requests that Synod 1992 declare him a candidate for the ministry of the Word in the Christian Reformed Church.

C. *Recommendation*

That synod not sustain the appeal of Jan Gerard Dykshoorn.

Ground: The appeal did not present sufficient evidence that the Calvin Seminary Board of Trustees was in error when it sustained the judgment of the Calvin Seminary faculty not to recommend Mr. Dykshoorn for candidacy.

—*Adopted*

Synod returns to open session.

(The report of Advisory Committee 3 is continued in Article 30.)

ARTICLE 28

The morning session is adjourned, and Elder Kenneth W. Vanderlei leads in closing prayer.

THURSDAY AFTERNOON, June 11, 1992
Fifth Session

ARTICLE 29

Elder John Fylstra announces *Psalter Hymnal* 556, "Great Is Thy Faithfulness." He leads in opening prayer and reads I Timothy 4.

The general secretary welcomes and introduces Rev. Istvan Thuroczy, director of the Raday Theological College in Budapest, fraternal observer from the Hungarian Reformed Church. Rev. Thuroczy is also pastor of a five-hundred-member congregation.

ARTICLE 30

(The report of Advisory Committee 3 is continued from Article 27.)

Advisory Committee 3, Educational Matters, Rev. Carl E. Zylstra reporting, presents the following:

I. Calvin College reappointments with tenure

A. Materials

1. Report 2, p. 32
2. Report 2-A, p. 513
3. List of additional reappointments with tenure, distributed to delegates

B. Recommendation

That synod approve the following reappointments with tenure to the staff of Calvin College (*italics indicate a promotion in rank*).

1. Gregg H. Afman, Ed.D., *Professor* of Physical Education
2. Patricia Vanden Berg Blom, Ph.D., *Professor* of Communication Arts and Sciences
3. James A. Clark, Ph.D., *Professor* of Geology
4. Donald R. Hettinga, Ph.D., *Professor* of English
5. Roland G. Hoksbergen, Ph.D., *Professor* of Economics
6. Mary S. Van Leeuwen, Ph.D., *Professor* of Interdisciplinary Studies (one-half-time position)
7. Stephen J. Wykstra, Ph.D., *Professor* of Philosophy

—*Adopted*

II. Denominationally related agencies

A. Dordt College

1. Material: Report 21, pp. 241-42
2. Recommendation

That synod note with gratitude the continuing efforts of Dordt College to provide scripturally oriented, quality higher education and promote global cross-cultural education.

—*Adopted*

B. Institute for Christian Studies

1. Material: Report 22, pp. 243-44

2. Recommendation

That synod note with gratitude the institute's twenty-fifth anniversary in 1992 as a Christian graduate school offering master's and Ph.D. programs.

—*Adopted*

C. Redeemer College

1. Material: Report 23, pp. 245-46

2. Recommendation

That synod note with gratitude the continued growth of Redeemer College as a Christian university and its efforts to be on a firmer financial footing.

—*Adopted*

D. Reformed Bible College

1. Material: Report 24, pp. 247-48

2. Recommendation

That synod note with gratitude Reformed Bible College's hope to complete its first physical-education facility in September 1992 and its graduates now serving the kingdom in more than fifty countries.

—*Adopted*

E. The King's College

1. Material: Report 25, pp. 249-50

2. Recommendation

That synod note with gratitude the doubling in size of The King's College in the last four years and its hopes to move into a new facility by September 1993.

—*Adopted*

F. Trinity Christian College

1. Material: Report 26, pp. 251-52

2. Recommendation

That synod note with gratitude Trinity Christian College's ten-year reaccreditation in 1991 by the North Central Association of Colleges and Schools, its new campus buildings, and especially the Huizenga Memorial Library.

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 38.)

ARTICLE 31

Advisory Committee 4, Pastoral Ministries, Rev. Duane K. Kelderman reporting, presents the following:

I. Chaplain Committee

In this fiftieth year of the Chaplain Committee's existence, Rev. Harold Bode and Dr. Melvin Flikkema appeared before the advisory committee to give an overview of their work. They expressed gratitude to God for the vision of the Christian Reformed Church in supporting chaplaincy ministry for the past fifty years. They communicated enthusiasm about the many opportunities for ministry that continue to unfold, both for them and for the chaplains under their care.

A. *Material:* Report 7, pp. 113-24

B. *Recommendations*

1. That the executive director, Rev. Harold Bode, and the assistant executive director, Dr. Melvin J. Flikkema, be permitted to speak to synod on matters affecting the Chaplain Committee.
—*Granted*
2. That synod recognize the fiftieth anniversary of the Chaplain Committee in the following ways: first, by presenting to synod the chaplains who are present after the noon recess on Friday, June 12, 1992; second, by inviting two chaplains to speak briefly to synod.
—*Adopted*
3. That synod reappoint Dr. Melvin J. Flikkema to a four-year term.

Ground: The evaluation conducted by the Chaplain Committee has clearly demonstrated Dr. Flikkema's qualifications to serve in the position.

—*Adopted*

II. Committee on Disability Concerns (CDC)

Advisory Committee 4 met with Rev. Ted Verseput, director, and Mr. Bert Zwiers, chairman of CDC. Both communicated the vision of CDC and answered many questions.

A considerable amount of time was spent discussing the appointment of a new director. The committee interviewed Dr. James L. Vanderlaan for the position and is enthusiastic in its recommendation that he be appointed.

A. *Material:* Report 10, pp. 133-42

B. *Recommendations*

1. That Mr. Bert Zwiers, chairman, Rev. Ted Verseput, director, and/or any other members of the CDC who are 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 take note of the retirement of Rev. Ted Verseput as director of CDC and commend him for his nearly thirty-nine years in the ministry of the Christian Reformed Church and in particular for his six years of dedicated and committed leadership to persons with disabilities as the director of the Committee on Disability Concerns.

—*Adopted*

3. That synod approve the appointment of Dr. James L. Vanderlaan as the new director of CDC for a two-year term.

—*Adopted*

The president congratulates Dr. Vanderlaan and wishes him God's blessing in his new position.

4. That Rev. Ted Verseput be given the opportunity at a time convenient to synod to briefly address Synod 1992 regarding ministry to persons with disabilities.

—*Adopted*

5. That in the light of the specific concerns brought to the attention of synod in the CDC report (III, A, B, C, D, pp. 136-38), Synod 1992 urge the council of every congregation in the Christian Reformed Church to
- Give serious consideration to the appointment of a committee or individual to monitor and coordinate the entire ministry of the congregation as it pertains to concerns brought about by disability.
 - Evaluate the environment of its worship services and programs and the attitudes of its members with a view to providing the optimum situation for the acceptance and inclusion of persons with disabilities.
 - Encourage the provision of Christian education for all covenant children, including children having limitations.
 - Assess the pastoral considerations given within the congregation and the community to individuals with disabilities and their families by the pastors, elders and deacons, and all other congregational members, with a view to providing effective support.
 - Encourage, in cooperation with the individuals and families concerned, the provision of special housing for those who have the need.

Grounds:

- Attention to these concerns is consistent with and an expression of the mandate of Scripture as set forth in the resolution on disability adopted by Synod 1985.
- These are the greatest concerns of persons with disabilities and their families in their relationship to the church. An action of synod calling specific attention to these matters will enhance the ministry of the denomination to and with this large and growing segment of our society.

—*Adopted*

6. That synod and its agencies make use of and consult with the CDC in responding to the abuse of persons with disabilities.

Grounds:

- The study-committee report states the following: "Persons with physical disabilities report sexual and emotional abuse at rates double, even triple those of persons without disabilities" (Report 30, III, D, 2, b), and "Persons with physical disabilities are more likely to report having been abusive than those without disabilities" (Report 30, III, D, 3, c).

- b. This aspect of the problem of abuse is of special concern to the Committee on Disability Concerns because of the specific nature of its mandate (Report 10, p. 138; see III, E, above).

—*Adopted*

III. Pastor-Church Relations Committee

The advisory committee met with Rev. Louis Tamminga, director of Pastor-Church Relations Services, and Rev. Charles Terpstra, vice chairman. The advisory committee expresses gratitude for the labors of Rev. Tamminga. Many advisory committee members gave testimony to the need for and effectiveness of this ministry. Concerns were expressed for Rev. Tamminga's personal well-being, given the fact that so much of his work is with churches and pastors in broken situations. In view of Rev. Tamminga's age and the importance of this work, concerns were also expressed that the committee give careful attention to the transition from Rev. Tamminga to a new director.

A. *Material*: Report 15, pp. 191-99

B. *Recommendations*

1. That synod grant the following PCRC members the privilege of representing PCRC before synod and its advisory committee: Rev. Edward J. Blankespoor, chairman of PCRC, who is also a delegate to Synod 1992; Rev. Charles Terpstra, vice all of PCRC; and Rev. Louis Tamminga, PCRC director.
—*Granted*
2. That synod appoint Rev. Louis Tamminga to another four-year term as the director of Pastor-Church Relations Services (September 1, 1992, through August 31, 1996).
Ground: The evaluation conducted by the Pastor-Church Relations Committee has clearly demonstrated Rev. Tamminga's dedication to the PCRC ministry and his qualifications to serve in the position.
—*Adopted*
3. That synod grant Rev. Tamminga the privilege of addressing synod briefly at a time of synod's choosing in order to enable him to alert synod to trends and developments in the denomination.
—*Adopted*

IV. Synodical Committee on Race Relations (SCORR)

Our advisory committee was grateful for the time we could spend with Mr. Bing Goei, executive director of SCORR, and Ms. Mary Szto, SCORR board chairperson. They expressed gratitude for progress in the area of racial reconciliation. They also expressed concern about lack of progress in some areas of the church's life.

A. *Material*: Report 17, pp. 203-13

B. *Recommendations*

1. That SCORR's executive director, Mr. Bing Goei, and SCORR board chairperson, Ms. Mary Szto, be granted the right of the floor when matters pertaining to the ministry of SCORR are discussed.
—*Granted*
2. That the president of the board of SCORR, Ms. Mary Szto, be given the opportunity to address synod on Friday, June 12, 1992.
—*Adopted*
3. That synod encourage the churches to celebrate All Nations Heritage Week from September 27 through October 3, 1993.

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. Congregations who participate almost uniformly report 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 coordinate the exercise of stewardship through offerings.
 - d. It testifies to our denomination's commitment to increasing racial diversity.
—*Adopted*
4. That synod thank Peter Dieleman, Mary Szto, Ted Taylor, and Henry Washington for serving the church faithfully on the board of SCORR.
—*Adopted*
 5. That synod reappoint Mr. Bing Goei, executive director, to another four-year term.

Ground: The evaluation conducted by SCORR has clearly demonstrated Mr. Goei's dedication to the ministry of SCORR and his qualifications to serve in the position.

—*Adopted*

The president of synod congratulates Mr. Goei on his reappointment.

6. That synod distribute "A Strategy for Effective Ethnic-Minority Leadership Development" (Section IV, pp. 208-10) to the churches, agencies, boards, and the executive director of ministries for their study and response; that the responses be returned to the executive director of ministries by February 15, 1993; and that a recommendation regarding the adoption of this document as a denominational policy be reported to Synod 1993 by the executive director of ministries.

—*Adopted*

V. Response to Overture 64: Develop a Biblical and Reformed Theology on Aging

A. *Material*: Overture 64, pp. 496-97

B. *Recommendations*

1. That synod not accede to Overture 64.

Grounds:

- a. These concerns can be more effectively addressed by the preaching, teaching, and pastoral-care ministries of the local church.
- b. Synod's role is not to initiate theological study. Though synod gets involved in theological reflection when it has before it theologically conflicting points of view, synod's role is not to initiate theological study.

—*Adopted*

2. That synod encourage CRC Publications to explore ways it can address the concerns raised in this overture and to report its work to Synod 1993.

Grounds:

- a. The concerns raised by this overture deserve further attention.
- b. CRC Publications is well suited to serve synod with advice in this matter.

—*Adopted*

ARTICLE 32

(The report of Advisory Committee 5 is continued from Article 21.)

Advisory Committee 5, Synodical Services, Rev. William C. Veenstra reporting, presents the following:

I. Ministerial retirements

A. *Information*

Synod has received notice of the following ministerial retirements:

<i>Minister</i>	<i>Classis</i>	<i>Effective Date</i>
Andrew J. Bandstra	Grand Rapids East	June 30, 1992
Derke P. Bergsma	California South	September 1, 1992
*Gerrit Bieze	Eastern Canada	January 1, 1992
Winston C. Boelkins	Central California	September 15, 1992
Jacob P. Boonstra	Pella	January 14, 1992
Juan S. Boonstra	Chicago South	January 2, 1992
Allen J. Bultman	Grandville	January 1, 1992
H. Dexter Clark	Arizona	July 5, 1992
William Kosten	Muskegon	April 25, 1992
Andrew Kuyvenhoven	Hamilton	September 15, 1992
Myung Jae Lee	Northern Illinois	January 1, 1992
Gerard Nonnekes	Eastern Canada	July 1, 1992
Harlan R. Roelofs	Kalamazoo	January 31, 1992
Sidney H. Rooy	Illiana	January 1, 1992
Esler L. Shuart	Zeeland	September 19, 1992
**Peter Sluys	B.C. North-West	January 2, 1992
Arthur J. Stienstra	Rocky Mountain	July 1, 1992
Garrett H. Stoutmeyer	Northern Illinois	January 1, 1992

<i>Minister</i>	<i>Classis</i>	<i>Effective Date</i>
Dick M. Stravers	Lake Erie	August 31, 1992
Anthonie Vanden Ende	Toronto	January 1, 1992
**Peter Vander Weide	Atlantic Northeast	September 16, 1992
Peter Van Drunen	lakota	June 30, 1992
Clarence Van Essen	lakota	September 30, 1992
John W. Van Stempvoort	Toronto	March 1, 1993
Theodore Verseput	Grand Rapids East	August 31, 1992
John Zinkand	lakota	July 22, 1991
*Medical disability		
**Medical disability and age		

B. Recommendations

1. That synod express its appreciation for the faithful labors 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 and for the ways they have benefited all of us.

II. 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>
Daniel R. Ackerman	Georgetown (9-18-91)	T.E. Hofman, Grand Rapids East H.B. Vanden Heuvel, Zeeland H.J. Wigboldy, Grandville
Mark Brouwer	Rocky Mountain (9-24-91)	J. Gunnink, Yellowstone J. Howerzyl, California South R.J. Holwerda, lakota
Alan L. Camarigg	Minnesota South (9-12-91)	J. Joldersma, Minnesota North J.W. Postman, lakota A.L. Kuiper, Orange City
Timothy K. Chan	Toronto (9-26-91)	R.J. Sikkema, Hamilton R. Koops, Huron H. Vander Plaat, Niagara
Mark D. Deckinga (not admitted)	lakota (9-17-91)	J. Joldersma, Minnesota North R.B. Vermeer, Northcentral Iowa A.L. Kuiper, Orange City
Mark D. Deckinga	lakota (3-3-92)	A.L. Kuiper, Orange City S. Kramer, Pella J.H. Engbers, Minnesota South
Frederick A. De Jong	Illiana (7-9-91)	J.M. Ouwinga, Chicago South H. Minnema, Kalamazoo R. Vander Roest, Northern Illinois
Daniel Devadatta	Pella (9-20-91)	R.B. Vermeer, Northcentral Iowa A.J. Van Schouwen, Orange City R.J. Holwerda, lakota

<i>Candidate</i>	<i>Classis</i>	<i>Synodical Deputies and Classis</i>
Daniel S. Dykstra	Zeeland (1-15-92)	J.H. Scholten, Holland T.C. Vanden Heuvel, Grandville M.R. Doornbos, Georgetown
Nathaniel Elgersma	Huron (1-8-92)	R.J. Sikkema, Hamilton J.B. Vos, Niagara G. Ringnalda, Toronto
R. Scott Greenway	Hudson (9-25-91)	W. Timmer, Atlantic Northeast J. Van Hemert, Florida S.J. Vander Klay, Hackensack
Frank C. Guter	Columbia (1-29-92)	J. Gunnink, Yellowstone E. Bossenbroek, Pacific Northwest P. Brouwer, B.C. North-West
Mark G. Hewitt	Pacific Northwest (3-4-92)	M.J. Contant, B.C. South-East P. Brouwer, B.C. North-West J. Hofman, Jr., Columbia
Robert Huisman	Grandville (9-18-91)	D. Tinklenberg, Georgetown C. Steenstra, Grand Rapids North J.C. Medendorp, Thornapple Valley
Bryan J. Hummel	Eastern Canada (6-19-91)	M.D. Geleyne, Huron E. Gritter, Quinte G. Ringnalda, Toronto
Timothy D. Kauffman	Greater Los Angeles (9-19-91)	J. Howerzyl, California South F.J. Walhof, Arizona C. Vander Plate, Central California
James Klazinga	Hamilton (9-18-91)	C.T. Fennema, Quinte R. Koops, Huron P. Meyer, Toronto
Joel E. Kok	Northcentral Iowa (9-10-91)	A.L. Kuiper, Orange City R.J. Holwerda, Iakota S. Kramer, Pella
Kenneth D. Koning	Iakota (1-8-92)	R.B. Vermeer, Northcentral Iowa A.J. Van Schouwen, Orange City J.H. Engbers, Minnesota South
Russell J. Kuiken	Atlantic Northeast (12-11-91)	S.J. Vander Klay D.L. Recker, Hudson W. Tolsma, Florida
Edward J. Marcusse	Yellowstone (9-21-91)	A. Begay, Red Mesa G.J. Kamps, Arizona J. Hofman, Jr., Columbia
John W. Medendorp	Georgetown (9-18-91)	T.E. Hofman, Grand Rapids East H.B. Vanden Heuvel, Zeeland H.J. Wigboldy, Grandville
Samuel C. Murrell	Florida (9-27-91)	D.L. Recker, Hudson A. Van Zanten, Chicago South L.G. Zoerhof, Illiana
Randy J. Rozema	Minnesota North (9-10-90)	A.L. Kuiper, Orange City W. Van Antwerpen, Northern Illinois G. Ringnalda, Toronto
Peter Tuininga	Minnesota North (9-10-91)	R.J. Sikkema, Hamilton J.W. Postman, Iakota J. Bylsma, Wisconsin
Paul H. Vander Klay	Grand Rapids East (8-8-91)	H.J. Baas, Grand Rapids North J.C. Medendorp, Thornapple Valley H.J. Wigboldy, Grandville
Derrick J. Vander Meulen	Zeeland (9-18-91)	H.J. Wigboldy, Grandville J.H. Scholten, Holland M.R. Doornbos, Georgetown

<i>Candidate</i>	<i>Classis</i>	<i>Synodical Deputies and Classis</i>
Walter H. Vanderwerf	Alberta North (10-1-91)	H.J. Bierman, Alberta South M.J. Contant, B.C. South-East P. Brouwer, B.C. North-West
Thomas J. Van Milligen	B.C. North-West (12-3-91)	E. Bossenbroek, Pacific Northwest C. Vriend, Alberta North M.J. Contant, B.C. South-East
Case G. Van Wyk	Columbia (9-11-91)	J. Gunnink, Yellowstone R. Vander Ley, Pacific Northwest P. Brouwer, B.C. North-West*
Steven Van Zanen	Minnesota North (11-5-90)	N.B. Haan, Minnesota South A.J. Van Schouwen J. Bylsma, Wisconsin
Kenneth M.B. Van Schelven	Quinte (1-28-92)	D. Velthuisen, Eastern Canada R.J. Sikkema, Hamilton G. Ringnald, Toronto
Eric B. Verhulst	Minnesota South (9-12-91)	J. Joldersma, Minnesota North J.W. Postman, Iakota A.L. Kuiper, Orange City
Peter T. Verhulst	Grand Rapids North (9-17-91)	W. Swets, Grand Rapids South T.E. Hofman, Grand Rapids East J.C. Medendorp, Thornapple Valley
Dale W. Visser	Iakota (9-17-91)	R.B. Vermeer, Northcentral Iowa J. Joldersma, Minnesota North A.L. Kuiper, Orange City
Curtis A. Walters	Grandville (9-18-91)	D. Tinklenberg, Georgetown C. Steenstra, Grand Rapids North J.C. Medendorp, Thornapple Valley
Frederick J. Witteveen	Toronto (9-26-91)	R.J. Sikkema, Hamilton R. Koops, Huron H. Vander Plaats, Niagara
Gerald L. Zandstra	Hudson (9-25-91)	W. Timmer, Atlantic Northeast J. Van Hemert, Florida S.J. Vander Klay, Hackensack

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

**Note:* P. Brouwer arrived late and did not sign the synodical deputy report.

B. Classical examinations via Church Order Article 7

1. Synodical deputies J. Howerzyl (California South), C. Vander Plate (Central California), and F.J. Walhof (Arizona), having heard the examination of **Mr. Nasser Mansour Yassa**, concur with the decision of Classis Greater Los Angeles to admit him to the ministry of the Word in the Christian Reformed Church.
2. Synodical deputies E. Bossenbroek (Pacific Northwest), H.J. Bierman (Alberta South), and P. Brouwer (B.C. North-West) remind Classis British Columbia South-East that proper procedures according to Church Order Article 7 were not followed regarding the examination for licensure to exhort and examination for candidacy. Because of the unusual circumstances, however, the deputies agree that classis should proceed with the examination for ordination of **Mr. Paul Sau-wah Lam** according to Article 7 of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

C. Ministers from other denominations, Church Order Article 8

1. Synodical deputies* C. Vander Plate (Central California) and D.A. Warners (Greater Los Angeles), judging that a need has been established, concur with the decision of Classis California South in session September 18, 1991, to nominate **Rev. Woo Song Chung** for ministry of the Word in the Christian Reformed Church in North America under Church Order Article 8.
2. Synodical deputies* C. Vander Plate (Central California) and D.A. Warners (Greater Los Angeles), having heard the doctrinal conversation of **Rev. Young Dai Kim**, concur with the decision of Classis California South in session September 18, 1991, to admit him to the office of minister of the Word in the Christian Reformed Church in North America.
(Synodical deputies strongly recommend that additional studies in introduction to the Christian Reformed Church and knowledge of its practice and Church Order be emphasized and stressed.)
3. Synodical deputies* C. Vander Plate (Central California) and D.A. Warners (Greater Los Angeles), having heard the doctrinal conversation of **Rev. Jong Un Lee**, concur with the decision of Classis California South in session September 18, 1991, to declare the brother eligible for call to the ministry of the Word in the Christian Reformed Church.

*Classis declared that it would proceed with two synodical deputies present. The third was misinformed of the date and was unable to be present.

4. Synodical deputies M.R. Doornbos (Grand Rapids East), H.J. Baas (Grand Rapids North), and J.C. Medendorp (Thornapple Valley), having read the documentation provided by Neland Avenue CRC and having heard the discussion of Classis Grand Rapids East pertaining to the need to have a person ordained in the CRC in the position of theological librarian in the Calvin Library, concur in the motion before classis on September 19, 1991, that there is such a need and that this satisfies the requirements of Church Order Article 8-b as explicated by Synod 1984, "The need for calling a minister of another denomination shall be acknowledged when the minister to be called has such extraordinary qualifications that the church recognizes that it would be important for the denomination to acquire his services" (*Acts of Synod 1984, D, 5, a, pp. 642-43*).
5. Synodical deputies M.R. Doornbos (Grand Rapids East), H.J. Baas (Grand Rapids North), and J.C. Medendorp (Thornapple Valley), having heard the examination of **Dr. Harry Boonstra** at the meeting of Classis Grand Rapids East in session January 16, 1992, concur that Dr. H. Boonstra be admitted to the ministry of the Word in the Christian Reformed Church. This action meets the stipulations of Church Order Article 8.

6. Synodical deputies J. Howerzyl (California South), C. Vander Plate (Central California), and F.J. Walhof (Arizona), having heard the doctrinal conversation of **Rev. Norberto Wolf** of the Reformed Church of Argentina, concur with the decision of Classis Greater Los Angeles in session September 19, 1991, to admit Rev. Norberto Wolf to the ministry of the Word in the Christian Reformed Church in North America and to declare him eligible for a call.
7. Synodical deputies J. Howerzyl (California South), F.J. Walhof (Arizona), and C. Vander Plate (Central California) concur with Classis Greater Los Angeles in session January 16, 1992, in the nomination of **Rev. Chang Kyum Kim** for ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.
8. Synodical deputies J. Howerzyl (California South), F.J. Walhof (Arizona), and C. Vander Plate (Central California) concur with Classis Greater Los Angeles in session January 16, 1992, in the nomination of **Rev. Chong Dae Yoon** for ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.
9. Synodical deputies J. Howerzyl (California South), F.J. Walhof (Arizona), and C. Vander Plate (Central California) concur with Classis Greater Los Angeles in the nomination of **Rev. Soong Kun Park** for ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.
10. Synodical deputies J. Howerzyl (California South), F.J. Walhof (Arizona), and C. Vander Plate (Central California) concur with Classis Greater Los Angeles in the nomination of **Rev. David W. Yang** for ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.
11. Synodical deputies C. Vander Plate (Central California), D.A. Warners (Greater Los Angeles), and F.J. Walhof (Arizona) concur with the decision of Classis California South in session May 13, 1992, to nominate **Rev. Daniel Cardona** for ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.
12. Synodical deputies C. Vander Plate (Central California), D.A. Warners (Greater Los Angeles), and F.J. Walhof (Arizona) concur with the decision of Classis California South in session May 13, 1992, to nominate **Rev. Joe Almaraz** for ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.
13. 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 May 14, 1992, to declare **Rev. Chang Kyum Kim** available for call to the ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.

14. 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 May 14, 1992, to declare **Rev. Soong Kun Park** available for call to the ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.
15. 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 May 14, 1992, to declare **Rev. David Yang** available for call to the ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.
16. 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 May 14, 1992, to declare **Rev. Chong Dae Yoon** available for call to the ministry of the Word in the Christian Reformed Church in North America via Church Order Article 8.
17. Synodical deputies A.L. Kuiper (Orange City), R.J. Holwerda (Iakota), R.B. Vermeer (Northcentral Iowa) concur with the decision of Classis Pella in session May 1, 1992, that the **need** has been established for receiving **Randall A. Argall** into the ministry of the Christian Reformed Church according to Supplement Article 8, D, 5, a, in that extraordinary qualifications have been recognized which would be important for the ministry of the denomination. These extraordinary qualifications are as follows:
 - a. Rev. Argall has been exposed to diverse cultural and ecclesiastical backgrounds, from which he has gained skills to communicate to a broad range of persons who need the gospel.
 - b. Rev. Argall has appropriate academic qualifications.
 - c. The rural Presbyterian church where Rev. Argall currently serves has doubled in the past six years under his ministry.
 - d. Rev. Argall's contact with the CRC includes two years at Calvin Seminary.
 - e. Rev. Argall has demonstrated an ability to teach persons within and outside of the church.
 - f. Rev. Argall demonstrated before classis his ability to preach.
 - g. Rev. Argall has had considerable experience in evangelism.
 - h. Rev. Argall exhibits a readiness to serve with humility.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

D. Approval of the classis of the calling church via Article 10

Synodical deputies M.D. Geleynse (Huron), E. Gritter (Quinte), and G. Ringnalda (Toronto), having considered among other factors (1) the letter of call issued by the council of Calvary CRC, Ottawa, Ontario, to **Mr. Siemen A. Speelman**, (2) the letter (undated) of the Calvary council to the delegates of Classis Eastern Canada's 1991 fall session, and (3) the decision of classis to proceed with the examination of Mr. Siemen Speelman, do not concur with

the decision of classis and advise Classis Eastern Canada not to proceed with this examination at this time.

Grounds:

1. On June 19, 1991, synod decided not to extend the candidacy of Mr. Siemen Speelman (*Acts of Synod 1991, Art. 76*).
2. A proper call to the ministry of the Word was not issued by the congregation of Calvary Church.
3. Synod 1987 never intended to open the office of minister of the Word to a candidate via a one-year term call without the possibility of further extension agreements.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

E. Ministers in specialized services, Church Order Article 12-c

<i>Minister</i>	<i>Work</i>	<i>Classis and Date</i>	<i>Synodical Deputies</i>
G.W. Fréns	Chaplain, Hospice Care Chicagoland	Northern Illinois (9-18-91)	L.G. Zoerhof, Illiana J.M. Ouwinga, Chicago South J. Bylsma, Wisconsin
P.J. Koster	Chaplain, Poudre Valley, Fort Collins, Colorado	Rocky Mountain (3-4-92)	R.J. Holwerda, Iakota J. Gunnink, Yellowstone J. Howerzyl, California South
J. La Grand	Instructor of Metropolitan Seminar and supervisor of undergraduate interns	Chicago South (5-20-92)	P. De Jong, Northern Illinois C.J. Afman, Illiana J. Bylsma, Wisconsin
H.A. Ouwinga	Midwest Area Director Mission 21—India	Grand Rapids North (1-21-92)	E.R. Tigchelaar, Grand Rapids South J.C. Medendorp, Thornapple Valley T.E. Hofman, Grand Rapids East
M. Pool	Director of Pastoral Care and Counseling of Rehoboth (Christian Assoc. for Mentally Handicapped of Alberta)	Alberta North (3-3-92)	M.J. Contant, B.C. South-East P. Brouwer, B.C. North-West H.J. Bierman, Alberta South (<i>Note: Synodical deputies not present—conference call</i>)
H. Uittenbosch	Position with Cities for Christ Worldwide	California South (5-13-92)	C. Vander Plate, Central California D.A. Warners, Greater Los Angeles F.J. Walhof, Arizona
<i>Positions:</i>			
	Theological Librarian, Calvin College	Grand Rapids East (9-19-91)	M.R. Doornbos, Georgetown H.J. Baas, Grand Rapids North J.C. Medendorp, Thornapple Valley
	Chaplain, U.S. Navy	Holland (5-21-92)	D. Tinkenberg, Georgetown G.G. Vink, Grandville K.E. Van Wyk, Zeeland

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

F. Temporarily loaning a minister outside of the Christian Reformed Church, Church Order Article 13-b

Synodical deputies P. Brouwer (B.C. North-West), H.J. Bierman (Alberta South), and M.J. Contant (B.C. South-East) concur with the decision of Classis Alberta North in session October 1, 1991, to approve the loan of **Rev.**

Peter Breedveld by the Ottewell CRC, Edmonton, Alberta, to the Gereformeerde Kerk of Grootegast, the Netherlands.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

G. Ministerial release via Church Order Article 14

1. Synodical deputies H.J. Baas (Grand Rapids North), E.R. Tigchelaar (Grand Rapids South), and T.E. Hofman (Grand Rapids East), having been informed of the "withdrawal from the denomination" of **Dae Kim**, associate minister of Ann Arbor, Michigan, CRC, and having considered the documentation presented by the council of Ann Arbor CRC in this matter, do hereby inform Classis Lake Erie that we concur in the proposal before classis to acquiesce in the resignation of Mr. Kim and to declare "that he be no longer considered a minister of the Christian Reformed Church."
2. Synodical deputies C.T. Fennema (Quinte), R. Koops (Huron), and P. Meyer (Toronto) concur with the decision of Classis Hamilton in session September 18, 1991, in York, Ontario, to grant honorable release to **Ted Hoogsteen** from the ministry in the Christian Reformed Church.
3. Synodical deputies P. Brouwer (B.C. North-West), J. Tuininga (Alberta South), and E. Bossenbroek (Pacific Northwest) concur with the decision of Classis British Columbia South-East in session September 19, 1992, to acquiesce in the resignation of **Kuldip S. Gangar**, pastor of Kelowna, British Columbia, CRC, from the ministry in the Christian Reformed Church. (*Note: Concurrence of the synodical deputies was received by letter.*)
4. Synodical deputies T.C. Vanden Heuvel (Grandville), E.R. Tigchelaar (Grand Rapids South), and T.E. Hofman (Grand Rapids East), having heard the discussion of classis concerning the ministerial status of **Lewis R. Vander Meer**, minister of Sunshine CRC, Grand Rapids, Michigan, concur in the motion before classis that Classis Grand Rapids North, having received Mr. Vander Meer's letter of resignation from the office of minister of the Word in the CRC, acquiesce in his resignation and declare his status to be as one dismissed from this office, effective October 15, 1991. Classis Grand Rapids North notes that Mr. Vander Meer submitted his resignation while classis was considering disciplinary action for him.
5. Synodical deputies P. Brouwer (B.C. North-West), M.J. Contant (B.C. South-East), and C. Vriend (Alberta North), having considered the November 16, 1991, letter from the clerk of the First CRC, Lethbridge, Alberta, concur with Classis Alberta South in dismissing **Jelle Tuininga** from the office of minister of the Word in the Christian Reformed Church. Deputies noted that classis received the communication from the council rather than directly from Mr. Tuininga.
6. Synodical deputies R.J. Sikkema (Hamilton), J.B. Vos (Niagara), and G. Ringnalda (Toronto) concur with Classis Huron's decision in session

May 8, 1991, to grant **Peter L. Van Katwyk** honorable release from the ministry of the Word in the Christian Reformed Church according to Church Order Article 14.

Note: "Your deputies were not present at the meeting of classis since they had not been invited to attend. Rev. P. Van Katwyk is taking steps to join the Evangelical Lutheran Church of Canada and is a professor at Lutheran Seminary in Waterloo. Hence our concurrence after the fact."

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

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 T.E. Hofman (Grand Rapids East) concur with the decision of Classis Lake Erie in session January 28, 1992, that the request of **Rev. John W. Van Donk** for a year's extension of his eligibility for call in the Christian Reformed Church be granted. (*Note:* Synodical deputies were not present at the meeting of classis.)

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

I. Ministerial release via Church Order Article 17

1. Synodical deputies R.J. Sikkema (Hamilton), J.B. Vos (Niagara), and G. Ringnald (Toronto) concur with the decision of Classis Quinte in session May 12, 1992, to release **Rev. Henry Getkate** from his ministerial office in the Christian Reformed Church in accordance with Article 17-c of the Church Order.
2. Synodical deputies J. Hofman, Jr. (Columbia), M.J. Contant (B.C. South-East), and P. Brouwer (B.C. North-West) concur with the decision of Classis Pacific Northwest to approve the release of **Rev. Peter J. De Vries** from active ministerial service in the Everson Christian Reformed Church according to Article 17 of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

J. Extension of eligibility for a call under Article 17-c

1. Synodical deputies J.M. Ouwinga (Chicago South) and R. Vander Roest (Northern Illinois) concur with the decision of Classis Illiana in session January 21, 1992, to extend the ministerial credentials of **Rev. W. John Holwerda** for a period of one year.

Recommendation:

That synod approve the work of the synodical deputies.

—Adopted

2. Synodical deputies W. Swets (Grand Rapids South), T.E. Hofman (Grand Rapids East), and J.C. Medendorp (Thornapple Valley) concur with the motion before Classis Grand Rapids North in session September 17, 1991, that the ministerial office of **Rev. Stephen J. Sietsema** be extended for a period of one year.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

3. Synodical deputies M.R. Doornbos (Georgetown), H.J. Baas (Grand Rapids North), and J.C. Medendorp (Thornapple Valley), having read **Rev. James A. Lucas's** letter requesting extension of his ministerial credentials for one year from this date and having heard the discussion of this request by Classis Grand Rapids East in session September 19, 1991, concur in the decision of classis to grant this request under the provisions of Article 17-c of the Church Order.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

4. Synodical deputies D.L. Recker (Hudson), L.G. Zoerhof (Illiana), and A. Van Zanten (Chicago South) concur in the decision of Classis Florida to extend the eligibility of **Rev. Ambroise D. Francois** for call in the Christian Reformed Church for a period of one year.

Though Rev. Francois has not received a call since his release from active ministerial service under Church Order Article 17 in 1988, weighty reasons for extending his eligibility for call have been set forth to the satisfaction of classis and the deputies.

We strongly urge Classis Florida to appoint a mentor-liaison to maintain close relationships with Pastor Francois, the calling church, Classical Home Missions Committee, and classis. The mentor-liaison would appropriately be a pastor with experience and understanding in cross-cultural ministry.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

K. Deposition of a minister under Church Order Article 90

Synodical deputies W. Swets (Grand Rapids South), J.H. Scholten (Holland), and K.E. Van Wyk (Zeeland), having heard the deliberation re the request of South Bend CRC to depose **Kenneth R. Wezeman** from the office of the ministry of the Word in the Christian Reformed Church in North America, concur with the decision of Classis Kalamazoo to depose Rev. K.R. Wezeman.

Recommendation:

That synod approve the work of the synodical deputies.

—*Adopted*

III. Overture 46: Require Two-Thirds Majority to Ratify Church Order Article 3

A. *Material: Overture 46, p. 478*

B. *Recommendation*

That synod not accede to this overture.

Grounds:

1. Synod does not need to amend its rules to require a two-thirds majority.
2. Synod under its current rules has the right to exercise the option if it so desires.

—*Adopted*

IV. Overtures 58 and 59: Change Statement of Membership/Change Church Order Article 59

A. *Materials*

1. Overture 58, pp. 488-89
2. Overture 59, pp. 489-90

B. *Recommendations*

1. The committee recognizes the concerns that underlie Overtures 58 and 59. Therefore it recommends

That synod authorize the replacement of the following thirteen words found on the current form for the transfer of membership

ADDITIONAL INFORMATION; (involvement in church functions, special gifts or abilities, special needs, etc.)

with

This transfer of membership serves as an attestation of this/these member(s)' soundness in doctrine and life. In addition we provide any information that will help the receiving church to assimilate this/these member(s) in order to meet any special needs and provide opportunity for the use of gifts.

Grounds:

- a. This will remind sending churches that the sending of the transfer of membership, as per Article 59-c of the Church Order, is in itself an attestation to the soundness of doctrine and life of the members transferred, unless otherwise noted.
- b. This will encourage councils not to consider additional information as optional.

—*Defeated*

2. That synod urge receiving churches to make personal contact with and to interview transferring members coordinate with formal approval of transfer.

Grounds:

- a. Transfers are not the processing of paper but the enfolding of people.
- b. Receiving churches are responsible to fully assimilate and meet the needs of incoming members.

—*Defeated*

(The report of Advisory Committee 5 is continued in Article 37.)

ARTICLE 33

The president of synod introduces Rev. Louis M. Tamminga, who addresses synod with regard to his work as director of Pastor-Church Relations Services. The president of synod responds.

ARTICLE 34

President Howard D. Vanderwell introduces Rev. Ted Verseput, director of the Committee on Disability Concerns, who addresses synod relative to his work. The president of synod responds, thanking Rev. Verseput for his years of service and wishing him God's blessing in his retirement.

ARTICLE 35

The afternoon session is adjourned at 4:45 p.m. Synod will reconvene at 7:30 p.m. Rev. Duane R. Smith leads synod in closing prayer.

THURSDAY EVENING, June 11, 1992
Sixth Session

ARTICLE 36

Elder Johannes Kraan reads Romans 5:1-11 and leads in opening prayer. He announces *Psalter Hymnal* 440, "Children of the Heavenly Father."

ARTICLE 37

(The report of Advisory Committee 5 is continued from Article 32.)

Appointment of the executive director of ministries: Dr. Peter Borgdorff

A. Material: Report 18-A, V, C

Dr. Peter Borgdorff, nominee for the appointment to the position of executive director of ministries for a four-year term, commencing July 1, 1992, is introduced to synod by Rev. Leonard J. Hofman. Rev. Jay A. Wesseling interviews Dr. Borgdorff, who responds to questions from the floor.

B. Recommendation

That synod approve the appointment of Dr. Peter Borgdorff to the position of executive director of ministries for a four-year term, commencing July 1, 1992.

—*Adopted*

The president of synod congratulates Dr. Borgdorff and assures him of the delegates' prayers in this new and important position. Dr. Borgdorff responds.

(The report of Advisory Committee 5 is continued in Article 77.)

ARTICLE 38

(The report of Advisory Committee 3 is continued from Article 30.)

Advisory Committee 3, Educational Matters, Rev. Carl E. Zylstra reporting, presents the following:

I. Committee for Educational Assistance to Churches Abroad (CEACA)

A. *Material*: Report 9, pp. 129-32

B. *Background*

The Committee for Educational Assistance to Churches Abroad is a volunteer committee with no paid staff and little overhead. It has recently completed a self-study regarding the most effective way to carry out this educational ministry to churches abroad. The summary of its findings is contained in Report 9, Section IV, page 130. It judges that CEACA can carry out this ministry most appropriately as an independent agency of synod.

C. *Recommendations*

1. That the chairman of CEACA, Mr. John De Jager, and its secretary, Dr. Henry De Moor, be given the privilege of the floor during discussion of matters relating to CEACA. —*Granted*
2. That synod confirm CEACA's present judgment that this educational ministry to churches abroad can effectively be carried out by a volunteer committee serving as an independent agency of synod. —*Adopted*
3. That synod approve the work of the committee. —*Adopted*
4. That synod express its gratitude to Mr. Chris Cok and Dr. Martin Essenburg for three years of dedicated service on the committee. —*Adopted*

II. Clarification of 1991 decision on creation and science

A. *Materials*

1. Overture 55, p. 486
2. Overture 56, p. 487
3. Overture 57, p. 488

B. *Background*

Synod 1991 made the following decision:

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.

(Acts of Synod 1991, p. 767)

The next day Synod 1991, acting on a motion from the floor, added a second note:

Declaration F is not intended and may not be used to limit further investigation and discussion on the origin of humanity.

(Acts of Synod 1991, p. 774)

Three overtures presented to this year's synod express concern that these decisions may be interpreted as contradictory to each other and hence actually permit the teaching of doctrine contrary to Scripture and the confessions. Two overtures suggest that confusion over the meaning of the second note (Acts of Synod 1991, p. 774) lies at the heart of the concern.

C. Recommendations

1. That synod declare that Note 2 to Declaration F
 - a. Does not change Declaration F, which states "that the clear teaching of Scripture and 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."
 - b. Does allow for "investigation and discussion on the origin of humanity" provided that there is no "espousal of theorizing that posits the reality of evolutionary forebears of the human race."
 - c. Does not negate the demands of the Form of Subscription.
2. That synod declare this to be its answer to Overtures 55, 56, and 57.

—Adopted

—Adopted

(The report of Advisory Committee 3 is continued in Article 42.)

ARTICLE 39

Advisory Committee 8, Church Order II and Appeals, Rev. Derk Pierik reporting, presents the following:

I. Gambling

A. Materials

1. Report 28, pp. 257-66
2. Overture 73, pp. 559-60

B. Background

In 1990 Classis Illiana overtured synod to adopt a Statement on Gambling. Instead of adopting the statement, synod chose to appoint a study committee "to investigate the problem of gambling in our culture, to raise the ethical issues involved (both personal and social), and to offer the churches moral and pastoral guidelines for dealing with this pervasive evil"

(Acts of Synod 1990, p. 653). Report 28 is the work of that study committee. Overture 73 requests that the 1990 Statement on Gambling be recommended to the churches for study and reflection.

C. Observations

Report 28 states that Christians come to different conclusions about gambling. Some say that some acts of gambling, for instance, "if engaged in as a mere passing amusement, need not be considered immoral," whereas others hold the conviction that any act of gambling is "an evil in itself" (p. 258). The report observes that "gambling has become a powerful social force." Gambling is rooted in materialism and "has taken on the characteristics and functions of what the New Testament identifies as 'powers.'" We must "put on the whole armor of God"—"truth," "righteousness," "gospel," "faith," and "word of God"—to combat the powers, also to combat gambling. Report 28 briefly looks at what the church and what individuals can do and what might be done politically about gambling. It does not specifically address the biblical evidence against gambling.

The 1990 Statement on Gambling does not speak much to the role of gambling as a force in society. It does specifically amass biblical evidence against gambling.

It is the committee's judgment that both documents, Report 28 and the 1990 Statement on Gambling, have their strengths and weaknesses but that taken together they can be helpful for information and guidance for the church.

D. Recommendations

1. That synod grant the privilege of the floor to the committee chairman, William Dieleman; its secretary, Mr. Reinder Klein; and any other committee members present when this report is being discussed.

—*Granted*

2. That synod urge the churches to expose the pervasive evil of gambling.

Grounds:

- a. Gambling is, at best, a waste of resources; at worst, a destructive addiction.
- b. Gambling feeds upon greed, jealousy, and selfish ambition and therefore leads people away from a wholesome life in the Spirit. The Spirit calls us to faithful stewardship, contentment, and self-control.
- c. Many seemingly innocent forms of gambling, including the lottery, are increasingly accepted within Christian circles. Nevertheless, even these are connected to the larger insidious presence of evil in our world.
- d. The power of evil behind gambling, as in many other addictions, is seldom apparent at the level of casual involvement. Yet the deceptive power behind it is real and can destroy lives.
- e. The deplorable involvement of our governments in legalized gambling and the lottery makes the welfare of society dependent on the destructive force of public gambling.

Note: Because of the lateness of the hour this recommendation is tabled until a later session.

(The report of Advisory Committee 8 is continued in Article 53.)

ARTICLE 40

The evening session is adjourned at 9:50 p.m.; Rev. Jon O. De Bruyn leads in closing prayer.

FRIDAY MORNING, June 12, 1992 Seventh Session

ARTICLE 41

Elder H. David Schuringa reads Lord's Day 1 from the Heidelberg Catechism and leads in opening prayer. He announces *Psalter Hymnal* 138, "With All My Heart I Thank You, Lord."

The roll call indicates that Rev. Riemer Praamsma, alternate (Classis Hamilton), has replaced Rev. Marvin Van Donselaar for the Friday and Saturday sessions and Rev. John Bylsma (Classis Wisconsin) has replaced Rev. Adrian Dieleman, alternate. They rise to express agreement with the forms of unity.

The minutes of the sessions of June 11, 1992, are read and approved.

Congratulations are expressed to Rev. and Mrs. Daniel Mouw, who have received a baby girl into their family.

ARTICLE 42

(The report of Advisory Committee 3 is continued from Article 38.)

Seminary faculty appointment: Mr. Jeffrey A.D. Weima

A. *Material*: Report 3, III, A, p. 35

Mr. Jeffrey A.D. Weima, nominee for the appointment as assistant professor of New Testament for a three-year term, commencing with the 1992 academic year, is introduced to synod by Dr. James A. De Jong, president of Calvin Theological Seminary. Rev. Carl E. Zylstra interviews Mr. Weima, who also responds to questions from the floor.

B. *Recommendation*

That synod approve the appointment of Mr. Jeffrey Weima as assistant professor of New Testament for three years, commencing with the 1992 academic year.

—*Adopted*

The president of synod congratulates Mr. Weima, expressing gratitude for his deep commitment to the Reformed faith and wishing him God's blessing. Mr. Weima responds.

(The report of Advisory Committee 3 is continued in Article 52.)

ARTICLE 43

Elder Gary Vander Ark, for the Reception Committee, introduces Ms. Mary Szto, chairwoman of the Synodical Committee on Race Relations

(SCORR), who introduces the other members of the committee and addresses synod regarding the work of SCORR. The president of synod responds.

ARTICLE 44

Advisory Committee 1, World Ministries, Rev. James E. Versluys reporting, presents the following:

I. World Ministries

A. Materials

1. Report 6, pp. 89-112
2. Report 6-A, p. 527

B. Observation

In view of prior synodical endorsement and the high level of visibility within the denomination of the ministry in Sierra Leone, the attention of synod is called to the closing of the Krim project early in 1991 (Report 6, II, C, 1, p. 90).

C. Recommendations

1. That synod grant the privilege of the floor to Board of World Ministries (BWM) chairman, Rev. Charles Terpstra; executive director, Dr. Peter Borgdorff; and one staff representative from both CRWRC and World Missions when matters pertaining to the Board of World Ministries are discussed.
—*Granted*
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.
—*Granted*
3. That synod reappoint Rev. William Van Tol to a four-year term as director of CRWM-International.

Grounds:

- a. William Van Tol's positive performance evaluation warrants his continuation as the director of CRWM-International.
 - b. William Van Tol's experience in world missions is a valuable resource in this time of transition.
 - c. William Van Tol has indicated his willingness and desire to serve for part or all of another term.
—*Adopted*
4. That synod note with gratitude that Rev. William and Mrs. Laura Van Tol have given twenty-five years of service to world ministries in the CRC.
—*Adopted*
 5. That synod note the 1991 retirement of and express gratitude for the service of five missionary families: Rev. Edward and Mrs. Frances Van Baak after forty-two years of service in Asia; Dr. Peter and Mrs. Tina (Van Staalduinen) Ipema after thirty-nine and twenty-nine years

of service respectively in Africa (mostly Nigeria); Dr. Sidney and Mrs. Mae Rooy after twenty-six years of service in Argentina; Mr. Abe and Mrs. Doris Marcus after twenty-six years of service in Mexico; and Dr. John and Mrs. Mary Zinkand after five years of service in Nigeria.

—*Adopted*

6. That synod reappoint Mr. David Radius to a four-year term as administrative director for CRWM-U.S.A.

Grounds:

- a. David Radius's positive performance evaluation warrants his continuation as the administrative director for CRWM-U.S.A.
- b. Since David Radius has completed his first two-year term, it is anticipated that his service will be even greater in his next term.
- c. David Radius has indicated an eagerness to continue to serve if his service received a strong endorsement. He has received that endorsement.

—*Adopted*

7. That synod reappoint Mr. Raymond Elgersma to a four-year term as director of CRWRC-Canada.

Grounds:

- a. Ray Elgersma's positive performance evaluation warrants his continuation as CRWRC-Canada director.
- b. Ray Elgersma's leadership ability increasingly qualifies him for this position.
- c. Ray Elgersma has indicated his desire to continue to serve.

—*Adopted*

8. That synod approve the following nominees to represent CRWRC-U.S.A. on the Board of World Ministries for the year beginning September 1, 1992:

Mr. Louis Haveman
Mr. Richard Kuiken
Mr. Martin Sterk

—*Adopted*

9. That synod approve the following nominees to represent CRWRC-Canada on the Board of World Ministries for the year beginning September 1, 1992:

Mr. Co Zondag
Mr. Gerrit Apperloo

—*Adopted*

10. That synod approve the following nominees to represent CRWM-U.S.A. on the Board of World Ministries for the year beginning September 1, 1992:

Mr. Stanley Ellens
Rev. John J. Steigenga
Rev. Lester W. Van Essen
Rev. Thomas R. Dykstra, alternate

—*Adopted*

11. That synod approve the following nominees to represent CRWM-Canada on the Board of World Ministries for the year beginning September 1, 1992:

Rev. John De Jong, Classis Niagara
Mrs. Ruth Krabbe, Classis Alberta South

—*Adopted*

12. That synod take note of the coordinated effort of CRWRC with Home Missions to assist classes in strategic ministry planning.

—*Adopted*

13. That synod delete the last sentence of Report 6, p. 108, d, 3 ("In Brazil . . . Reformed Church.") at the request of the executive director of World Ministries. It is an inaccurate statement.

—*Granted*

II. Back to God Hour

A. *Material*: Report 1, pp. 17-28

B. *Recommendations*

1. That Dr. Calvin P. Van Reken (board president), Dr. Joel Nederhood (director of ministries), and Mr. David Vander Ploeg (executive director) be given the privilege of the floor when Back to God Hour matters are discussed.
2. That Rev. Jimmy Lin be permitted to address synod on behalf of the Back to God Hour.
3. That synod encourage the CRCNA to continue its responses to the people of eastern Europe and the former Soviet Union and to increase the use of its human, institutional, and financial resources with a view to establishing Reformed churches and other institutions in those areas. Particular attention should be given to those nations that now make up the Commonwealth of Independent States (CIS).

—*Granted*

—*Adopted*

Grounds:

- a. Our more than ten-year broadcasting presence in the former U.S.S.R. has created a climate of acceptance and trust for the CRCNA in the midst of the great changes occurring in these countries.
- b. The region has nations which have not benefited from the Reformation and appear from responses we have received to be open to the Reformed faith.
- c. The Reformed world and life view is able to provide those nations with concepts that can fill the vacuum left by the demise of Communism.
- d. Response to "Vozvrashcheniye k Bogu" can provide us with contacts that can be used in this work.

—*Adopted*

4. That synod instruct the Synodical Interim Committee to implement the above decision (II, B, 3) through its office of executive director of ministries and the Ministries Coordinating Council.

—Adopted

5. That synod advise the Back to God Hour, in light of its ministry experience, to ask the general secretary to use appropriate denominational influence in working with North American and other governments, the NAE, and any other appropriate agency in order to foster religious liberty and freedom of speech throughout the world.

Grounds:

- a. The existence of religious liberty and freedom of speech is essential for the effective propagation of the gospel everywhere.
- b. In a significant number of countries citizens are denied freedom of worship, freedom to propagate their faith, and the right to establish religious institutions of learning and mercy without fear of reprisal and persecution.
- c. An increasing number of non-Christian religions and ideologies are becoming more aggressive against Christianity and threaten the free proclamation of the gospel.
- d. North American governments have not demonstrated due concern about this problem in their relationships with other countries.
- e. This falls within the job description of the general secretary (*Acts of Synod 1991*, p. 628).

—Adopted

(The report of Advisory Committee 1 is continued in Article 51.)

ARTICLE 45

Dr. Joel H. Nederhood, director of ministries of the Back to God Hour, introduces Rev. Jimmy Tal-on Lin, Chinese-language minister of the Back to God Hour, who addresses synod. The president of synod responds, thanking Rev. Lin for his ministry and assuring him of prayer support.

ARTICLE 46

The morning session is adjourned; Rev. Jack Roeda leads in closing prayer.

FRIDAY AFTERNOON, June 12, 1992 Eighth Session

ARTICLE 47

Rev. Jelle Nutma reads from Psalm 87 and leads in opening prayer. He announces *Psalter Hymnal* 92, "How Good It Is to Thank the Lord."

ARTICLE 48

The general secretary reports the results of Ballot 1.

ARTICLE 49

The president of synod introduces Rev. Harold Bode, executive director of the Christian Reformed Chaplain Committee, who briefly addresses synod, highlighting the fiftieth anniversary of the CRC's involvement in the ministry of chaplaincy and some history of the past fifty years. He presents to synod the following persons who presently serve or have served as chaplains:

Former Chaplains—World War II

Navy:

Dr. Harry R. Boer
Rev. Peter and Mrs. Thelma De Jong
Rev. Harold and Mrs. Frances Dekker
Rev. Marinus and Mrs. Emma Goote

Army:

Rev. Dewey J., Sr., and Mrs. Theresa Hoitenga
Rev. Peter and Mrs. Pauline Honderd
Rev. Dick J., Jr., and Mrs. Marie Oostenink
Rev. Fred W. and Mrs. Alice Van Houten
Rev. Cornelius J. and Mrs. Sue Van Schouwen
Rev. Simon Vroon
Rev. Richard Wezeman

Others:

Rev. Louis F. and Mrs. Trudy Baker, hospital
Rev. Harold and Mrs. Helen Bode, Air Force (active duty/reserve)
Rev. Derke P. and Doris Bergsma, Navy (reserve)
Rev. Robert Brummel, Navy (active duty)
Rev. G. Bernard and Mrs. Lydia Dokter, Air Force (active duty)
Rev. Jan Friend, Army (active duty/reserve)
Rev. Henry Guikema, Air Force (active duty)
Rev. Edward Heerema, institutional
Rev. Jacob P. and Mrs. Marian Heerema, hospital
Rev. John J. and Mrs. Alma Hoogland, Army (active duty)
Rev. William R. Lenters, institutional
Rev. Peter J. Mans, Navy and hospital
Rev. Harvey A. Ouwinga, Army (active duty/reserve)
Rev. Albert J. and Mrs. Sylvia Roon, Navy (active duty)
Rev. Esler L. Shuart, Navy (reserve)
Dr. Harvey A. Smit, Army (active duty/reserve)
Rev. Herman J. and Mrs. Betty Teitsma, institutional
Rev. Adrian and Mrs. Margaret Van Andel, Navy (active duty/reserve/VA)
Rev. Thomas Vanden Bosch, VA hospital
Rev. Ted Verseput, Army (reserve/National Guard)
Rev. Peter D. Winkle, hospital
Rev. Donald P. Wisse, Air Force (reserve)

Active Chaplains—Military

Air Force:

CAPT J. George Aupperlee, reserve
CAPT Charles R. and Sherry Cornelisse, Luke AFB, AZ
LT COL Carl L. Kammeraad, reserve
CAPT Thomas G. and Julanna Klaasen, Elmendorf AFB, AK
MAJ Marinus (Ren) and Carol Vande Steeg, Maxwell AFB, AB

Army:

MAJ Anthony Begay, National Guard
MAJ Dale D. Ellens, Ft. Knox, KY
COL Herman Keizer, Jr., Armed Forces Chaplain Board, Washington, DC
CAPT Timothy J. Kikkert, Ft. Sam Houston, TX
LTC Marvin Konynenbelt, Ft. Leonardwood, MO
LTC Karl Willoughby, Army Chaplain School, Ft. Monmouth, NJ

Navy:

CAPT Donald G. Belanus, Charleston, SC
LCDR Norman F. Brown, Navy Chaplain School, Newport, RI
CDR George D. Cooper, Norfolk, VA

Active Chaplains—Institutional

Rev. William A. Bierling	CARE Ministries, Sun Valley, CA
Rev. Donald E. Byker	Wedgwood Acres-Christian Youth Homes, Grand Rapids, MI
Rev. Stanley J. Bultman	Hospital Chaplaincy Services, Grand Rapids, MI
Rev. Harold T. and Mrs. Deana De Jong	In transition
Mrs. Sini and Mr. Job Den Otter	Grey Nuns Hospital, Edmonton, AB
Rev. John, Jr., and Mrs. Elly de Vries	Regional Coordinator of Pastoral Services, London, ON
Rev. Ronald W. De Young	Alden Nursing Center, Naperville, IL
Rev. W. Dean Dyk	Bethesda Psychealth Systems, Denver, CO
Rev. Allen J. and Mrs. Coral Hoogewind	Hope Network, Grand Rapids, MI
Rev. Donald J. Klompeen	Rehoboth McKinley Healthcare Services, Gallup, NM
Rev. Peter and Mrs. Marnie Kranenburg	Queen Elizabeth Hospital, Toronto, ON
Rev. Markus J. and Mrs. Jeanne Lise	Whitby Psychiatric Hospital, Whitby, ON
Rev. John L. and Carolyn Meppelink	Holland Home, Grand Rapids, MI
Rev. Henry R. Post, Jr.	Porter Hills Presbyterian Village, Grand Rapids, MI
Rev. Gerard and Mrs. Nell Ringnald	Toronto Hospital Chaplaincy, Toronto, ON
Rev. Curt G. and Mrs. Phyllis Roelofs	Providence Hospital, Southfield, MI

Rev. Allen H. and Mrs. Ann
Schipper

Rev. Howard A. Sponholz

Rev. George J. and Mrs.
Freda Van Arragon

Rev. Kenneth Vander Heide

Rev. Samuel Vander Jagt

Rev. Nicholas and Mrs. Jean
Vander Kwaak

Rev. Denis Van der Wekken

Rev. William D. Van Dyken

Rev. David Van Gelder

Rev. Siebert A. and Mrs.

Ina Van Houten

Rev. Ronald C. Vredeveld

Active Chaplains—Counseling

Rev. Albert and Mrs. Alida
Dreise

Rev. Eric Evenhuis

Rev. Gerald W. Frens

Rev. Jan Friend

Rev. Robert K. Geelhoed

Rev. Marvin P. and Mrs.
Thelma Hoogland

Rev. Robert Koornneef

Rev. Peter and Mrs. Evelyn
Mantel

Rev. Ronald J. Nydam

Rev. Melle Pool

Rev. William A. Stroo

Rev. Harry A. and Mrs.
Theresa Van Dam

Rev. Ryan W. and Mrs. Julie
Veeneman

Active Chaplains—Prison

Rev. John H. Lamsma

Rev. Henry Smidstra

Rev. Raymond Swierenga

Rev. Richard and Mrs. Ada
Vanden Berg

Battle Creek Health Systems,
Battle Creek, MI

Cabrini and St. Vincent Hospitals,
New York, NY

Oshawa General Hospital,
Oshawa, ON

St. Joseph Hospital, Albuquerque, NM

Mercy Hospital, Davenport, IA

Pine Rest Hospital, Grand Rapids, MI

Grey Nuns Hospital, Edmonton, AB

Hope Haven, Rock Valley, IA

In transition

Regional Coordinator of Pastoral
Services, Hamilton, ON

Association of Interfaith Ministries,
Mt. Pleasant, MI

Salem Mental Health Association,
Mississauga, ON

Charter Oak Hospital, Corina, CA

Hospice, Lombard, IL

Lutheran Social Services,
Tacoma, WA

Counseling Center of Christ Church,
Oak Brook, IL

Christian Counseling Center,
Palos Heights, IL

Hospice, Grand Rapids, MI

Westover Treatment Center,
Thamesville, ON

Pastoral Counseling of Denver, Inc.,
Denver, CO

Rehoboth Christian Center,
Stoney Plain, AB

The Samaritan Center, South Bend, IN

Calvary Rehabilitation Center,
Phoenix, AZ

Alcohol Rehabilitation Center,
Fremont, MI

Federal Prison System, Sheridan, OR

Burnaby Prison for Women,
Burnaby, BC

Muskegon Correctional Facility,
Muskegon, MI

Ontario Correctional Institute,
Brampton, ON

Active Chaplains—Specialized

Rev. Robert Brummel

Ohio State Medical Center,
Columbus, OH

Rev. A. Dirk and Mrs. Elly Evans

Toronto Western Hospital,
Toronto, ON

Rev. Jim R. Kok

Pastoral Care, Crystal Cathedral,
Garden Grove, CA

Active Chaplains—Industrial

Rev. Jack L. and Mrs. Millie
Vander Laan

Waste Management of Florida,
Ft. Lauderdale, FL

Chaplains in Training

Rev. H. Hendrick and Mrs. Barbara Boer

Rev. Raymond Hommes

Dr. James L. Vanderlaan

Rev. Gordon Van Enk

Rev. Karl J. Van Harn

Rev. Steven J. Van Heest

Chaplain Committee Members and Staff

Ms. Dianne Algera

Canadian

Mrs. Nell de Boer

Canadian

Rev. Evert and Mrs. Jenny Gritter

Canadian

Rev. Henry Guikema

U.S.

Mrs. Shirley Los

U.S.

Mr. Harold Postma

U.S.

Rev. Homer and Mrs.

Betty Wigboldy

U.S.

Rev. Harold Bode

Executive director

Dr. Melvin J. Flikkema

Assistant executive director

Rev. Carl D. Tuyl

Canadian coordinator

Ms. Judy VerStrate

Administrative assistant

Others

Mrs. Nancy Brubaker

Former U.S. committee member

Mrs. Mary Niewiek

Widow of Rev. Peter Niewiek,
former assistant executive director

Rev. Bode introduces Rev. Marinus Goote, a retired World War II chaplain, who addresses synod on behalf of the chaplains.

Rev. James R. Kok, second clerk, expresses gratitude to the chaplains for their dedication. He asks for their prayers and pledges prayers for their support.

ARTICLE 50

The president of synod introduces Dr. Peter Borgdorff, executive director of World Ministries, who briefly addresses synod. He introduces the following missionaries and personnel from World Missions and World Relief:

Africa

Miss Ruth Veltkamp, CRWM, Nigeria
Mr. Abe and Mrs. Carol Vreeke, CRWM, Nigeria
Dr. John and Mrs. Mary Zinkand (retired), CRWM, Nigeria
Dr. John Orkar, CRWRC, Nigeria
Mr. Steve and Mrs. Carol Nikkel, CRWRC, Sierra Leone
Mr. David and Mrs. Terri Warners, CRWRC, Tanzania

Asia

Rev. Roy and Mrs. Grace Berkenbosch, CRWRC, Bangladesh
Mr. Ivan De Kam, CRWRC, Philippines
Mr. Karl Westerhof, CRWRC, regional director

Latin America

Mr. Daniel and Mrs. Patricia Vanden Hoek, CRWM, Haiti

Others

Mr. John De Haan, director of CRWRC-U.S.A.
Rev. Merle Den Bleyker, CRWM-International, program director
Rev. H. Thomas and Mrs. Evelyn De Vries, CRWM, eastern Europe and
Commonwealth of Independent States
Dr. Martin Essenburg, CRWM-International, personnel director
Rev. Henry and Mrs. Bertha Evenhouse, former executive director of
World Missions
Mrs. Nelvina Ilbrink, World Ministries, administrative assistant
Mr. Albert Karsten, recently appointed director of CRWM-Canada
Mr. David Radius, director of CRWM-U.S.A.
Mr. Alan van der Woerd, CRWM, newly appointed
Rev. William Van Tol, director of CRWM-International

Rev. Roy Berkenbosch, who recently returned from Bangladesh, addresses synod briefly. Rev. Peter W. Brouwer, first clerk, responds, thanking Dr. Borgdorff and the missionaries and wishing them God's continued blessings.

ARTICLE 51

(The report of Advisory Committee 1 is continued from Article 44.)

Advisory Committee 1, Missions, Rev. James E. Versluys reporting, presents the following:

I. Home Missions

A. Materials

1. Report 5, pp. 63-87
2. Report 5-A (Section III)

B. Recommendations

1. That synod grant the privilege of the floor to the president of the Board of Home Missions, Rev. Jack Stulp; the executive director, Rev. John A. Rozeboom; and the director of finance, Mr. Jack Heinen, when matters pertaining to Home Missions are discussed.

—Granted

2. That synod grant permission for Home Missions to give a progress report about *Gathering God's Growing Family* at one of the sessions of synod.
—*Granted*
3. That synod approve revision of the Home Missions Order (pp. 82-87) with the following changes:
 - a. Delete "at its annual meeting" from Article III, Section 4, line 5.
 - b. In Article IV, Section 1, substitute for the second sentence ("The board shall give priority . . .") "The training and support of Home Missions personnel is a primary responsibility of the board."
 - c. Change the last words of Article V, Section 1, to read "... growth of the Christian Reformed Church in North America."
 - d. Delete lines 5 and 6 from Article V, Section 3 ("The new-church-development . . . goals")
 - e. Change the last words of Article V, Section 3, to read "... growth of the Christian Reformed Church in North America."

Grounds:

- a. Revision of the Home Missions Order is necessary to reflect Home Missions' organizational restructuring.
- b. Synod 1991 approved a revision of the Home Missions Order.
- c. The Home Missions Order has not been updated since 1979.

—*Adopted*

Note: The revised Home Missions Order appears as an Appendix on pages 741-46.

4. That synod reappoint Rev. John A. Rozeboom executive director of Home Missions for a term of four years.
Grounds:
 - a. Rev. Rozeboom's work has been evaluated positively.
 - b. Rev. Rozeboom has served very successfully, providing strong vision to Home Missions executive staff, to regional personnel, and to the denomination through *Gathering*.

—*Adopted*

5. That synod take note of the coordinated efforts of Home Missions and CRWRC to assist classes in strategic ministry planning.

—*Adopted*

II. World Ministries, Back to God Hour, Home Missions

A. Background

During discussions with representatives of these mission agencies (WM, BTGH, HM) the advisory committee was made aware of the serious financial shortages being experienced by them and the resultant restrictions in the mission of our denomination. See also Report 6-A, Section II, and Report 5, page 73.

B. Recommendation

That synod call the attention of the churches to the critical financial plight of the denominational agencies involved in evangelistic outreach to the un-

churched (WM, BTGH, HM), urge the churches to fulfill their present financial commitment with zeal, and advise the agencies in question to develop alternative resources to support their outreach programs.

Ground: Evangelistic outreach is essential to the mission of the church of Christ.

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 73.)

ARTICLE 52

(The report of Advisory Committee 3 is continued from Article 42.)

Advisory Committee 3, Educational Matters, Rev. Carl E. Zylstra reporting, presents the following:

Approval of Calvin Theological Seminary Board of Trustees elections

A. *Material:* Communication from the general secretary's office

B. *Background*

Under the procedures approved by Synod 1991, classes submitted nominees for the seminary board in the fall of 1991, the board prepared regional nominations, and the classes in each region voted for regional trustees. The general secretary's office received and tabulated the results. The election of these new trustees should be ratified by synod.

Previously, classical elections to denominational boards were reported by the general secretary in the report of the Synodical Interim Committee, and ratification was recommended by that committee.

In the case of Central U.S. Subgroup I (Chicago South, Illiana, Northern Illinois, and Wisconsin), the pooled votes of the classes resulted in a tie. The seminary bylaws approved in 1991 (*Acts of Synod 1991*, p. 570) stipulate that elections shall be "in accordance with such procedures as are adopted by the Board of Trustees from time to time." In the case of tie votes the board has determined that the delegates to synod from that region shall select the trustee by a ballot vote. In case that vote is tied, the trustee shall be selected by lot.

C. *Recommendation*

That synod approve the following new regional trustees for three-year terms (1992-1995).

<i>Region</i>	<i>Trustee</i>	<i>Alternate</i>
Far West U.S. I	Daniel J. Brink	Alfred Lindemulder
Far West U.S. II	John Vander Beek	J. Rita Rodi
Great Plains U.S.	Terry Genzink	Carl G. Kromminga, Jr.
	James Koldenhoven	Eugene Rubingh
Central U.S. III	Gerry G. Heyboer	Robert C. Heerspink
Central U.S. IV	Allen Petroelje	Stanley Mast
Central U.S. IV	Lyle Bierma	Willis P. De Boer
Eastern Canada I	Jerry J. Hoytema	John W. Jongsma
Eastern Canada II	Barton P. Velthuisen	William Ubbens
Western Canada	John Leder	Peter Nicolai

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 117.)

ARTICLE 53

(The report of Advisory Committee 8 is continued from Article 39.)

Advisory Committee 8, Church Order II and Appeals, Rev. Derk Pierik reporting, presents the following:

Appeal of members of Bethel CRC, Lacombe, AB

A. Materials

1. Appeal 3 (distributed to members of Advisory Committee 8)
2. Correspondence between appellants and respondents

B. Observations

The essence of this appeal is a request that synod urge the consistory of Bethel Christian Reformed Church of Lacombe, Alberta, not to proceed without adequate pastoral care to the erasure of baptized members who have not fulfilled their covenantal obligations. The appeal alleges that the consistory has acted insensitively and with undue haste in making such erasures.

We recognize the obligation of a consistory to deal lovingly and patiently with baptized members before proceeding with formal steps of discipline. However, on the basis of the information furnished to the advisory committee, we are not able to conclude that the consistory was delinquent in offering pastoral care.

C. Recommendations

1. That synod not sustain the appeal.

Grounds

- a. The consistory has the duty, according to Article 83 of the Church Order, to erase baptized members who have demonstrated unfaithfulness to their covenant obligations.
- b. The appeal has not demonstrated failure on the part of the consistory to extend adequate pastoral care to the baptized members referred to in the appeal.

—*Adopted*

2. That synod urge the consistory and the appellants to renew their efforts to advance the process of healing and reconciliation.

Ground: Whatever the merits of the appeal, the appellants and the persons mentioned in the appeal seem in great need of healing and reconciliation.

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 56.)

ARTICLE 54

Dr. James A. De Jong, president of Calvin Theological Seminary, introduces a number of the men (together with their families) who were declared candidates for the ministry of the Word on Wednesday evening, June 10.

President Vanderwell congratulates the candidates and their wives and families. Rev. Eugene W. Los, father of one of the candidates, addresses the candidates. He reads several verses from II Timothy, including "I thank God, whom I serve, as my forefathers did, with a clear conscience, as night and day I constantly remember you in my prayers" (II Tim. 1:3).

The synod and candidates sing *Psalter Hymnal* 544, "Lead Me, Guide Me." Elder Louie Vander Berg, brother of a candidate, leads in prayer. He announces *Psalter Hymnal* 545, "Make Me a Channel of Your Peace."

ARTICLE 55

The president announces that Elder Harvey Heerspink has replaced Elder Melvin Wierenga (Classis Grandville). He rises to express agreement with the forms of unity.

ARTICLE 56

(The report of Advisory Committee 8 is continued from Article 53.)

Advisory Committee 8, Church Order II and Appeals, Rev. Derk Pierik reporting, presents the following:

I. Appeal of Mr. C. Pel

A. Materials

1. Appeal 6 (distributed to members of Advisory Committee 8)
2. Copy of appeal to Classis B.C. North-West (not sustained by that classis)

B. Background

The appellant, Mr. C. Pel, protests against a March 1991 decision of Classis British Columbia North-West. He charges that classis erred by allowing his consistory to proceed with the second step of censure against him because he was not under silent censure at the time. His subsequent appeal to classis against the decision, in September 1991, was not sustained.

C. Observations

The advisory committee had insufficient information to adjudicate the validity of this appeal. It had only the appellant's letters of appeal. The appellant did send the clerk of classis a copy of his appeal to synod, but neither the interim committee of classis nor classis itself has responded to the appeal. The committee notes that this appeal to synod was submitted six months after classis made its final decision in the matter but recommends that the appeal be processed nevertheless.

The transcripts of relevant documents of classis, which we requested, proved to be of no help in determining whether and why classis waived the requirement of silent censure before granting permission to proceed with the second step of discipline. We were not given access to minutes of the executive session of classis during which the decision was made.

D. Recommendations

1. That synod withhold action on Appeal 6.

Ground: Synod has insufficient information to fairly adjudicate the appeal.
—*Adopted*

2. That synod urge the appellant to continue to seek reconciliation in this dispute.

—*Adopted*

II. Gambling (continued from Article 39)

A. Materials

1. Report 28, pp. 257-66
2. Overture 73, pp. 559-60

B. Background

In 1990 Classis Illiana overtured synod to adopt a Statement on Gambling. Instead of adopting the statement, synod chose to appoint a study committee "to investigate the problem of gambling in our culture, to raise the ethical issues involved (both personal and social), and to offer the churches moral and pastoral guidelines for dealing with this pervasive evil" (*Acts of Synod 1990*, p. 653). Report 28 is the work of that study committee. Overture 73 requests that the 1990 Statement on Gambling be recommended to the churches for study and reflection.

C. Observations

Report 28 states that Christians come to different conclusions about gambling. Some say that some acts of gambling, for instance, "if engaged in as a mere passing amusement, need not be considered immoral," whereas others hold the conviction that any act of gambling is "an evil in itself" (p. 258). The report observes that "gambling has become a powerful social force." Gambling is rooted in materialism and "has taken on the characteristics and functions of what the New Testament identifies as 'powers.'" We must "put on the whole armor of God"—"truth," "righteousness," "gospel," "faith," and "Word of God" to combat the powers, also to combat gambling. Report 28 briefly looks at what the church and individuals can do and what might be done politically about gambling. It does not specifically address the biblical evidence against gambling.

The 1990 Statement on Gambling does not speak much to the role of gambling as a force in society. It does specifically amass biblical evidence against gambling.

It is the committee's judgment that both documents, Report 28 and the 1990 Statement on Gambling, have their strengths and weaknesses but that, taken together, they can be helpful for information and guidance for the church.

D. Recommendations of the advisory committee

1. That synod urge the churches to expose the pervasive evil of gambling.

Grounds

- a. Gambling is, at best, a waste of resources; at worst, a destructive addiction.

- b. Gambling feeds upon greed, jealousy, and selfish ambition and therefore leads people away from a wholesome life in the Spirit. The Spirit calls us to faithful stewardship, contentment, and self-control.
- c. Many seemingly innocent forms of gambling, including the lottery, are increasingly accepted within Christian circles. Nevertheless, even these are connected to the larger insidious presence of evil in our world.
- d. The power of evil behind gambling, as in many other addictions, is seldom apparent at the level of casual involvement. Yet the deceptive power behind it is real and can destroy lives.
- e. The deplorable involvement of our governments in legalized gambling and the lottery makes the welfare of society dependent on the destructive force of public gambling.

In keeping with Rules for Synodical Procedure VI, E, 2, the advisory committee yields to the study committee in order to consider the recommendations of the study committee (Report 28, IX, p. 266), which are read by Mr. Reinder J. Klein, reporter.

E. Recommendations of the study committee

2. That synod urge pastors and church councils to

- a. Expose, on the basis of Scripture, the destructive influences on our lives of especially those powers that seek to trivialize or otherwise render irrelevant the providence of the triune God.
- b. Tirelessly expose and caution against the paralyzing impact of that most sinister of powers: materialism.
- c. Use this report as a springboard for taking decisive local action to combat the prevalent evil of gambling, while also ministering compassionately to those addicted to or otherwise damaged by the blight of lotteries.

A motion is approved to add the following statement to study-committee Recommendation 2.

- d. That councils take particular note of the section of the report which deals with the participation of government in lotteries for the purpose of funding schools and other institutions in society.

—Adopted

- 3. That synod request CRC Publications to develop curricular material dealing with the whole area of "powers" in general, including the issue of gambling in particular, for use in church schools and other institutions of Christian learning.

—Adopted

- 4. That synod ask CRC Publications to design a brochure dealing with this issue in brief overview for distribution to the churches and to elected political leaders.

—Defeated

- 5. That synod accept this report and dismiss the committee with thanks.

—Adopted

F. A motion is made that synod refer the Statement on Gambling (*Acts of Synod 1990*, p. 609ff.) to the churches for study and reflection.

(The report of Advisory Committee 8 is continued in Article 59.)

ARTICLE 57

The afternoon session is adjourned, and Rev. William R. Lenters leads in closing prayer.

FRIDAY EVENING, June 12, 1992 Ninth Session

ARTICLE 58

Elder Steven Ahrenholz reads Philippians 2:1-16a and announces *Psalter Hymnal* 453, "Let All Things Now Living." He leads in opening prayer.

Rev. Arthur J. Schoonveld replaces delegate Rev. Michael De Vries (Classis Holland) for the evening session. He rises to express agreement with the forms of unity. Rev. Douglas Kamstra replaces Rev. Gerald D. Postema (Classis Grandville).

ARTICLE 59

(The report of Advisory Committee 8 is continued from Article 56.)

Advisory Committee 8, Church Order II and Appeals, Rev. Derk Pierik reporting, presents the following:

Gambling (Synod returns to the issue which it was considering at the afternoon adjournment, Article 55.)

E. A motion is made that synod refer the Statement on Gambling (*Acts of Synod 1990*, p. 609ff.) to the churches for study and reflection.

A motion is made that synod withhold action.

—Adopted

ARTICLE 60

The general secretary reports the result of the ballot of Central U.S. Subgroup I; Rev. Calvin R. Hoogendoorn is elected to the Calvin Theological Seminary Board of Trustees. Rev. Clifford E. Bajema is elected alternate.

ARTICLE 61

(The report of Advisory Committee 9 is continued from Article 20.)

Advisory Committee 9, Youth and Young-Adult Ministry, Rev. Alvin L. Hoksbergen reporting, presents the following:

I. Committee to Study Youth and Young-Adult Ministry

A. Materials

1. Report 5-A, pp. 525-26
2. Report 29, pp. 269-312
3. Overture 60, pp. 490-94
4. Overture 61, p. 494
5. Overture 62, p. 495

B. Recommendations

1. 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.

—*Granted*
2. That synod strongly urge congregations to develop adult-singles ministries and to broaden existing ministries to include adult singles.

Grounds

- a. The loss to the church in recent years of a number of adult singles indicates that special attention should be given to these members.
 - b. There is a growing population of adult singles who are outside the church and need to be addressed with the gospel of Jesus Christ.
 - c. This ministry is best carried on by and in the local congregations.

—*Adopted*
3. That synod recommend to the congregations the following guidelines for adult-singles ministry in the local church:
 - a. Increase awareness about the character of the growing adult-singles population in Canada and the United States.
 - b. Encourage the entire church membership to regard and treat adult singles with the dignity of complete persons.
 - c. Develop an accurate list of adult singles and recognize the unique gifts and needs of these members.
 - d. Determine the number and special needs of adult singles living in the community around the church.
 - e. Request and obtain expert advice and guidance regarding the sorts of ministries that should be established.
 - f. Involve the adult singles within the church in planning and developing all the ministries of the church, including election to office.
 - g. Select, train, and empower members of the congregation to become leaders in adult-singles ministry.
 - h. Conduct periodic reviews of printed materials and organizational structures and correct any references that show prejudice against adult singles.
 - i. Cooperate with other area churches to organize more broadly based, larger-group experiences and ministries for adult singles.

—*Adopted*

4. That synod recommend to the classes the following guidelines for adult-singles ministry on a regional level:
- That each classis encourage its congregations to develop ministries which include adult singles.
 - That each classis work with the denominational agency assigned responsibility in this area to assure that expert advice is available to assist the congregations in establishing viable adult-singles ministries.

—Adopted

5. That synod instruct Home Missions to add adult-singles ministries to its agenda, especially as it works with classes and churches in strategic planning for *Gathering God's Growing Family*.

Ground: Ministry which includes adult singles is a vital part of the church's ministry and should be included in the strategic planning which aims to gather God's growing family.

—Adopted

6. That synod direct the general secretary to drop the family category from the church statistics in the *CRC Yearbook*.

Ground: While the nuclear family is of vital importance to the health of the church, it should not be used as the method by which the size of a congregation is determined because the body of believers includes adult singles as well as family units.

—Tabled

7. That synod request the CRC-related and -supported colleges to develop and offer their students credit courses on sexuality (including biological and medical information, sexual relationships, sex roles, etc.) that embody a Christian and Reformed understanding of this aspect of human nature.

Grounds:

- The teachings about sexuality implicit (and often explicit) in our media should be countered by clear biblical teachings.
- There continue to be much misinformation and ignorance among adult singles (including college students) in this area.
- According to studies, many young-adult singles are sexually active and yet do not recognize the implications and consequences of this.

—Defeated

(The report of Advisory Committee 9 is continued in Article 72.)

ARTICLE 62

The general secretary welcomes and introduces Dr. Keith V. Warren, fraternal delegate from the Reformed Churches of Australia. Mrs. Warren is also recognized.

ARTICLE 63

Elder William W. Dieleman, for the Reception Committee, welcomes and introduces Dr. Richard Van Houten, executive secretary of the Reformed

Ecumenical Council (REC), who addresses synod, sharing information on the recent twelfth quadrennial assembly of the REC in Athens, Greece.

ARTICLE 64

A motion is made that Professor Henry De Moor be permitted to be present as an adviser on Church Order when the appeals of the officebearers of Messiah's CRC, Brooklyn, New York, are discussed in executive session.

—*Adopted*

ARTICLE 65

The evening session is adjourned. Elder Jake Hultink asks the delegates to join in singing *Psalter Hymnal* 207, "The Lord's Prayer," and he leads in closing prayer.

SATURDAY MORNING, June 13, 1992 Tenth Session

ARTICLE 66

Rev. Christopher J. De Vos reads Isaiah 43:16-21. He announces *Psalter Hymnal* 329, "Come, Thou Long-Expected Jesus," and leads in opening prayer.

The roll call indicates that Rev. Roger E. Van Harn has replaced Rev. Jack Roeda (Classis Grand Rapids East). He rises to express agreement with the forms of unity.

The minutes of the sessions of June 12, 1992, are read and approved. Synod enters into strict executive session.

ARTICLE 67

(The report of Advisory Committee 11 is continued from Article 25.)

Advisory Committee 11, Judicial Code, Rev. Donald Griffioen reporting, presents the following:

Appeal of Gien Janssens

- A. *Materials*: Appeal 7 (distributed to members of Advisory Committee 11)
- B. *Recommendations*
 1. That synod sustain the appeal of Miss Gien Janssens.

Grounds:

- a. The Judicial Code Committee judges that Gien Janssens was not dealt with in a manner which she had a right to expect from an agency such as the Board of Seaway Ministry.
- b. In light of all of the surrounding circumstances, the penalty of discharge was unduly severe.

—*Adopted*

2. That synod direct the Board of Seaway Ministry to pay Gien Janssens \$2,000 in addition to any severance pay or any other amounts previously paid to her.

Ground: Taking into consideration the severance pay granted by the Board of Seaway Ministry, the committee judged this amount to be reasonable compensation for her losses resulting from improper termination of employment.

—*Adopted*

3. That synod, while not deciding that Gien Janssens should be reinstated in her employment with the Board of Seaway Ministry, does urge both parties to lay aside grievances against each other, seek forgiveness from each other, and live together as a united family of brothers and sisters in Christ.

—*Adopted*

Note: This appeal was considered by Synod 1992 as a consequence of the decision to do so by Synod 1991, during a time of change in the rules for synodical procedure.

Note: On Thursday afternoon, June 18, 1992, in open session, synod adopted a motion to include the following statement from Classes Eastern Canada and Quinte for inclusion in the record relating to this appeal:

The delegates of Classes Eastern Canada and Quinte register with synod their concern that there were great deficiencies in the appeal process of G. Janssens in that information was submitted as truth when in fact it was without verification and, we claim, was untrue. Further, opportunity was not given for response to these items. We deeply regret these deficiencies and urge that measures be taken to alleviate these deficiencies in future cases.

It is moved that SIC be instructed to prepare a set of guidelines that will facilitate synod's discussion of the recommendations of the Judicial Code Committee.

—*Adopted*

Synod returns to open session.

(The report of Advisory Committee 11 is continued in Article 80.)

ARTICLE 68

The morning session is adjourned, and Rev. Joseph Vanden Akker leads in closing prayer.

MONDAY MORNING, June 15, 1992 Eleventh Session

ARTICLE 69

Elder John Admiraal reads Ephesians 4:1-6 and leads in opening prayer. The assembly unites to sing *Psalter Hymnal* 502, "The Church's One Foundation."

The roll indicates that Rev. Kenneth L. Havert (Classis Grandville) replaces Rev. Gerald D. Postema. He rises to express agreement with the forms of unity. Rev. Marvin Van Donselaar (Classis Hamilton) has returned to synod.

The minutes of the Saturday-morning session are read and approved.

ARTICLE 70

The president of synod welcomes the participants from the third biennial Multiethnic Conference who are present for this session of synod. President Vanderwell introduces participants Mrs. Sylvia Lee from Farmington, New Mexico, and Mr. Barrie Thomas from Silver Spring, Maryland. Each brings greetings to synod and expresses deep interest in the Christian Reformed Church. The delegates respond with applause, and the president of synod thanks the speakers.

The general secretary introduces Mrs. Norma Coleman from Washington, D.C., a conference workshop leader, and Mr. Al Brewton, who has served as conference coordinator for the past three conferences.

ARTICLE 71

The general secretary welcomes and introduces Rev. Fran De Jong, ecumenical delegate from the Reformed Church in America.

ARTICLE 72

(The report of Advisory Committee 9 is continued from Article 61.)

Advisory Committee 9, Youth and Young-Adult Ministry, Rev. Alvin L. Hoksbergen reporting, presents the following:

I. Committee to Study Youth and Young-Adult Ministry

A. Materials

1. Report 5-A (Section II, A, p. 526)
2. Report 29, pp. 269-312 (except Section VII, F)
3. Overture 60, pp. 490-94
4. Overture 61, p. 494
5. Overture 62, p. 495

B. Recommendations

1. That synod request CRC Publications (Education Department) to develop and offer for use in the churches courses for adult singles and other young adults that embody a Christian and Reformed understanding of the life issues they face (such as sexuality, loneliness, life-style, relationships, etc.).

Grounds:

- a. The teachings about such life issues implicit (and often explicit) in our media should be countered by clear biblical teachings.
- b. There continue to be much misinformation and ignorance among young adults on some of these subjects.

- c. Basic courses could be developed with leaders' guides that suggest teaching strategies for adult singles, young marrieds, divorcees, etc.

—*Adopted*

2. Proposed change in Church Order Articles 63 and 64

Note: An emendation of Church Order Articles 63 and 64 presented to Synod 1991 was recommitted to the Committee to Study Youth and Young-Adult Ministry for reformulation. Synod 1991 suggested that the Church Order should contain principal matters rather than procedural guidelines. The emendation presented at this time follows that advice.

a. Present reading of Church Order Articles 63 and 64

B. Catechetical Instruction

Article 63

Each church shall instruct its youth—and others who are interested—in the teaching of the Scriptures as formulated in the creeds of the church, in order to prepare them to profess their faith publicly and to assume their Christian responsibilities in the church and in the world.

Article 64

- a. Catechetical instruction shall be supervised by the consistory.
- b. The instruction shall be given by the minister of the Word with the help, if necessary, of the elders and others appointed by the consistory.
- c. The Heidelberg Catechism and its Compendium shall be the basis of instruction. Selection of additional instruction helps shall be made by the minister in consultation with the consistory.

b. The emendation presented to Synod 1991

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.

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.

c. Emendations of the Church Order as recommended by the committee

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 the confessions of the church, especially the Heidelberg Catechism. This instruction 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 of Article 63 would reflect the congregation's promise found in the form for baptism of children (*Psalter Hymnal*, p. 961).

—Adopted

Article 64

a. Each church shall minister to its adult members so as to increase their knowledge of the Lord Jesus Christ, to nurture a mature faith in him, and to encourage and sustain them in the fellowship of believers.

b. Each church shall provide opportunities for continued instruction of adult members. This instruction shall be supervised by the consistory.

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).
3. That synod declare the above decision to be its answer to Overtures 60 and 61.

—Adopted

—Adopted

4. That synod dismiss the Youth and Young-Adult Ministry Committee with appreciation for the work it has done.

—*Adopted*

(The report of Advisory Committee 9 is continued in Article 121.)

ARTICLE 73

(The report of Advisory Committee 1 is continued from Article 51.)

Advisory Committee 1, Missions, Rev. James E. Versluys reporting, presents the following:

Appeal of John Kalkman

A. *Material*: Appeal 5 (distributed to members of Advisory Committee 1)

B. *History*

Mr. John Kalkman appealed to Classis Kalamazoo regarding a statement purportedly governing the nomination process of Second Christian Reformed Church in Kalamazoo. Classis did not sustain his appeal, and he appeals to synod, requesting that synod

1. "[D]eclare the regulation and practice of Second CRC of excluding qualified women on the basis of their gender to be discriminatory and pastorally insensitive, and, furthermore,"
2. "[I]nstruct the consistory to overturn its regulation and practice of excluding qualified women from office as soon as synod's decision is ratified."

C. *Recommendation*

That synod not sustain the appeal of Mr. Kalkman.

Grounds:

1. The decision of synod regarding women serving as deacons does preserve the right of the council to exercise its local option (*Acts of Synod 1984*, Art. 88, p. 655).
2. The ratification of the 1990 revision to the Church Order has not yet taken place, and any inclusion of women in the office of elder or minister is to be withheld.

—*Adopted*

(The report of Advisory Committee 1 is continued in Article 110.)

ARTICLE 74

Matters not legally before Synod 1992

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.

- A. Trinity CRC, Visalia, California
—Not processed through the assemblies.
- B. St. Joseph, Michigan, CRC
—Not processed through the assemblies.

- C. Cottage Grove CRC, South Holland, Illinois
—Not processed through the assemblies.
- D. Calvary CRC, Lowell, Michigan
—Not processed through the assemblies.
- E. Letter of Mr. Melvin J. Cooke
—Not processed through the assemblies.
- F. Appeal of Bethel CRC, Dunnville, Ontario
—Not addressed to matters in the printed *Agenda for Synod*.
—Declared out of order by Classis Niagara.
- G. Cape Coral, Florida, CRC
—Not processed through the assemblies.
- H. Grande Prairie/La Glace/Fairview, Alberta, CRC
—Submitted to classis prior to Synod 1991 but not processed for Synod 1992.
- I. Maranatha CRC, St. Catharines, Ontario
—Submitted to Classis Niagara but not recognized due to the lateness of submission.
- J. Salem Christian Mental Health Association
—A communique regarding the report on physical, emotional, and sexual abuse.

ARTICLE 75

The general secretary introduces Dr. Raymond Seven, former member of the Synodical Interim Committee. Dr. Seven introduces Bishop Istvan Mészáros from the Hungarian Reformed Church of Hungary. As a fraternal observer, he briefly addresses synod, asking for the prayers and support of the CRC. The president of synod replies, and the delegates respond with a standing ovation.

The assembly unites to sing *Psalter Hymnal* 186, "I Will Exalt My God, My King." The second clerk, Rev. James R. Kok, leads the assembly in prayer, especially remembering the Multiethnic Conference and all those participating.

Elder Gary Vander Ark of the Reception Committee introduces Rev. Fran De Jong, ecumenical delegate from the Reformed Church in America, who addresses synod. The president of synod responds.

ARTICLE 76

The president recognizes Classis Hudson, and Elder Jacob Klaassen speaks on its behalf.

A motion is made that synod reconsider Recommendation 2 of Advisory Committee 2 regarding Overture 54 (Art. 26): "That this be synod's response to Overture 54."

—Defeated

ARTICLE 77

(The report of Advisory Committee 5 is continued from Article 37.)

Advisory Committee 5, Synodical Services, Rev. William C. Veenstra reporting, presents the following:

I. Change Statement of Membership (recommitted)

A. *Material*: Overture 58, pp. 488-89

B. *Recommendation*

That synod not accede to Overture 58.

Ground: The present form for the transfer of membership makes provision for additional information concerning the member(s) to be transferred.

—*Adopted*

II. Change Church Order Article 59 (recommitted)

A. *Material*: Overture 59, pp. 489-90

B. *Recommendation*

That synod not accede to this overture.

Grounds:

1. Distinction between membership transfers from other CRC churches and those from other denominations should be maintained as spelled out in Article 59 of the Church Order.
2. The receiving church always has the freedom of a pastoral visit with transferring members in order to assess and minister to special needs.

—*Adopted*

III. Funding for nondenominational agencies

A. *Material*: Report 18-A, pp. 529-46

B. *Recommendations*

1. That synod accredit the following nondenominational agencies recommended for financial support but not necessarily for one or more offerings. Any amount or offering should be determined by each church.

Note: On Thursday morning, June 18, 1992, synod adopted a recommendation to "remind the congregations of the synodical decision of 1970 wherein

"... synod urge[d] all the classes to request their churches to pay denominational causes before making gifts to nondenominational organizations on the synod-approved accredited list.

"*Grounds*: a. Our denominational causes should have priority in our giving. ..."

(*Acts of Synod 1970*, p. 81)

Benevolent agencies

Beginnings Counseling & Adoption Services of Ontario, Inc.
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 Association

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
Rehoboth Christian School
Roseland Christian School
The King's College
Trinity Christian College
Westminster Theological Seminary Ministries
(Philadelphia, PA, and Escondido, CA)
Worldwide Christian Schools

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
Inter-Varsity Christian Fellowship of Canada
Lord's Day Alliance
People for Sunday Association of Canada
Seminary Consortium for Urban Pastoral Education
The Bible League
The Evangelical Literature League (TELL)
World Home Bible League of Canada
Wycliffe Bible Translators of Canada Inc.
Wycliffe Bible Translators, Inc. (USA)

2. That Metanoia Ministries be recommended for support in 1993.

Ground: Synod 1991 established that this ministry reaches beyond its immediate region in its care for persons and churches who are struggling with the issue of homosexuality (*Acts of Synod 1991*, p. 807).

The president declares that the recommendation of the Synodical Interim Committee has precedence (Report 18-A, IX, 3, p. 535).

The SIC recommends that Metanoia Ministries not be recommended for financial support in 1993.

A motion is made that the recommendation of the Synodical Interim Committee be tabled to consider the recommendation of the advisory committee.

—*Adopted*

2. That Metanoia Ministries be recommended for support in 1993.

Ground: Synod 1991 established that this ministry reaches beyond its immediate region in its care for persons and churches who are struggling with the issue of homosexuality (*Acts of Synod 1991*, p. 807).

—*Adopted*

3. That synod concur with the recommendation of the SIC that the Reformed Ecumenical Council not be recommended for support in 1993.

Ground: The Christian Reformed Church contributes a significant amount of money to the REC through membership dues.

—*Adopted*

4. That synod concur with the recommendation of SIC that I.D.E.A. Ministries not be recommended for financial support in 1993.

Grounds:

- a. Now is not the time to add new ministries in light of the synodical study-committee report on denominational funding.
- b. The request for financial support is limited to office and administration expenses, not ministry.

—*Adopted*

5. That synod concur with the recommendation of the SIC that Mission 21—India not be recommended for support in 1993.

Ground: Now is not the time to add new ministries in light of the synodical study-committee report on denominational funding.

—*Adopted*

The chairman of the advisory committee, Rev. Paul E. Bakker, serves as reporter for the following.

IV. Extension of the acts of ministry

A. *Material:* Overture 65, pp. 497-99

B. Recommendation

That synod not accede to Overture 65 but urge Classis Toronto to study this matter further for clearer recommendation.

Grounds:

1. The overture leaves unclear the distinction of function between an ordained minister and one meeting the criteria of the overture, other than the places in which their functions may be carried out.
2. The overture offers no clear definition of what constitutes a specialized ministry.

—Adopted

(The report of Advisory Committee 5 is continued in Article 109.)

ARTICLE 78

The morning session is adjourned, and Elder Edward Pylman leads in closing prayer.

MONDAY AFTERNOON, June 15, 1992
Twelfth Session

ARTICLE 79

The assembly unites to sing *Psalter Hymnal* 534, "Holy God, We Praise Your Name." The president reads Psalm 133 and leads in opening prayer.

The general secretary welcomes and introduces Rev. Erelío Martínez, president of the Christian Reformed Church in Cuba and an observer of synod, and Rev. Jack J. Peterson, fraternal delegate from the Orthodox Presbyterian Church.

ARTICLE 80

(The report of Advisory Committee 2 is continued from Article 26.)

Advisory Committee 2, Publications and Interdenominational Matters, Rev. Clifford E. Bajema reporting, presents the following:

I. CRC Publications

A. *Material:* Report 4, IV, C, 4, e, p. 53

B. *Recommendations*

1. That synod designate the NRSV as one of the versions acceptable for use in worship services.

Grounds:

- a. The NRSV appears generally to be a significant improvement over the RSV, which was designated by Synod 1969 as one of the versions acceptable for use in Christian Reformed worship services.
- b. The NRSV addresses current linguistic sensitivities through the choice of gender-inclusive language and contemporary vocabulary.
- c. The NRSV makes use of recent critical scholarship in providing a reasonably accurate textual translation.

Recommendation 1 is tabled in order to consider Recommendation 2.

2. That synod take note of and inform the churches by way of a *Banner* article regarding both the strengths and the weaknesses of the NRSV translation.

Ground: While the strengths of the NRSV are pervasive and its weaknesses comparatively localized, the translation contains problems significant enough to warrant caution in its use.

Recommendation 2 is tabled in order to consider Recommendation 1.

1. That synod designate the NRSV as one of the versions acceptable for use in worship services.

Grounds:

- a. The NRSV appears generally to be a significant improvement over the RSV, which was designated by Synod 1969 as one of the versions acceptable for use in Christian Reformed worship services.
- b. The NRSV addresses current linguistic sensitivities through the choice of gender-inclusive language and contemporary vocabulary.
- c. The NRSV makes use of recent critical scholarship in providing a reasonably accurate textual translation.

—Adopted

Recommendation 2 is taken from the table.

2. That synod take note of and inform the churches by way of a *Banner* article regarding both the strengths and the weaknesses of the NRSV translation.

Ground: While the strengths of the NRSV are pervasive and its weaknesses comparatively localized, the translation contains problems significant enough to warrant caution in its use.

—Adopted

ARTICLE 81

Advisory Committee 10, Committee to Study Physical, Emotional, and Sexual Abuse, Rev. Charles Steenstra reporting, presents the following:

I. Committee to Study Physical, Emotional, and Sexual Abuse

A. Materials

1. Report 30, pp. 313-58
2. Overture 49, p. 482
3. Overture 50, pp. 482-83
4. Overture 51, pp. 483-84
5. Overture 52, p. 484
6. Overture 53, p. 485
7. Overture 75, p. 560
8. Overture 76, p. 561
9. Overture 80, p. 567
10. Communication 8

B. Background

Synod appointed the Committee to Study Physical, Emotional, and Sexual Abuse in 1989 "to examine and evaluate the manner in which abuse situations (physical, emotional, and sexual) are being addressed and dealt with in the CRC and other churches and to recommend effective responses to abuse situations," with particular attention to an overture from Classis Iakota and a study by Classis Niagara (*Acts of Synod 1989*, p. 549). The study committee was asked to report to Synod 1992.

C. Recommendations

1. That synod grant the privilege of the floor to Ms. Ann Annis and Dr. Rodger Rice of Calvin College's Social Research Center and to all the members of the Committee to Study Physical, Emotional, and Sexual Abuse.

—Granted

Rev. Peter Nicolai, chairman of the Committee to Study Physical, Emotional, and Sexual Abuse and delegate to synod, is introduced. He introduces the members of the study committee and briefly addresses synod regarding the study report. A sight/sound overview of abuse is presented.

2. That synod express its appreciation for the report of the committee. The report exposes a tragedy that demands the urgent attention of the church.

—Adopted

3. That synod approve the following working definitions of abuse:

Physical abuse is any physical act that violates the dignity of the image of God in another person, inflicting dehumanizing pain or injury. Physically abusive behavior also includes physical neglect, not doing what one is supposed to be doing to meet the physical needs of someone in his or her care.

Emotional abuse is any attempt to control another person's life through words, threats, fear and/or deprivation in such a way that it impairs a person's God-given sense of self-worth.

Sexual abuse is any sexual experience forced on one person by another which may or may not involve physical contact between people. Sexual abuse also includes any role-inappropriate sexual encounter, even if consensual at the time (e.g., between parents and children, teachers and students, pastors and counselees).

Grounds:

- a. The definitions used for purposes of the survey are too unwieldy and technical to function well in the pastoral concern of the church.
- b. These definitions do not invalidate the results of the survey or the emphasis of the committee's report.

Observation

Because physical, emotional, and sexual abuse is fundamentally an attack on the spirituality of its victims, the church must recognize that all such abuse is also spiritual abuse. All abuse exposes both the abused and

abuser to the powers of Satan. Therefore, a ministry to the abused and abuser must include ministering the healing, restoring mercy of the Lord in the power of the Holy Spirit.

—*Adopted*

4. That synod declare abuse to be sin against the biblical directives that govern our actions and relationships and striking evidence of the pervasive misery that has infected human life.

Grounds:

- a. This declaration affirms the church's stance against this evil and encourages victims to protest this evil and its aftereffects, which they may still be experiencing. It may also encourage perpetrators to seek appropriate help.
- b. The silence of the church and the wall of secrecy that too frequently surrounds abuse situations warrant such a declaration.

—*Adopted*

5. That synod declare that the failure and/or inability of men and women and of adults and children to relate to each other in a biblically healthy, affirming manner is a root cause of abuse.

—*Adopted*

6. That synod call upon church councils

- a. To help their congregations to publicly acknowledge that the sin of abuse exists among us.
- b. To take positive steps to make their congregations safe for all persons.
- c. To support efforts that such abuse be addressed promptly so that abused and abusers may experience the healing power of God's grace.
- d. To become aware of the law and procedures applicable in their areas and inform their congregations accordingly.
- e. To create continuing-education opportunities for church leaders to become informed and sensitive about abuse issues.

—*Adopted*

The president of synod announces that Dr. Arie Leder's father has passed away and that the funeral service will be held Tuesday morning. He also announces that he has been informed that an infant child of his congregation is critical and near death. Synod pauses for a moment of silent prayer.

7. That synod urge church councils to adopt procedures to deal immediately and decisively with situations in which a person in a position of authority or influence within the church is alleged to have committed abuse.

Grounds:

- a. Alleged abuse needs immediate attention to protect all persons involved.
- b. Incidents of abuse are seldom isolated. If one person has been victimized, it is very likely there are other victims.

- c. The safety of vulnerable people must be given the highest priority by the church's leadership.

—*Adopted*

Synod notes that one such procedure has been submitted by Classis Orange City in Overture 51 (*Agenda for Synod 1992*, pp. 483-84).

Note: Synod advises the churches that this decision does not suggest or imply that councils should determine the guilt or innocence of alleged abusers. This decision calls councils to adopt procedures to respond pastorally to allegations of abuse. It is for civil courts to determine guilt or innocence.

8. That synod request Calvin Theological Seminary to consider providing mandatory pastoral training in the areas of prevention, recognition, and the need for treatment of abuse and to report to Synod 1993.

—*Adopted*

Rev. Peter Nicolai and Rev. Charles Steenstra lead the assembly in intercessory prayer, asking forgiveness for the sin of abuse; the assembly unites in singing *Psalter Hymnal* 545, "Make Me a Channel of Your Peace."

(The report of Advisory Committee 10 is continued in Article 85.)

ARTICLE 82

(The report of Advisory Committee 11 is continued from Article 67.)

Appeals of officebearers of Messiah's CRC, Brooklyn, New York, from a decision of Classis Hudson

Synod enters into strict executive session.

Synod returns to open session.

(The report of Advisory Committee 11 is continued in Article 88.)

ARTICLE 83

The afternoon session is adjourned, and Rev. Paul R. De Vries leads in closing prayer.

MONDAY EVENING, June 15, 1992

Thirteenth Session

ARTICLE 84

Rev. Marvin Van Donselaar reads I Peter 2:4-10 and leads in opening prayer. He announces *Psalter Hymnal* 267, "And Can It Be."

ARTICLE 85

(The report of Advisory Committee 10 is continued from Article 81.)

Committee to Study Physical, Emotional, and Sexual Abuse

A. Materials

1. Report 30, pp. 313-58
2. Overture 49, p. 482
3. Overture 50, pp. 482-83
4. Overture 51, pp. 483-84
5. Overture 52, p. 484
6. Overture 53, p. 485
7. Overture 75, p. 560
8. Overture 76, p. 561
9. Overture 80, p. 567
10. Communication 8

B. Recommendations (continued)

9. That synod recommend to the churches for study, prayer, and action Report 30 of the Committee to Study Physical, Emotional, and Sexual Abuse and that synod ask CRC Publications to publish the report separately from the *Acts*, along with the appropriate decisions of Synod 1992, and to distribute it to all Christian Reformed churches.
—*Adopted*
10. That synod appoint a committee for two years, including some members of the present study committee, to do the following and to report to Synod 1994:
 - a. Consider alternative methods of providing the leadership and assistance that is envisioned in study-committee Recommendation G, *Agenda for Synod 1992*, p. 358.
 - b. Compile a catalog of materials already available for churches to use in dealing with the matter of abuse and, if necessary, work with CRC Publications to prepare additional materials on subjects that include, but are not limited to, forgiveness in the context of abuse, pastoral care of abusers and of those falsely accused of abuse, and spiritual abuse.
 - c. Initiate the development and coordination of a denomination-wide prevention and treatment program.
 - d. Gather information and publicize efforts that are already in place in some congregations, schools, and other communities.
 - e. Identify and train resource people in various parts of the United States and Canada to help congregations when they identify abuse situations.

The president declares that the recommendation of the study committee has precedence. Recommendation 10 is tabled; synod considers the recommendation of the study committee.

G. That synod appoint a qualified person for five years to

1. Develop and coordinate a denomination-wide prevention program.
2. Work with CRC Publications to prepare educational materials for congregations which can teach what it means to be imagers of god in human relationships.
3. Gather information and publicize efforts that are already in place in some congregations, schools, and other religious communities.
4. Identify and train resource people in various parts of the U.S. and Canada to help congregations when they identify abuse situations.

Grounds:

- a. The existence of abuse in the CRC warrants this attention.
- b. None of the present denominational agencies has the resources or the expertise to develop preventive strategies and respond to crisis situations.

A motion is made to table the recommendation of the study committee to consider the recommendation of the advisory committee.

—*Adopted*

10. That synod appoint a committee for two years, including some members of the present study committee, to do the following and to report to Synod 1994:
 - a. Consider alternative methods of providing the leadership and assistance that is envisioned in study-committee Recommendation G, *Agenda for Synod 1992*, p. 358.
 - b. Compile a catalog of materials already available for churches to use in dealing with the matter of abuse and, if necessary, work with CRC Publications to prepare additional materials on subjects that include, but are not limited to, forgiveness in the context of abuse, pastoral care of abusers and of those falsely accused of abuse, and spiritual abuse.
 - c. Initiate the development and coordination of a denomination-wide prevention and treatment program.
 - d. Gather information and publicize efforts that are already in place in some congregations, schools, and other communities.
 - e. Identify and train resource people in various parts of the United States and Canada to help congregations when they identify abuse situations.

—*Adopted*

11. That synod declare this to be its response to Overtures 49, 50, 51, 52, 53, 75, 76, and 80.

—*Adopted*

12. That synod dismiss the study committee with thanks.

—*Adopted*

The president of synod expresses thanks on behalf of synod, and the delegates respond with a standing ovation. The chairman of the study committee responds.

(The report of Advisory Committee 10 is continued in Article 115.)

ARTICLE 86

The evening session adjourns, and Elder Harvey Nyhof leads in closing prayer, especially remembering Rev. Bernard H. De Jonge and his wife, Nell, who will undergo surgery Tuesday.

TUESDAY MORNING, June 16, 1992 Fourteenth Session

ARTICLE 87

Elder Donald D. Holwerda announces *Psalter Hymnal* 424, "Spirit of the Living God." He reads Galatians 5:22-26 and leads in opening prayer.

The roll call indicates that all members are present.

The minutes of the sessions of June 15, 1992, are read and approved as amended.

ARTICLE 88

(The report of Advisory Committee 11 is continued from Article 82.)

Synod enters into strict executive session.

Advisory Committee 11, Judicial Code, Rev. Donald J. Griffioen reporting, presents the following:

Appeals of officebearers of Messiah's CRC, Brooklyn, New York, from a decision of Classis Hudson

A. *Materials:* Appeals 4, 8, and 9 (distributed to members of Advisory Committee 11)

B. *Recommendations*

1. That the Judicial Code Committee be given until Synod 1993 to make its final recommendations on the three appeals.

Grounds:

a. The Judicial Code Committee needs additional time to study and analyze the relevant past synodical decisions as they relate specifically to the authority of classis to initiate suspension and deposition.

b. The Judicial Code Committee intends to request each party to the dispute to prepare a brief on the Church Order issues involved.

—*Adopted*

2. That classis' deposition of Steven Schlissel continue in effect until further synodical action.

Grounds:

a. 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 (Church Order Art. 29).

b. There is no rule in our church requiring that matters remain in status quo upon appeal. Each case must be decided on its own merits. The well-being of the church may demand that action proceed in spite of the appeal (*Acts of Synod 1930*, p. 191).

—*Adopted*

3. That synod delay consideration of the applicable synodical-deputy report until 1993.

—*Adopted*

4. That Classis Hudson continue the pastoral committee it has appointed (Minutes, May 13, 1992, Art. 13-d).

—*Adopted*

The following register their negative votes:

Ralph Bos (Chatham) (regarding the recommendation to continue the deposition of S. Schlissel) and Martin Rubingh (Cadillac) (re the deposition of S. Schlissel).

The following negative vote is recorded with statement:

John Klyn-Hesselink (Hamilton):

I wish to have my negative vote recorded in regard to the recommendation adopted re Advisory Committee 11, C, 2, to continue the deposition of Rev. Schlissel.

Grounds:

1. Since the matter of jurisdiction and precedence is in question, the legality of Classis Hudson's decision "to depose" is in question and cannot be considered settled and binding.

2. This is unjust, unfair, and shows no Christian charity or compassion to Rev. Schlissel.

Synod returns to open session.

(The report of Advisory Committee 11 is continued in Article 93.)

ARTICLE 89

The morning session adjourns, and Elder Andrew Thalen leads in closing prayer.

TUESDAY AFTERNOON, June 16, 1992
Fifteenth Session

ARTICLE 90

The vice president, Rev. Jack E. Vos, assumes the chair.

Professor Chris Stoffel Overvoorde, Calvin College Art Department, reads Exodus 31:1-5 and announces *Psalter Hymnal* 8, "Lord, Our Lord, Your Glorious Name." He reads selected verses from Hebrews 11 and 12 and leads in opening prayer.

ARTICLE 91

The vice president welcomes and introduces Rev. John A. Rozeboom, executive director of Home Missions, who addresses synod, giving a progress report about *Gathering God's Growing Family*.

He introduces the following home-missionary delegates: Rev. Alfred Lindemulder, Christ's Community, Chandler, AZ; Rev. Jon O. De Bruyn, Fellowship CRC, Traverse City, MI; Rev. James R. Kok, classical interim pastor, Central CA; Rev. Mark D. Timmer, Sunrise CRC, McMinnville, OR; Rev. Henry G. Gunnink, Community CRC, Kanata, ON; Rev. Thomas P. Doorn, Community CRC, Los Angeles, CA; Rev. Timothy C. Limburg, Washington, DC, CRC; Rev. Kenneth R. Rip, Hope Community CRC, Mill Creek, WA; Rev. Anthony Begay, SW Campus Christian Fellowship, University of NM; Rev. Paul Redhouse, retired; Rev. Derk Pierik, campus minister, University of Toronto, ON; and Rev. Clifford E. Bajema, campus minister, Geneva Chapel, Madison, WI.

The following Home Missions board-member delegates are introduced: Rev. Harry Van Dam, Elder John Klyn-Hesselink, Rev. Donald P. Wisse, Elder John Zeilstra, Rev. Bernard F. Tol; alternate board members: Rev. William R. Lenters, Rev. Bernard W. Mulder, and Rev. Michael Reitsma.

Rev. Thomas Doorn briefly addresses synod. He shares the traumatic experience of the riots in Los Angeles and tells how it has affected members of his congregation with physical losses but also with blessings of new hope, rebuilding, and the receiving of new members into the church.

The vice president responds, thanking both Rev. Rozeboom and Rev. Doorn.

ARTICLE 92

Elder William Dieleman of the Reception Committee introduces Rev. Jack J. Peterson, fraternal delegate from the Orthodox Presbyterian Church, who addresses synod. The vice president responds.

Elder Dieleman introduces Dr. Keith V. Warren, fraternal delegate from the Reformed Churches of Australia, who addresses synod. The vice president responds.

ARTICLE 93

(The report of Advisory Committee 11 is continued from Article 88.)

Advisory Committee 11, Judicial Code, Rev. Donald Griffioen reporting, presents the following:

Appeal of members of Orland Park, Illinois, CRC

A. Materials

1. Appeal 2, dated February 3, 1992, of five families of the Orland Park CRC against the decision of Classis Chicago South not to hold judicial hearing at classis on their charges against the Orland Park consistory
2. Documents that accompanied the appeal: letters from church visitors, from the appellants, and from the committee appointed by classis to work toward reconciliation

B. Observations

1. Appellants filed charges against Orland Park CRC consistory relating to action and inaction of the consistory arising out of (in a complex way) appellants' questioning of the doctrinal soundness of certain books in the church library. Appellants asked classis to hold a Judicial Code hearing.
2. Classis denied that request, saying that the matter did "not require a formal adjudication on the ground that the spiritual means have not yet been exhausted." Classis appointed a committee to work toward reconciliation.
3. The five families appealed the decision of classis to synod on the grounds that the appellants had already exhausted all available spiritual means and that further delay of a judicial hearing would take away the appellants' right to use the provisions of the Judicial Code.
4. The committee believes that reconciliation can best be realized with the aid of a new, objective committee.

B. Recommendations

1. That synod appoint a committee to attempt a reconciliation between the appellants and the Orland Park consistory with such involvement of Classis Chicago South as synod's committee deems advisable.
—*Adopted*
2. That synod request the appellants and the consistory of the Orland Park CRC to meet with the synodically appointed reconciliation committee to work out an amiable agreement on the issues that divide them. The reconciliation committee is to report to Synod 1993.
—*Adopted*
3. That the reconciliation committee also report to the Judicial Code Committee by April 1, 1993, so that, if necessary, the Judicial Code Committee may make further recommendation to Synod 1993.

Grounds:

- a. All parties have expressed an interest in reconciliation, but the various approaches to reconciliation have resulted in frustration.
- b. A fresh, objective reconciliation committee is advisable to bring about peace at Orland Park CRC.
- c. Article 26-b of the Judicial Code permits this recommendation as one way for synod to dispose of a judicial matter.

—*Adopted*

ARTICLE 94

The general secretary welcomes and introduces Rev. Philip H. Pockras, fraternal delegate from the Reformed Presbyterian Church of North America, and Dr. L. Edward Davis, fraternal delegate from the Evangelical Presbyterian Church.

ARTICLE 95

Advisory Committee 6, Finances, Elder Jack M. De Korne reporting, presents the following:

I. Fund for Smaller Churches Committee

A. *Material:* Report 11, pp. 143-45

B. Recommendations

1. That Dr. Calvin L. Bremer, secretary, or Mr. Gerrit Bos, treasurer, be given the privilege of the floor when matters pertaining to FSC are considered. In the absence of either, we request the same privilege for other members of the committee.
—*Granted*
2. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$24,700 for 1993. (It was \$24,100 for 1992; \$23,100 for 1991; \$22,200 for 1990.)
—*Adopted*
3. That a service increment of \$100 per year up to thirty (30) years of service continue to be granted.
—*Adopted*
4. That a child allowance of \$600 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. (This allowance has been \$500 for the last several years.)
—*Adopted*

5. That congregations reimburse pastors for ministry-related mileage at the maximum allowable rate as established by the Internal Revenue Service or Revenue Canada.

Ground: This change in the treatment of automobile expense will bring us into compliance with the regulations of the Internal Revenue Service and Revenue Canada.

—*Adopted*

Pastoral Note: Conditions under which pastors receive the auto allowance vary greatly. Some pastors have expenses which are significantly less than the allowance. Over the years, some of these pastors may have become dependent upon the allowance as a source of additional income. We urge congregations to make appropriate adjustments to income in the light of each particular situation.

6. That FSC churches be assisted in payment of automobile reimbursement equal to the percent by which the quota is reduced for the congregation under the Quota Reduction Plan.

—*Adopted*

7. That an allowance of up to 20 percent of the salary subsidy be granted to each congregation providing its minister with health/dental/life insurance comparable to that offered through the Consolidated Group Insurance of the Christian Reformed Church. Insurance coverage of the pastor and family is mandatory for congregations receiving FSC assistance.

—*Adopted*

8. That salary allowance for stated supply be set at \$300 per week for 1993 (\$280 for 1992; \$270 for 1991; \$260 for 1990; \$250 for 1989).

—*Adopted*

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 \$415 per family for 1993 (\$405 for 1992; \$390 for 1991; \$375 for 1990).

—*Adopted*

10. That congregations in the United States receiving assistance from the FSC shall pay a Social Security/Medicare offset to their pastor in the amount of at least \$2,425 for the year 1993 (\$2,340 for 1992; \$2,250 for 1991; \$2,120 for 1990).

—*Adopted*

11. That FSC churches in the United States be assisted in the Social Security/Medicare offset according to the following formula:

Churches shall receive assistance in the amount of .10 of the approved salary subsidy for 1993.

—*Adopted*

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. The Canadian congregations shall also be expected to contribute at a rate of 110 percent of the per family contribution rate established for 1993.

Grounds:

- a. The present disparity in the dollars it costs to live in the United States and the dollars it costs to live in Canada makes necessary some adjustment.
- b. Other denominational agencies give a differential premium to those employed in Canada.

—*Adopted*

13. That synod declare the maximum continuing-education reimbursement paid by the Fund for Smaller Churches for pastors serving in smaller churches to be \$350 for the year 1993.

—*Adopted*

14. That synod approve a Christian-education allowance of \$600 per child for each child attending a Christian school (grades 1-12) for 1993. (This amount has been \$500 for the past several years.)

—*Adopted*

15. That synod express its appreciation to the committee for its excellent work, especially noting retiring members Dr. Calvin L. Bremer and Mr. Gerrit Bos.

—*Adopted*

II. Ministers' Pension Funds

A. *Material:* Report 14, pp. 171-90

B. *Recommendations*

1. That synod grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Pension Committee; to Dr. Ray Vander Weele, administrator; or to counselors Donald F. Oosterhouse and Albert J. Bakker when matters pertaining to ministers' pension plans are discussed.
- Granted*
2. 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 1992 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 declare that there shall be only a single plan governing ministers' pensions.

Ground: There is too much potential for actual and perceived inequities when pensions are calculated under two different plans.

—*Adopted*

4. That synod declare that under this single plan the formula for calculating pension shall be as follows: (1) 1.1 percent (2) multiplied by the average cash salaries of CRC ministers in churches in the U.S. and in Canada in the three years prior to the minister's retirement (3) multiplied by the number of pensionable years of service of the retiring minister.

Grounds:

- a. These provisions govern the pensions under the current new plan. They assure equity for all pensioners in that there are only two variables which determine pension amounts, year of retirement and years of service.
- b. This is a simple and clear formula for calculating pensions.

—*Adopted*

5. That synod approve the following provisions for implementation:

- a. Effective July 1, 1992, there will no longer be an old plan.
- b. All current retirees and widows will have their pensions recalculated under the provisions of the single plan, the 1992 final average salary being used as the basis.
- c. No current retiree or widow shall receive a smaller pension than he/she is currently receiving.
- d. Widows and early retirees shall have their pensions adjusted according to existing criteria.
- e. Pension benefits paid for July 1992 and thereafter will reflect the foregoing changes.

Grounds:

- a. This program is a one-time increase which raises everyone to the level of a 1992 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 by retirees about "fairness." Pension amounts will vary among current retirees but *only because of differences in years of service.*
- b. This program raises most pensions, especially for older retirees, while 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 in the past five years. Although unfunded accrued liabilities amounted to \$12 million at 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.

—*Adopted*

7. That synod approve the following additional guidelines for the future administration of the pension funds.

- a. No ad hoc adjustments of future pension benefits are presently contemplated.
- b. The pension funds should be fully funded as soon as possible in accordance with sound actuarial principles.

—*Adopted*

8. That synod express its appreciation to the following members for their services:

- a. Canadian pension trustee Mr. Simon Kouwenhoven, who has served for three years and is eligible for reelection.
- b. Canadian pension trustee Mr. Nicolaas Van Duyvendyk, who has served for five years and is eligible for a one-year reappointment.
- c. United States Pension Committee member Julius F. Mellema, who has served six years and is not eligible for reelection.

—*Adopted*

III. Unordained Employees' Pension Fund Committee

A. *Material*: Report 19, pp. 235-37

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 the committee administering the Unordained Employees' Pension Fund be dissolved and that the administration of the plan be transferred to the Ministers' Pension Committee and an advisory committee to the Ministers' Pension Committee consisting of appointees from each of the following agencies: Synodical Interim Committee, CRC Publications, World Missions, Home Missions, Back to God Hour, and CRWRC.

Grounds:

- a. The committee believes that, because individual participants of the pension plan are now directly investing their account balances, a substantial portion of the committee's responsibilities has been eliminated.
- b. The remaining responsibilities of the committee are very similar to the duties performed by the Ministers' Pension Committee. Efficiency and coordination suggest that these functions be given to the Ministers' Pension Committee.
- c. The Ministers' Pension Committee has indicated a willingness to undertake these functions.
- d. The creation of an advisory committee to the Ministers' Pension Committee will ensure that the agencies whose employees are participants in the plan will continue to be able to provide input regarding the operation of the plan.

—*Adopted*

3. That the fiscal year for the plan be changed to end on December 31.

Grounds:

- a. This will make financial reporting with respect to the plan consistent with the allocation of earnings and reporting received from NBD Bank, N.A.
- b. This will make the fiscal year of the plan consistent with the proposed fiscal year for the Ministers' Pension Plan and the Consolidated Group Insurance Plan.

—*Adopted*

4. That the name of the plan be changed to the Christian Reformed Church Employees' Retirement Plan.

—*Adopted*

5. That synod approve retirement for unordained employees at age 55.

—*Adopted*

IV. Christian Reformed Church Loan Fund

A. Materials

1. Report 8, pp. 125-27
2. Section VI, *Financial and Business Supplement*

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.

—*Granted*

2. That synod thank Mr. Donald Molewyk and Mr. Merle J. Prins for their years of excellent service during their first term on the board of directors.

—*Adopted*

3. That synod thank Mr. Harry J. Vander Meer, financial coordinator; Mr. Gerard J. Borst, retired 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*

V. Committee to Study Denominational Funding

- ##### *A. Material:* Report 32, IX, A, B, C, D, pp. 385-406

B. Background

The committee concludes that the quota system continues to be a sound, viable avenue to provide a stable base for denominational ministry funding.

After assessing the fundamentals of our denominational funding, it recommends basic strategies in three areas to strengthen the quota system: education, standardization, and promotion. Church members need to be informed about the quota system and the ministries being funded thereby. Ministries need to be more closely tied to the church member. Members need to

understand that giving is an act of thankfulness for blessings received and an empowerment for ministry to others. The quota-allocation formula needs attention and redefinition because the sociological makeup of our congregations is changing. Synod, as the broadest assembly of the denomination, should more thoroughly own the funding plan of our denominational ministries.

Synod 1985 stated,

For an individual or a church to withhold certain quotas is not only contrary to Church Order Article 29, but it also breaks faith with and erodes the unity and the strength of the denomination. If there is an objection to the position or policies of a particular agency, such objections should be addressed to the agency involved and/or to synod by way of the assemblies, rather than withholding denominational quotas.

(Acts of Synod 1985, pp. 810-11)

Through denominational funding it is our desire to further strengthen the ministry of the denomination.

C. Recommendations

1. That synod give the privilege of the floor to any member of the study committee when this matter is addressed.

—*Granted*

Education

2. That synod instruct CRC publications, with the assistance of Calvin Seminary and FirstFruits Ministry (a committee on stewardship working with the Barnabas Foundation), to prepare a curriculum (profession of faith/new believers/adult education) which specifically describes the CRC not only as a faith community but also as an institution, including its vision, its history, its structures, its ministry programs, its funding practices, etc.

Grounds:

- a. This would counteract a growing basic ignorance of the CRC as an institution and would formally acquaint CRC members with their responsibilities to the denomination.
- b. This would provide some reference for councils to use when examinations for profession of faith are made.

—*Adopted*

3. That synod instruct CRC Publications, together with its Worship Committee and Calvin Seminary, to prepare liturgical materials which demonstrate and reinforce giving as an act of worship and thanksgiving.

Grounds:

- a. There is documented evidence, e.g., in the single-adult survey, that the CRC membership needs education and formal help in recognizing giving as a response to having received from our heavenly Father.
- b. In worship services the time for offerings can become mechanical, and offerings are routinely given.

—*Adopted*

4. That the SIC work with CRC Publications and others to accomplish the funding requirements with respect to Recommendations 2 and 3, consistent with the requirements in the *Acts of Synod 1979*, p. 35.

—Adopted

5. That synod encourage all councils to
- Establish stewardship-training classes or seminars in their congregations.
 - Encourage their pastor to promote stewardship issues.
 - Provide materials for congregational study such as the FirstFruits publication "Managing the Master's Money," published by the Barnabas Foundation; the CRC Home Mission Leadership Training "Financial Stewardship"; and booklet 10 of the series *In His Service*, entitled "Stewardship" (1987, CRC Publications).
 - Request the elders to address this matter in annual family visits.

Ground: These materials provide practical help for congregations in stimulating increased giving to the work of the church.

—Adopted

Standardization

6. That synod change the method of quota computation from the current per family basis to per professing member basis effective in 1994 and instruct the SIC, through the financial coordinator in consultation with the classical treasurers, to develop a definition of "professing member for denominational and classical quota-calculation purposes" and to report to Synod 1993.

Grounds:

- The present per family quota system has inequities and is misunderstood.
- The number of single adults in our congregations is increasing, and such a change would recognize their ownership of the church and its ministry.
- Such a change would increase the number of those who "bear one another's burdens" (Gal. 6:2).
- This answers the concern of Overture 83 (1991).

—Adopted

(The report of Advisory Committee 6 is continued in Article 111.)

ARTICLE 96

The afternoon session adjourns, and Elder Bud Hubers leads in closing prayer.

The synodical banquet is to be held Tuesday evening at 7:00 p.m. A reception will precede the banquet, at which time synodical delegates are invited to view the two-and-one-half-year painting/research project by Professor Chris Stoffel Overvoorde entitled *Stories of Faith: Fifteen Heroes of Calvin College and the Christian Reformed Church*. The Calvin Alumni Choir will present a concert in the College Chapel following dinner.

ARTICLE 97

President Howard Vanderwell reassumes the chair.

The first clerk, Rev. Peter W. Brouwer, requests prayers for the people of Chandler, Minnesota, where a tornado struck Tuesday. Many people were injured, and many homes were destroyed.

Rev. James G. Busscher reads I Corinthians 2:1-5 and leads in opening prayer. He announces *Psalter Hymnal* 425, "Creator Spirit, by Whose Aid."

The roll call indicates that Rev. Paul H. Redhouse (Classis Red Mesa) is absent for the remaining sessions of synod. Rev. Kenneth E. Van Wyk (Classis Zeeland) has returned to synod.

The minutes of the sessions of June 16, 1992, are read and approved.

The general secretary welcomes and introduces Rev. Robert L. Berkey, fraternal delegate from the Presbyterian Church in America. He also introduces to the visitors in the gallery the other fraternal delegates who are present.

The vice president of synod congratulates the president, Rev. Howard Vanderwell, and his wife, Eleanor, on the occasion of their thirty-second wedding anniversary.

The president reviews the rules for synodical procedure.

ARTICLE 98

Advisory Committee 7, Women in Ecclesiastical Offices, Rev. Gordon H. Pols reporter, presents the following:

I. Women in ecclesiastical offices

A. Materials

1. Report 31, pp. 359-83
2. Overtures 1-45, pp. 415-78; Overtures 68-72, pp. 547-59; Overture 74, p. 560; Overtures 77-78, pp. 561-65
3. Communications 1-6 and 9

B. Introduction

For more than twenty years the Christian Reformed Church has been confronted with the question of women in ecclesiastical office and has examined the reports of many study committees. Storm clouds of controversy and dissent and an atmosphere electrified with charges and countercharges have been generated by this issue. The climate in our church is one of suspicion and pain. Words have been spoken and written in a manner which often failed to evidence the fruit and graces of the Spirit. We all agree that we must repent of such sins and shortcomings.

Indeed, there are spiritual powers which seek to destroy the church. For some, the issue of women in office has become a litmus test for loyalty, an acid test for faithfulness to God, to Scripture, and to the confessions. We believe that the unity given us by the Holy Spirit has provided us with the resources to transcend these destructive forces.

We should notice that in all the divisiveness and confusion it has created, this issue also confronts us with a positive challenge, a challenge not only to express and practice our determination to remain united but also to improve the ability of our church to benefit more fully from the riches of women's gifts.

We need to recognize that the Christian Reformed Church has entered into an era of diversity. Culturally, ethnically, socially, and otherwise our church reflects an increasingly wide spectrum. This is cause for celebration. This challenges us to accept that our churches are not and do not all need to be exactly the same in their needs, experiences, and practices.

This committee worked long and hard to present to synod a unified report. We all—on both sides of the issue—had to stretch, some of us beyond the point we could have anticipated as possible. We did so out of our deep love and concern for our church. The CRC has been hurting because of this issue to the point of pain, division, broken families and friendships, and even schism. We were not successful in bringing a unified report; however, if the spirit in which we worked together and the esteem in which we continue to hold each other could characterize the discussion in our denomination, it would do much to rebuild mutual trust and renew the hope and health of the church.

The signers of the majority report believe that the recommendations here presented best take into account the current needs and situation in the church. The proposals we make are deliberately simple. It would be impossible to reflect therein the innumerable items and nuances which have surfaced in the many years of discussion. However, what we present to synod is an attempt to move us on to another, we believe higher, level of communion and service. We envision a situation in which the church will be serious, even aggressive, in using creatively and joyfully the Spirit's gifts to women. We believe that doing so will change the appearance and life of our church in a healthy and positive way.

It is our conviction that the ordination of women is a major stumbling block for many people in our church. Therefore, it has been our aim to give as much room as possible without ordination for the use of women's gifts in the life and ministry of the church. In the current climate of tension, suspicion, and destructiveness, we must aim to rise to a higher level of trust and acceptance, which will enable us to celebrate the joy of God's liberating gospel.

We plead with the delegates to receive these recommendations in the spirit in which they were drafted. We view these recommendations as a package. They may not fully represent your personal position. You may also have to stretch. We are not claiming that we are presenting the perfect solution. We are concerned about those members of our churches who may feel slighted or offended by our recommendations—particularly our women members. We plead with consistories to be sensitive to their needs and feelings, encourage such members to express them, and administer fitting *pastoral* care.

We believe that with determination, a spirit of mutual tolerance, acceptance, and goodwill, these recommendations can serve the church well at this point in its kingdom journey. Let it be our prayer that in due course we

will outgrow the present tension and disagreement among us relative to this issue. We trust God to lead and to make his will abundantly clear to us all.

C. Recommendations

1. That Rev. C. Boomsma and Rev. M. Greidanus be given the privilege of the floor during the discussion of Report 31.
—*Granted*
2. That synod attach the grounds of Report 31 to the decision of 1990 as a summary of the biblical data gathered from previous synodical study reports on this issue.

Note: The 1990 decision reads, "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).

Recommendation C, 2 of the majority report is placed before synod.

According to Rules for Synodical Procedure, minority report 1 is read as information by Rev. Edward J. Blankespoor:

I. Women in ecclesiastical offices

A. Materials

1. Report 31, pp. 359-83
2. Overtures 1-45, pp. 415-78; Overtures 68-72, pp. 547-59; Overture 74, p. 560; Overtures 77-78, pp. 561-65
3. Communications 1-6 and 9

B. Background

The church has struggled now for over twenty years with the issue of women in office. Synod 1984 opened the office of deacon to women after a five-year postponement on ratification. Synod 1990 amended Article 3 of the Church Order to open all church offices to men and women with a two-year deferment for ratification. Synod 1991 appointed an ad hoc committee to gather biblical grounds for the 1990 action of synod and to provide practical guidelines for the implementation of women in office. The report of the ad hoc committee and the proposal to ratify the amendment of Church Order Article 3 are before this synod.

C. Observations

The Christian Reformed Church has reached a crisis in dealing with the issue of women in office. We are experiencing a ground swell of concern about the health of the denomination and fear that it will be torn apart. We are united in our loyalty to the Scriptures but are divided in how we interpret them. Biblical arguments have been advanced both for and against women in all offices of the church, and neither set of arguments has been able to win the confidence and support of the church.

We long for unity in the church and desire to be a church where women members can make full use of their spiritual gifts, including the gift of leadership. As we struggle to achieve these two biblical ideals, we must ask ourselves, "What will make the gospel luminous and keep the church from getting in the way of the gospel?"

In our present situation any decision will be painful; it is questionable whether the decision will be any less difficult in the near future. Our struggle, nonetheless, can become an occasion to discover that our unity is not found in uniformity but in a common faith, expressed in Lord's Day 1 of the Heidelberg Catechism.

D. Recommendations

1. That the members of the 1991 Ad Hoc Committee to Gather Grounds for the 1990 Decision to Change Church Order Article 3 be granted the privilege of the floor when the report and the ratification of the 1990 decision are discussed.
2. That synod adopt the following grounds and declare them to be an adequate summary of the biblical foundation for the 1990 decision, "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. 654).
 - a. The Bible teaches that men and women were equal in creation (Gen. 1:26-28); the fall disrupted this equality (Gen. 3:16); Christ's redemption restores the equality, as demonstrated at Pentecost (Acts 2:17-18) and affirmed by Paul in Galatians 3:28. Therefore, women as well as men have the full privilege of using their gifts in the church.
 - b. There is no clear testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances.
 - c. The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church and so to prohibit women from serving in the offices of the churches.
 - d. Synod is justified in not compelling but "permitting" churches "to use their discretion in utilizing the gifts of women in all the offices of the church" because after twenty years of study and discussion, members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office.

Grounds:

- a. The grounds summarize the biblical considerations which were the basis for the 1990 decision.
 - b. The grounds will be helpful for the churches in their evaluation of ordaining women to office.
3. That synod ratify the proposed change in 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."

Grounds:

- a. The New Testament teaches that women and men are equal in Christ; therefore, women as well as men have the responsibility to use their gifts in the church.
 - b. The change is sensitive to the diversity within the denomination because it allows churches to use their discretion in utilizing gifts of women members in all the offices of the church.
 - c. When the church cannot establish that Scripture requires a particular practice, she cannot bind the conscience and practice of those who believe that change is necessary.
 - d. The failure of the church to make full use of women's gifts results in the impoverishment of the church's life and inhibits women's joyful service in the body of Christ.
4. That women serving as elders and ministers not be delegated to broader assemblies for a period of five years.

Ground: Restricting the delegation of women to classes or synod for a time shows sensitivity to the tensions in the denomination and allows time for our collective emotions to catch up with what our exegesis allows.

5. That synod record in its minutes the Bible-study section of Report 31, pp. 361-78, and recommend it to the churches for their study and reflection.
6. That synod adopt the following as a supplement to Church Order Article 3: "No officebearer shall be required to participate in the ordination/installation of a woman to office contrary to his conscience."

Grounds:

- a. Such a regulation would honor the conscience of those unable to participate in the actual ordination of women into office.
 - b. Such a regulation would promote unity in spite of diversity.
7. That synod recommend the following guidelines for structuring the way in which women's role in office is implemented in the local congregation:
- a. If a majority of the council refuse to ordain women into the offices of the church, the minority should respect the judgment of the majority and should not refuse to serve on that ground alone.
 - b. If a majority of a council favor the ordination of women, the minority should respect the judgment of the majority and should not refuse to serve on that ground alone.
 - c. Where both men and women serve on a council, the council should not demand of those opposed to women in office that they serve with women officebearers on home visitation teams or in any capacity other than the official meetings of the council and the worship services.
 - d. No council should withhold permission for a minister to occupy its pulpit solely by reason of the minister's personal views on the ordination of women.

8. That synod recommend to the churches the following guidelines for the health of the church:

- a. In all our searching for the Lord's will regarding women's place in the church, we must be alert to the dangers of a secular feminism which rejects the teaching of the authoritative Word of God as the church confronts the issues of our contemporary world.
- b. Since members of the Christian Reformed Church are bound together by a high view of the Scriptures but do not agree on the interpretation and the present application of some passages that speak to the women-in-office issue, we cannot insist on our private interpretation but must deal with each other in openness, mutual respect, and tolerance.
- c. As members of the Christian Reformed Church we share a common confession and understanding of the Bible as the inspired Word of God, infallible and authoritative for salvation and the whole of life. Since both proponents and opponents in the present debate share a common confession and use the same principles of Reformed hermeneutics, we may not use this issue to divide the church.
- d. Members of the church must remember the words of the Belgic Confession (Art. 29) that the three marks which distinguish the true church from all sects and identify it as the body from which we ought not to separate ourselves are (1) "the pure preaching of the gospel," (2) "the pure administration of the sacraments as Christ instituted them," and (3) "the practice of church discipline for correcting faults."

Therefore we may not use either the issue of women in office or a member's position on this issue as the standard of his/her personal orthodoxy or the test of faithfulness and truth of the church.

John Calvin's words still offer us guidance:

For not all the articles of true doctrine are of the same sort. Some are so necessary to know that they should be certain and unquestioned by all men as the proper principles of religion. . . . Among the churches there are other articles of doctrine disputed which still do not break the unity of faith. . . . First and foremost, we should agree on all points. But since all men are somewhat beclouded with ignorance, either we must leave no church remaining, or we must condone delusion in those matters which can go unknown without harm to the sum of religion and without loss of salvation. But I say we must not thoughtlessly forsake the church because of any petty dissensions.

(Institutes of the Christian Religion, IV.1.12)

9. That synod declare this to be its response to Overtures 1-45, 68-72, 74, and 77-78.
10. That synod dismiss the ad hoc committee with thanks.

According to Rules for Synodical Procedure, minority report 2 is read as information by Rev. Marvin Van Donselaar:

I. Women in ecclesiastical offices

A. Materials

1. Report 31, pp. 359-83
2. Overtures 1-45, pp. 415-78; Overtures 68-72, pp. 547-59; Overture 74, p. 560; Overtures 77-78, pp. 561-65
3. Communications 1-6 and 9

B. Observations

As members of minority committee 2, we have wrestled long and hard with the materials before us along with our fellow committee members. All of our discussions have taken place in a brotherly spirit, and our parting has been amicable and respectful.

We concur, in the main, with the evaluation of the current situation in the Christian Reformed Church as presented in the Introduction of the majority-committee report. In fact, you will notice that our report is in substance very similar to the majority report.

The reason why we have presented this minority report is really twofold:

1. We are very pleased and thankful that Recommendation 4 of the majority asks synod "not to ratify the change in the Church Order Article 3 and that the pre-1990 wording be retained." However, we believe it is important and crucial not only not to ratify the 1990 decision but also to do so for the right reasons. The majority report, we believe, is overweighted in its grounds for Recommendation 4 by prudence and a desire for unity in the church. We believe that ultimately the decision must be based upon what Scripture says; hence our grounds for our Recommendation 1.
2. We concur that synod needs to "encourage the churches to use the gifts of women members" (majority report, Recommendation 5). We cannot, however, recommend that "Synod *encourage* [emphasis ours] the churches to use the gifts of women members to . . . proclaim the Word of God. . . ."

C. Recommendations

1. That synod not ratify the 1990 decision to change Church Order Article 3, which would permit women to serve in the ruling offices of the church, and that synod affirm the pre-1990 wording of Article 3 as follows:
 - a. Confessing male members of the church who meet the biblical requirements are eligible for the office of minister, elder, and evangelist.
 - b. All confessing members of the church who meet the biblical requirements are eligible for the office of deacon.
 - c. Only those who have been officially called and ordained or installed shall hold and exercise office in the church.

Grounds:

- a. The biblical support presented in Report 31 is insufficient to support ratification (*Acts of Synod 1975*, p. 78; Church Order Art. 29).
- b. Without *compelling* biblical evidence to support this momentous change of historical Reformed understanding and practice, the proposed

change of Church Order Article 3 threatens the unity of the denomination (Eph. 4:1-13; Ps. 133:1; John 17:21; Belgic Confession Art. 32).

- c. The decision of 1990 conflicts with Scripture and our confessions (I Cor. 14:34-37; I Tim. 2:11-14; Belgic Confession Art. 7 and 30; *Acts of Synod 1984*, Art. 68, p. 623; *Acts of Synod 1985*, p. 772).
2. That synod encourage the churches to use the gifts of its women members to the fullest extent possible, including providing pastoral care and instruction, in a manner and to the extent that in the judgment of the elders remains clearly under their supervision and oversight.

Grounds:

- a. Scripture teaches and our confessions affirm that men and women alike have been gifted by the Holy Spirit for the edification of the church (Rom. 12:4-8; Acts 2:17-18; I Cor. 14:29-31; Lord's Day 21, Q and A 55).
- b. Failure of the church to use women's gifts results in a serious impoverishment of the church's life and inhibits women's joyful service in the church.
- c. Women already minister in various capacities on mission fields with great blessing.
3. That synod remind classes and congregations that local and ethnic needs for church leadership and service will result in variations in practice.
4. That synod urge churches which have already introduced practices not authorized by the Church Order to bring future procedures into agreement with the above decisions.
5. That synod express thanks to the authors of Report 31 for their work and discharge the committee.
6. That synod declare that this action is its response to Overtures 1-45, 68-72, 74, 77, and 78.

Synod returns to the consideration of the majority report, Recommendation 2.

2. That synod attach the grounds of Report 31 to the decision of 1990 as a summary of the biblical data gathered from previous synodical study reports on this issue.

Note: The 1990 decision reads, "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).

Recommendation 2 of the majority report is tabled to move to Recommendation 2 of minority report 1.

2. That synod adopt the following grounds and declare them to be an adequate summary of the biblical foundation for the 1990 decision, "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. 654).

- a. The Bible teaches that men and women were equal in creation (Gen. 1:26-28); the fall disrupted this equality (Gen. 3:16); Christ's redemption restores the equality as demonstrated at Pentecost (Acts 2:17-18) and affirmed by Paul in Galatians 3:28. Therefore, women as well as men have the full privilege of using their gifts in the church.
- b. There is no clear testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances.
- c. The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church and so to prohibit women from serving in the offices of the church.
- d. Synod is justified in not compelling but "permitting" churches "to use their discretion in utilizing the gifts of women in all the offices of the church" because after twenty years of study and discussion, members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office.

Grounds:

- a. The grounds summarize the biblical considerations which were the basis for the 1990 decision.
- b. The statement of grounds will be helpful for the churches in their evaluation of ordaining women to office.

(The report of Advisory Committee 7 is continued in Article 102.)

ARTICLE 99

The morning session adjourns, and Elder Ronald L. Zoet leads in closing prayer.

WEDNESDAY AFTERNOON, June 17, 1992 Seventeenth Session

ARTICLE 100

Rev. Thomas J. Vos reads Genesis 12:1-7 and leads in opening prayer. He announces *Psalter Hymnal* 464, "Father, Long before Creation."

ARTICLE 101

A point of order calls into question the propriety of Rev. Vanderwell's presiding while Report 31 is before synod because he was a signatory of the report.

It is moved that Rev. Vanderwell, although he is coauthor of Report 31, be asked to continue to preside for this issue.

Grounds:

1. The delegates were aware of his partnership in producing Report 31 when they elected him president.
2. The basic requirement for a chairman is not that he have no position on an issue but that he be impartial in his work as president.

—Adopted

ARTICLE 102

(The report of Advisory Committee 7 is continued from Article 98.)

Women in ecclesiastical offices

Synod returns to consider Recommendation 2 of minority report 1. It is moved that the chairman limit speakers to five minutes.

—Adopted

Recommendation:

2. That synod adopt the following grounds and declare them to be an adequate summary of the biblical foundation for the 1990 decision, "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. 654).
 - a. The Bible teaches that men and women were equal in creation (Gen. 1:26-28); the fall disrupted this equality (Gen. 3:16); Christ's redemption restores the equality, as demonstrated at Pentecost (Acts 2:17-18) and affirmed by Paul in Galatians 3:28. Therefore, women as well as men have the full privilege of using their gifts in the church.
 - b. There is no clear testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office in all times, places, and circumstances.
 - c. The scriptural teaching that the husband is head over his wife within marriage cannot be broadened to claim the headship of all males over all females in the church to prohibit women from serving in the offices of the churches.
 - d. Synod is justified in not compelling but "permitting" churches "to use their discretion in utilizing the gifts of women in all the offices of the church" because after twenty years of study and discussion, members of the Christian Reformed Church have not reached unanimity on the teaching of Scripture on the issue of women in office.

Grounds:

- a. The grounds summarize the biblical considerations which were the basis for the 1990 decision.
- b. The statement of grounds will be helpful for the churches in their evaluation of ordaining women to office.

Recommendation 2 of minority report 1 is tabled to move to Recommendation 4 of the majority report.

Recommendation 4 of the majority report is placed before synod.

4. That synod not ratify the change in Church Order Article 3 and that the current wording be retained.

Grounds:

- a. Although biblical arguments have been advanced both for and against ordaining women to the offices of the church, the biblical support for ordination presented in Report 31 is not sufficiently persuasive to win the confidence and support of the church.
- b. There is reason to believe that ratification would aggravate the current unrest and divisiveness in the church, and therefore ratification would not be prudent in the current polarized situation.

(The report of Advisory Committee 7 is continued in Article 105.)

ARTICLE 103

The afternoon session is adjourned following an interruption due to a power failure. Rev. Howard Vanderwell closes in prayer.

WEDNESDAY EVENING, June 17, 1992 Eighteenth Session

ARTICLE 104

Elder Bradley D. Kuiper reads James 1 and leads in opening prayer. He announces *Psalter Hymnal* 419, "Spirit of God, Who Dwells within My Heart."

ARTICLE 105

(The report of Advisory Committee 7 is continued from Article 102.)

Women in ecclesiastical offices

A. *Materials* (see Article 98)

B. *Recommendations*

4. That synod not ratify the change in Church Order Article 3 and that the current wording be retained.

Grounds:

- a. Although biblical arguments have been advanced both for and against ordaining women to the offices of the church, the biblical support for ordination presented in Report 31 is not sufficiently persuasive to win the confidence and support of the church.
- b. There is reason to believe that ratification would aggravate the current unrest and divisiveness in the church, and therefore ratification would not be prudent in the current polarized situation.

—*Adopted*

The following negative vote is registered: Elder Gary Vander Ark (Classis Rocky Mountain).

Before the vote on Recommendation 4 was taken, the delegates and visitors were requested to pause for silent prayer, after which the president of synod concluded the prayer.

5. That synod encourage the churches to use the gifts of women members to the fullest extent possible in their local churches, including allowing women to teach, expound the Word of God, and provide pastoral care, under the supervision of the elders.

Grounds:

- a. Scripture teaches and our confessions affirm that men and women alike have been gifted by the Holy Spirit for the edification of the church (Acts 2:17-18; Rom. 12; I Cor. 11:5; Gal. 3:28; Eph. 4:1-13; Heidelberg Catechism Lord's Day 21, Q and A 55).
- b. Any failure of the church to use women's gifts results in a serious impoverishment of the church's life and inhibits women's joyful service in the church (I Cor. 12).
- c. Women already minister in these capacities on mission fields with great blessing.

—*Adopted*

6. That synod remind the congregations that the diversity within the denomination will result in variations in practice.

—*Adopted*

7. That synod urge churches which have already introduced practices not authorized by the Church Order to bring them into agreement with the above decisions.

—*Adopted*

A motion is made to consider Recommendation 2 of the majority report, which has been tabled (see Art. 102).

—*Adopted*

2. That synod attach the grounds of Report 31 to the decision of 1990 as a summary of the biblical data gathered from previous synodical study reports on this issue.

—*Adopted*

Synod then addresses the remaining recommendations of the majority report.

3. That synod discharge the committee with thanks for its work.

—*Adopted*

8. That synod declare the above decisions to be its answer to Overtures 1-45, Overtures 68-72, Overture 74, and Overtures 77-78.

—*Adopted*

ARTICLE 106

The evening session is adjourned, and Rev. Harvey A. Brink leads in closing prayer.

THURSDAY MORNING, June 18, 1992
Nineteenth Session

ARTICLE 107

Rev. Evert Gritter reads Acts 15:22-35 and leads in opening prayer. He announces *Psalter Hymnal* 513, "Christian Hearts in Love United."

The roll call indicates that all delegates are present.

Minutes of the sessions of June 17, 1992, are read and approved.

ARTICLE 108

Elder Gary Vander Ark of the Reception Committee introduces Rev. Philip H. Pockras, fraternal delegate from the Reformed Presbyterian Church of North America, who addresses synod. The president responds.

Elder Gary Vander Ark introduces Dr. L. Edward Davis, fraternal delegate from the Evangelical Presbyterian Church, who addresses synod. The president responds.

Letters of greetings are received from the following churches in ecclesiastical fellowship:

Christian Reformed Churches in the Netherlands (CGKN), Dr. P. den Butter, general secretary

Christian Reformed Church of Nigeria, Rev. Caleb S. Ahima, general secretary

Dutch Reformed Church in Ceylon (Sri Lanka), Rev. Charles N. Jansz, president

Dutch Reformed Mission Church in South Africa, Dr. A.J. Botha, secretary of synod

Reformed Church in Argentina, Rev. O. Alberto Oro, secretary

Reformed Churches in the Netherlands (GKN), Dr. Leo J. Koffeman, executive secretary for ecumenical relations

Reformed Church in Japan, Rev. Yoshio Mitani, stated clerk

ARTICLE 109

(The report of Advisory Committee 5 is continued from Article 77.)

Advisory Committee 5, Synodical Services, Rev. William C. Veenstra reporting, presents the following:

Work of the synodical deputies

A. Ministerial release via Church Order Article 14

Recommendations:

1. That synod approve the work of the synodical deputies with regard to the resignation of **Jerry Van Dyk**, contingent upon the general secretary's receiving all the written reports of the synodical deputies.

Grounds:

- a. Though the regular notification procedure was not followed, we have adequate information via a note from one deputy and a letter from the stated clerk of Classis Chatham to proceed.
- b. Asking that the remaining documents be supplied ensures that the files are complete.

—*Adopted*

2. That synod approve the work of the synodical deputies with regard to the honorable release of **Cecil N. Van Dalfsen** according to Church Order Article 14-b and 16-c, contingent upon the general secretary's receiving the written statement of the deputies.

Grounds:

- a. Though the regular notification procedure was not followed, we have adequate information via the minutes of Classis Pacific Northwest to proceed.
- b. Asking that the remaining documents be supplied ensures that the files are complete.

—*Adopted*

3. That synod approve the work of the synodical deputies with regard to the resignation of **Cecil J. Tuininga** from the ministry of the Word in the Christian Reformed Church.

Grounds:

- a. By taking this action, we recognize that Rev. Tuininga has in fact left the CRC and its ministry.
- b. The synodical deputies were involved and did give their concurrence, although no Church Order grounds were cited.

—*Adopted*

4. That synod approve the work of the synodical deputies with regard to the de facto resignation of **Joghinda S. Gangar** from the ministry of the Word in the Christian Reformed Church.

Grounds:

- a. By taking this action, we recognize that J. Gangar has in fact left the Christian Reformed Church and its ministry.
- b. The synodical deputies were involved and did give their concurrence, although no Church Order grounds were cited.

—*Adopted*

5. Synod takes note that **Richard Kuiken** has resigned from the ministry of the Word in the Christian Reformed Church.

B. Extension of eligibility for a call under Article 16-c

Recommendation:

That synod approve the work of the synodical deputies with regard to the extension of the ministerial credentials of **Rev. Merlin R. Ten Pass** for a period of one year, contingent upon the general secretary's receiving the written statement of the deputies.

Grounds:

- a. Though the regular notification procedure was not followed, we have adequate information via the minutes of Classis Pacific Northwest to proceed.
- b. Asking that the remaining documents be supplied ensures that the files are complete.

—*Adopted*

ARTICLE 110

(The report of Advisory Committee 1 is continued from Article 73.)

Advisory Committee 1, Missions, Rev. James E. Versluys reporting, presents the following:

Appeal of Florence Kuipers

A. Materials

1. Appeal 1 (distributed to members of Advisory Committee 1)
2. Copy of overture from Dr. Kuipers to Classis Hackensack in session on September 24, 1991
3. Copy of her "Testimony to Sustain My Appeal" to Classis Hackensack in session on September 24, 1991

B. Background

1. Dr. Florence Kuipers submitted an appeal to Synod 1990 (registered as Appeal 2 and not published in either the *Agenda* or *Acts* of 1990). She appealed from the decision of Classis Hackensack not to adopt her overture requesting a revision of Article 3 of the Church Order (regarding eligibility for church office) "on a justice basis."
2. To Synod 1991 Dr. Kuipers submitted a protest against the way Synod 1990 had handled her appeal. In her opinion Synod 1990 "did not meet the requirement of Rules for Synodical Procedure V, C, 6 that 'the advisory committee shall present a clear and adequate statement of the content of each appeal to the entire synod.'" She also requested Synod 1991 to rescind the basis Synod 1990 gave for revising Article 3 of the Church Order, namely, to "permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church." She called this "conscience clause" "pragmatic and expedient rather than judicial (and biblical). It has the effect of liberating churches and not liberating women." She proposed a substitute basis for revised Article 3 in three resolutions:

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.

On June 3, 1991, Dr. Kuipers submitted a fourth "doctrinal ground" for her proposed basis for revised Article 3, namely,

Article 3 of the Church Order, as well as the 1990 synodical decision on women's ordination (because it is in the nature of a "conscience clause" for the churches), conflicts with the doctrine of the personhood of Christ and his believers as taught in the Heidelberg Catechism, Lord's Day XII, inasmuch as it grants the church powers to intervene in the unity of the ecclesiastical offices and the integrity of personhood. My understanding of this doctrine is that personhood—both divine and human, both individual and collective—is a unity consisting of simultaneous functioning offices.

Because of the late date of the fourth resolution, Synod 1991 did not accept it as material belonging to its agenda. Synod 1991 did not sustain the remainder of her appeal because it was "not substantially different from the appeal . . . in 1990" and "Synod 1990 . . . addressed the concerns and issues of Dr. Kuipers's appeal." Synod 1991 also expressed "regret that the appeal was not specifically and separately highlighted in the *Acts of Synod 1990*" (*Acts of Synod 1991*, p. 773).

3. On June 26, 1991, Dr. Kuipers requested the council of Washington, D.C., CRC to process her overture to synod that her four resolutions be substituted as the basis for revising Article 3 of the Church Order. The council decided not to grant her request.
4. She appealed from the council's decision to Classis Hackensack. On August 10 she sent her letter of appeal, including her overture and the four resolutions. Later, on the day when classis met, September 24, 1991, she submitted her "Testimony to Sustain My Appeal." Following a discussion during which Dr. Kuipers was given the privilege of the floor, classis decided against her overture.
5. On October 1, 1991, Dr. Kuipers submitted a personal appeal to Synod 1992, in which she challenges the decision of Classis Hackensack and requests the following actions:
 - a. That synod determine whether the charge included in Point 1 of my August 10, 1991, overture to Classis Hackensack requires formal adjudication. From my own perspective, formal adjudication is essential, not only for gaining consensus regarding the main question (whether or not to ratify the proposed revision of Article 3 of the Church Order) but also for hearing the complaints of all concerned parties. This is an indirect request for the Judicial Code, for which I am submitting as evidence my "Testimony to Sustain My Appeal."
 - b. That synod adjudicate Ground 4 of my personal overture to Synod 1991 (see *Acts of Synod 1991*, Article 92), based on evidence from my "Testimony to Sustain My Appeal," evidence from prospective witnesses, and evidence abstracted from 1992 overtures and/or appeals that are yet to be made.
 - c. That synod reconsider my personal overture to Synod 1991, which together with Ground 4 constitutes a justice basis for ratifying the proposed revision of Article 3 of the Church Order. (*Note*: This overture eliminates the factor of conscience in ratification.)
 - d. Based on its findings, that synod adopt the following declaration (or some modification of it):

The functions of church office are controlled by the institutional church under Christ's rule. Eligibility, however, is mandatory for all confessing members based on personal freedom in Christ. Synod hereby declares that henceforth eligibility for church office is guaranteed, through provision of the Church Order, irrespective of gender, race, ethnic origin, or any other temporal social distinction.

- e. Based on the finding of the ad hoc committee appointed by Synod 1991, that synod adopt the following declaration (or some modification of it) as the specifically biblical ground for ratifying the proposed revision of Article 3 of the Church Order:

Scripture everywhere upholds the equal dignity of men and women in the church of Jesus Christ and nowhere restrains the desire or calling of believers to participate fully in the functions of the church, except on the basis of the law of love.

- f. That synod ratify the proposed revision of Article 3 of the Church Order.
- g. That synod consider the factor of conscience with respect to provisions of the Church Order as a matter of pastoral care. The experience of the Reformed Church in America (RCA) might be helpful in this regard, because some of its decisions are distinct options for the CRC. In 1973, the year *after* the General Synod took the action which permitted the ordination of women to the offices of elder and deacon, the Particular Synod of Michigan submitted an overture which read, "No one who, by reason of conscience, cannot participate in the election, ordination, or installation of women to the church offices shall be expected to do so." But it was denied for the following reason: "Non-participation by reason of conscience could be referred to many situations in life; one is always free to take such a course and to accept the consequences. Therefore, we do not believe that this one situation should be singled out to be provided with an amendment to the *Book of Church Order*." Later, in 1980, to protect the rights of conscience of church members, church offices, and women candidates for ordination, the General Synod adopted a "Proposal to Maintain Peace in Diversity in the RCA regarding Women as Church Officers." This proposal provided that no member was required to participate in decisions or actions contrary to his or her conscience but also that no member might obstruct by unconstitutional means the election, ordination, or installation of a woman to church office.

C. Observations

1. Requests b and c of Dr. Kuipers's appeal were properly submitted to her council and classis, but requests d through g were not.
2. The "Testimony to Sustain My Appeal" of Dr. Kuipers was not presented to her council in June 1991. It was presented first to Classis Hackensack on September 24, 1991.
3. Dr. Kuipers's fourth ground in her recommended basis for revised Article 3 has not been presented to synod before.

4. Dr. Kuipers was interviewed by the advisory committee. During the discussion she indicated that she would drop her request for formal adjudication if synod would consider the substance of her requests.
5. Dr. Kuipers is convinced that the basis for revising Article 3 of the Church Order should be biblical and confessional, not merely pragmatic. In summary, her argument is as follows:
 - a. Lord's Day 12 teaches the office of all believers, which is not gender specific.
 - b. Neither Scripture nor the confessions place any restrictions on ecclesiastical office on the basis of gender, except the law of love.
 - c. Therefore, it is the right of all confessing members of the CRCNA to be eligible for ecclesiastical office.
 - d. The local-option clause in practice conflicts with the rights of female members.

D. Recommendations

1. That synod declare that requests a through c of Dr. Kuipers's appeal are legally before synod for its consideration and that requests d through g are not.

Grounds:

- a. Ground 4 contains material which synod has not previously considered.
- b. Requests b and c were processed through the council of the Washington, D.C., CRC and Classis Hackensack.

—*Adopted*

2. That synod declare Dr. Kuipers's appeal to be in substance a personal overture addressing 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."

Ground: Even though Dr. Kuipers appeals from the decision of Classis Hackensack, her intention has been from the start to present the substance of her request for a revision of synod's grounds to revise Article 3.

—*Adopted*

3. That synod declare that the first request of Dr. Kuipers does not require formal adjudication.

Grounds:

- a. The appeal of Dr. Kuipers does not require formal adjudication because it is a request for the revision of a previous decision of synod.
- b. During the interview with the advisory committee, Dr. Kuipers stated she preferred not to invoke formal adjudication if the substance of her request would be considered by synod.

—*Adopted*

4. That synod declare its decision regarding the ratification of Church Order Article 3 to be its response to Dr. Florence Kuipers.

—*Adopted*

ARTICLE 111

(The report of Advisory Committee 6 is continued from Article 95.)

Advisory Committee 6, Finances, Elder Jack M. De Korne reporting, presents the following:

Committee to Study Denominational Funding

A. *Material*: Report 32, pp. 385-406

B. *Recommendations*

7. That synod instruct the SIC, through the financial coordinator, to work with all classical treasurers to improve and standardize the reporting of monies sent to classes and synod from the congregations and thus to help the classical treasurers serve the churches of their respective classes with advice on denominational and classical funding procedures.

Ground: This will help coordinate a uniform reporting system for treasurers and enhance their effectiveness in meeting classical financial obligations.

—*Adopted*

8. That synod instruct the SIC, through the financial coordinator, to appoint a committee of financial and accounting professionals to study the feasibility of (and prepare if possible) a standardized budget-preparation form for use at the congregational level which would incorporate classical and denominational obligations as extensions of local-church ministry.

Ground: A standardized form would be a visible expression of our covenant as congregations to the ministry adopted at classical and synodical levels.

—*Adopted*

9. That synod, in light of the growing number of agencies seeking recommendation for financial support, remind the congregations of the synodical decision of 1970 wherein

... synod urge[d] all the classes to request their churches to pay denominational causes before making gifts to nondenominational organizations on the synod-approved accredited list.

Grounds: a. Our denominational causes should have priority in our giving. . . .
(*Acts of Synod 1970*, p. 81)

Further, that such notification be placed as the introduction to the list of recommended causes.

Ground: The growing number of requests from such agencies is perceived to be contributing to the decline in support for denominational agencies.

—*Adopted*

10. That synod instruct committees studying the possibility of developing any new ministry or agency which may require funding from the churches to include a thorough funding plan (with alternatives to quota) as a component of the final report to synod.

Ground: Approval of any new ministry should rest in part on financial feasibility.

—*Adopted*

11. That synod instruct the Ministers' Pension Funds committee and trustees to consider alternatives to the denominational quota for funding ministers' pensions and to present their recommendations to synod via the Synodical Interim Committee.

Grounds:

- a. A church's local personnel expenses (salaries, fringe benefits, insurance, etc.) are already covered by local-church budgets, not by denominational quotas.
- b. Pension-plan contributions for small churches and for pastors not in established congregations can be accommodated under special arrangements.

—*Adopted*

12. That synod instruct the SIC, with the advice of representatives of Calvin College, The King's College, Dordt College, Trinity Christian College, Redeemer College, and Reformed Bible College, to review the "monies saved" formula for a more equitable and uniform student-aid program for CRC students in all of these colleges.

Ground: The present system, in place since 1962 and modified in 1984, requires review in light of current student demographics.

—*Adopted*

Note: That this be synod's response to Overture 67.

—*Adopted*

Promotion

13. That synod change the term *denominational quota* to *denominational ministry share* and encourage classes to adopt the appropriate terminology to match the changes made at the synodical level.

Grounds:

- a. This is a term which more appropriately describes the covenantal, communal commitment the churches have together.
- b. There is a prejudice associated with the term *quota*.

—*Adopted*

14. That synod instruct the SIC through its executive director of ministries to appoint a committee of agency representatives and others who would establish a unified plan to educate, inform, and promote the denominational ministries of the CRC.

Ground: In its survey of the churches and in personal interviews the committee noted a critical lack of understanding as to the use of denominational-ministry funds.

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 118.)

ARTICLE 112

Elder William W. Dieleman of the Reception Committee introduces Rev. Robert L. Berkey, fraternal delegate from the Presbyterian Church in America, who addresses synod. The president of synod responds.

ARTICLE 113

The morning session is adjourned, and Rev. Anthony Begay leads in closing prayer.

THURSDAY AFTERNOON, June 18, 1992 Twentieth Session

ARTICLE 114

Dr. William K. Stob, dean of student life, Calvin College, reads John 14:1-14, 25-27 and leads in opening prayer. He announces *Psalter Hymnal* 502, "The Church's One Foundation."

Rev. E. Robert Tigchelaar replaces Rev. Ecko De Vries (Classis Grand Rapids South), and Rev. Kenneth R. Ritsema replaces Rev. B. Bernard Bakker (Classis Chatham). They rise to express their agreement with the forms of unity.

ARTICLE 115

(The report of Advisory Committee 10 is continued from Article 85.)

Advisory Committee 10, Physical, Emotional, and Sexual Abuse, Rev. Eugene W. Los reporter, presents the following:

It is moved that the following persons be appointed to serve on the Ad Hoc Committee to Implement the Decisions re Physical, Emotional, and Sexual Abuse: Mary Vander Vennen (chairperson), Jessie Cooper, George Hettinger, Beth Swagman, Carol Top, Nicholas Vander Kwaak, Thomas Zeyl, and Ronald Nydam (alternate).

—*Adopted*

ARTICLE 116

The general secretary welcomes and introduces Abraham T. Mbachirin of the NKST in Nigeria, who brings greetings to synod on behalf of his denomination. The president of synod responds.

Elder William Dieleman of the Reception Committee welcomes and 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 117

(The report of Advisory Committee 3 is continued from Article 52.)

Advisory Committee 3, Educational Matters, Rev. Carl E. Zylstra reporting, presents the following:

Appeal of Ruth Hofman

A. Materials

1. Appeal 10 (distributed to members of Advisory Committee 3)
2. Communication 10

B. Background

Ruth Hofman, a 1992 M.Div. graduate of Calvin Theological Seminary, is appealing the decision of the Calvin Seminary Board of Trustees and the seminary president, who declined to process her application for ministerial candidacy, which she desired to have the present synod consider in the event that the 1990 change in Church Order Article 3 is ratified.

C. Recommendation

That synod not sustain the appeal of Ruth Hofman against the Board of Trustees and seminary president's decision not to process her application for candidacy.

Ground: The seminary president and Board of Trustees acted in accordance with the existing requirements for candidacy as outlined in the Church Order (Art. 3) and synodical regulations (*Acts of Synod 1991*, Art. 72).

The advisory committee presents a letter from Ruth Hofman withdrawing her appeal. Synod moves that the letter be printed in the *Acts of Synod*.

—Adopted

Synod of 1992 of the
Christian Reformed Church
c/o Howard VanderWell
President

I hereby request that, given synod's refusal to ratify the change in Article 3 of the Church Order, my formal appeal to synod be withdrawn in full. This is in keeping with the statement made in my appeal, "Should the Synod of 1992 fail to ratify the change in Church Order, Article 3, I will immediately withdraw my application for candidacy." Furthermore, I withdraw my request for a ruling on Church Order Supplement, Article 30b, Part A since the advisory committee, in an arguable reading of Article 30b, deemed it not applicable to my situation.

I respond to synod's decision concerning women in ecclesiastical office with deep personal sadness for myself and hundreds of women in the Christian Reformed Church. Yet I urge the church to be faithful to their decision to make full use of womens' gifts in the expounding of scripture, pastoral care, and teaching. This will take a concerted effort by the leadership of the church to especially offer support and direction to the women who are presently training for ministry in the Christian Reformed Church. Please do not neglect them.

May God's kingdom be served and his gospel made effective.

In Christ,



Ruth M. Hofman
June 18, 1992

ARTICLE 118

(The report of Advisory Committee 6 is continued from Article 111.)

Advisory Committee 6, Finances, Elder Jack M. De Korne reporting, presents the following:

I. Committee to Study Denominational Funding

A. *Material*: Report 32, IX, A, B, C, D, pp. 385-406

B. *Recommendations*

15. That synod add the following supplements to the Church Order under Section II—"The Assemblies of the Church":
 - a. Under Part B—"The Council," add: "The council is responsible for preparing the annual budget of the congregation, including classical and denominational quotas, for presentation to the congregation for its approval."
 - b. Under Part C—"The Classis," add: "The classis, through its treasurer, is responsible for the receipt and disbursement of classical and denominational funds, the more prosperous churches assisting the more needy ones."
 - c. Under Part D—"The Synod," add:
 - "The synod shall adopt the annual denominational budget of the church and approve a quota assignment to provide the revenue for that budget."
 - "Synod shall approve the annual budgets of the denominational agencies and approve a denominational quota assignment relative to each agency."
 - "Following each annual synod, the financial coordinator shall inform the classical treasurers as to their respective denominational quotas."

Grounds:

- a. The present shortfall in quota revenue is weakening the denominational ministries of the CRC.
- b. The withholding of quota revenue is weakening the unity of the denomination.
- c. The present Church Order is unnecessarily discreet and silent on the responsibility of financing denominational, classical, and local ministry.

—*Adopted*

16. That synod dismiss the committee with appreciation for the task accomplished.

—*Adopted*

II. Recommended salary ranges for 1993

A. *Material*: Report 18-A, X, pp. 535-36

B. Background

Synod 1984 directed that "compensation ranges be recommended annually by the Synodical Interim Committee."

C. Recommendation

That synod approve the proposed salary ranges for 1993, which reflect a 3.5 percent across-the-board increase over 1992 for both U.S. and Canadian ranges, within which the denominational agencies are to administer salaries and report them in the *Agenda for Synod 1993*.

Ground: This recommendation reflects the estimated consumer price index for 1992-1993 and compares favorably with the actual cash salary increases granted by our churches to their pastors in 1992—U.S., 3.73 percent; Canada, 3.63 percent.

—Adopted

III. Ministers' Compensation Survey 1992

A. *Material*: Report 18-A, XI, p. 536

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 1992.

—Adopted

IV. Retiree health insurance

A. *Material*: Report 18-A, XIII, pp. 537-38

B. Recommendation

That synod not approve the recommendation of the SIC "to provide medicare supplemental insurance without cost to all U.S. retired ministers and unordained retirees of denominational agencies, effective January 1, 1993, with the cost to be covered by denominational quota."

Ground: The present financial condition of the denomination does not allow this expense.

—Adopted

V. Financial reports, quotas, recommendations for offerings

A. Materials

1. Report 18-A, pp. 533-35
2. Reports of denominational agencies and SIC as published in the *Agenda for Synod 1992* and as detailed in the *Agenda for Synod 1992—Financial and Business Supplement*

B. Recommendations

1. That synod approve the financial statements of denominational agencies contained in the *Agenda for Synod 1992—Financial and Business Supplement*.
—Adopted
2. That synod *review all* quota requests from denominational agencies *before* acting on any one of them.
—Adopted
3. That synod adopt the advisory committee's recommendations for per family quota as listed in Exhibit I, pages 714-15.
—Adopted
4. That synod recommend the denominational agencies and related youth agencies listed below for one or more offerings from our churches.

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—one offering per quarter

Denominationally related agencies

Calvinettes

Calvinist Cadet Corps

Young Calvinist Armed Services Ministry

Young Calvinist Federation

—Adopted

VI. Calvin Seminary request for quota priority

A. Materials

1. Report 3, pp. 40-41
2. Report 18-A, p. 533

Denominational Quota History

	1990 Quota	1991 Quota	1992 Quota	1993 Quota Request	1993 SIC Recommend's	1993 Adv.Comm. Recommend's	% increase over 1992
Back to God Hour	\$59.55	\$63.00	\$65.40	\$70.00	\$68.00	\$68.00	3.98
CRC TV	19.45	22.45	24.35	26.00	25.60	24.60	1.03
CRC Publications	2.10	2.10	2.60	2.60	2.60	2.60	--
World Literature	2.00	2.00	2.00	2.00	2.00	2.00	--
Calvin College	49.30	51.75	54.35	57.60	56.35	55.35	1.84
Calvin Seminary	32.70	34.25	37.00	39.20	39.20	39.20	5.95
Chaplain Committee	8.50	8.90	9.35	9.75	9.75	9.75	4.28
Committee for Educational Assist. to Churches Abroad	0.75	1.00	1.25	1.30	1.30	1.30	4.00
Committee on Disability Concerns	1.13	2.00	2.00	2.10	2.00	2.00	--
Denominational Services	23.70	25.00	27.00	35.00	35.00	34.00	25.93
Fund for Smaller Churches	19.00	17.00	2.00	16.00	15.00	12.00	500.00
Home Missions	106.00	110.00	114.00	118.50	117.00	116.00	1.75
Ministers' Pension Funds	43.50	45.00	38.50	38.50	38.50	38.50	--
Supplemental	2.50	2.60	2.75	2.75	2.25	2.25	-18.18
Retiree Insurance				2.25	2.25	--	
Pastor-Church Relations Committee	2.35	2.45	2.60	2.70	2.70	2.70	3.85
SCORR	6.10	6.50	6.85	7.50	7.50	7.50	9.49
World Missions	<u>97.95</u>	<u>100.00</u>	<u>105.00</u>	<u>110.00</u>	<u>108.75</u>	<u>107.75</u>	<u>2.62</u>
Total Average Quota	\$476.58	\$496.00	\$497.00	\$543.75	\$535.75	\$525.50	5.73

EXHIBIT I-2

CALVIN COLLEGE Quota Computation for 1993

	Percent Distribution of Chr. Ref. Students	Allocation By Area	Number of Families in Area	1993 Quota per Family	1993 Quota Rounded Off	Projected Quota
Area #1	28.6%	\$1, 198, 300	11, 376	\$105.34	\$105.30	\$1, 197, 900
Area #2	25.8%	\$1, 080, 500	13, 812	\$78.23	78.20	1, 080, 100
Area #3	12.3%	\$514, 000	7, 518	\$68.37	68.40	514, 200
Area #4	4.7%	\$194, 800	9, 332	\$20.87	20.90	195, 000
Area #5	5.5%	\$229, 200	3, 095	\$74.05	74.10	229, 300
Area #6	12.0%	\$504, 200	10, 638	\$47.40	47.40	504, 200
Area #7	8.8%	\$368, 300	13, 430	\$27.42	27.40	368, 000
Area #8	2.3%	\$96, 600	6, 427	\$15.03	15.00	96, 400
	100.0%	4, 185, 900	75, 628			

Projected Total Gross for 1993		4, 185, 100
Shortfall Factor	27.0%	(1, 128, 800)
Projected Total Net for 1993		\$3, 056, 300

Quota Computation for Fiscal 1992-93

From 1992 Quota -- 80.5% of	\$2, 986, 293	2, 404, 000
From 1993 Quota -- 19.5% of	\$3, 056, 300	596, 000
Projected Net Quota Income for 1992-93		3, 000, 000
Projected Net Quota Income for 1991-92		3, 000, 000
Projected Increased Revenues From Quota		\$0
Projected Average Per-family increase		
1993	4, 186, 000	\$55.35
	75, 628	
1992	4, 090, 500	\$54.35
	75, 263	
Increase		\$1.00
Percentage Increase		1.8%

B. Recommendation

That synod not adopt the resolution of the Calvin Seminary Board of Trustees to designate the seminary "quota as the highest priority among denominational quotas for at least the three-year period of 1993, 1994, and 1995."

Grounds:

1. Such a synodical declaration could or might adversely interfere with the ability of the Synodical Interim Committee to fulfill its responsibility to develop and implement "a strategic denominational ministries and agencies plan with a one-, three-, five-year planning window . . . which will be used as a basis for managing the planning, coordinating, and integrating of the work of all ministries and agencies . . ." (*Acts of Synod 1991, E, 3, a, p. 626*).
2. Such a synodical declaration would undermine and weaken the denominational quota system, "a system which seeks to achieve a unified and somewhat equitable sharing in covenanted, unified ministry endeavors" (*Agenda for Synod 1992, Report 32, V, p. 387*).

—*Adopted*

It is moved that synod instruct the SIC to prepare a funding program for the seminary whereby the seminary is assured of at least 70 percent of its operating budget.

Grounds:

1. This would maintain the close relationship of the church to the seminary.
2. This would assure the seminary of sufficient funds to carry out the work which the church entrusts to it.

—*Defeated*

It is moved that synod designate the denominational ministry share for Calvin Theological Seminary as a high stewardship item for the three-year period of 1993, 1994, and 1995.

Grounds:

1. The Heidelberg Catechism in Lord's Day 38 enjoins God's people to maintain the gospel ministry and education for it.
2. The denominational ministry share for Calvin Theological Seminary has fallen short of its goal.
3. The seminary and its operation are essential to the church's well-being.

—*Defeated*

VII. Encourage appropriate agencies to purchase stock in Southside Bank

A. Material: Overture 66, p. 500

B. Observations

Classis Grand Rapids East overtures synod to encourage appropriate agencies of the denomination to purchase a combined total of one thousand shares of stock in the Southside Bank (a Michigan corporation), 401 Hall Street, SE, Grand Rapids, MI 49507, at a cost of \$105,000.

C. *Recommendation*

That synod not accede to Overture 66.

Ground: Investment guidelines as adopted by Synod 1990 rule out this type of investment. "If, because of the desire for long-term investment of funds, deposits are maintained in other financial institutions, the deposits should be government insured, or the institution should be one of unquestioned financial strength" (*Acts of Synod 1990*, p. 514).

—*Adopted*

VIII. Overture 84 from Synod 1991

A. *Materials*

1. Overture 84 (1991) (*Agenda for Synod 1992*, pp. 408-09)
2. Overture 84 (*Agenda for Synod 1991*, pp. 522-24)

B. *Background*

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.

C. *Recommendation*

That synod not accede to Overture 84 (1991).

Grounds:

1. The denominational agencies use "quota experience" as one factor for arriving at the amount of quota they request from synod each year. This system has been justified for two reasons.
 - a. Synods have known for years that there are churches which pay less than 100 percent of quotas. Synod's response to this situation is stated in *Acts of Synod 1986*, which cites a decision of Synod 1970 as follows:

The Quota Equalization Study Committee "recommends that Synod urge its church visitors, in addition to their regular duties, to also delve into reasons for any church not meeting its denominational quotas. When a Classis is convinced that a member church is unable to pay the quotas, the churches within a Classis, if possible, through a combined effort should be requested to assist a church to meet its denominational obligations (in accordance with our duty to 'bear one another's burdens,' Gal. 6:2)."

Synods 1970 and 1986 did not rule that the agencies should reduce their programs to accommodate quota payments of less than 100 percent. Agencies thereupon concluded that if their funding was to remain adequate for their programs, they would need annually to request a quota figure that took into consideration "quota experience."

- b. Synod 1987 adopted a formula whereby churches with fewer than eighty families are allowed to pay less than 100 percent of denominational quotas. That action reduced total quota receipts by nearly 10 percent. Synod did not rule that the agencies should reduce their programs accordingly. It can, therefore, be assumed that synod condones the inclusion of the experience factor in the quota requests of the agencies as a compensatory measure to make up for income losses caused by the quota-relief formula.
2. An agency's initial quota request is only the first step of six in the annual denominational quota-approval process. An examination of the agencies' quota increases reveals that only a very small amount is attributable to recovery of quota shortfall.
3. The first three grounds of Overture 84 (1991) are unsupported statements of opinion. It would be very difficult to prove that the results stated could be achieved by eliminating the "quota-experience factor" in determining annual quotas.
4. Grounds 4 and 5 of the overture appear to question the honesty and integrity of all persons involved in the lengthy quota-determination process. Delegates to synod have had access to forthright information on the subject of quotas for many years. This is disclosed annually in the *Agenda for Synod—Financial and Business Supplement*.

A motion is made to refer the 1991 overture of Classis Orange City to the Finance Committee of the Synodical Interim Committee.

—Adopted

IX. Overture 85 from Synod 1991

A. Materials

1. Overture 85 (1991) (*Acts of Synod 1992*, p. 409)
2. Overture 85 (*Agenda for Synod 1991*, p. 524)

B. Background

Classis Rocky Mountain overtured synod to change the basis of denominational quotas from a per family basis to a percentage based on each church's budget. This overture was referred to the Committee to Study Denominational Funding.

C. Recommendation

That synod not accede to Overture 85 (1991).

Grounds:

1. The Committee to Study Denominational Funding surveyed the churches of the denomination to ascertain the relationship between each congregation's operating expenses and the amount the congregation pays toward denominational quotas. The survey revealed that under the system proposed by Overture 85 (1991) denominational quota would fall in the wide range of 10 to 80 percent of total operating expenses of the individual churches.
2. If a median percentage were to be established and used by all churches, it would be advantageous to the larger churches and disadvantageous to the smaller churches.
3. If a median percentage would be established and used by the churches, congregations would also be automatically obligated to increase their quota contributions whenever they made any changes in operating expenses (additional staff, increased compensation, etc.). The negative impact on churches with increasing operating budgets would be serious.

—*Adopted*

X. Voluntary gift revenue

A. Material: Report from Advisory Committee 6 (Finance)

B. Recommendation

That synod urge the denominational agencies to supplement quota revenue with voluntary gift revenue to a greater degree in order to preserve and expand the denominational ministries of the CRC.

Grounds:

1. The quota system is severely strained.
2. The ministries of the agencies deserve greater support.
3. This is consistent with the final recommendation from the Mission Committee of this synod (Synod Advisory Committee Report 1-B, 1992).

—*Defeated*

ARTICLE 119

The afternoon session is adjourned, and Elder Theodore Minnema leads in closing prayer.

—*Adopted*

THURSDAY EVENING, June 18, 1992
Twenty-first Session

ARTICLE 120

Rev. Derk Pierik reads Psalm 80 as the opening prayer. He announces *Psalter Hymnal* 46, "God Is Our Refuge and Our Strength."

ARTICLE 121

(The report of Advisory Committee 9 is continued from Article 72.)

Advisory Committee 9, Youth and Young-Adult Ministry, Rev. Alvin L. Hoksbergen reporting, presents the following:

Committee to Study Youth and Young-Adult Ministry

A. Material: Report 29, pp. 269-312

B. Recommendations

The recommendation which had been tabled in Article 60 (I, B) is placed before synod.

1. That synod direct the general secretary to drop the family category from the church statistics in the *CRC Yearbook*.

Ground: While the nuclear family is of vital importance to the health of the church, it should not be used as the method by which the size of a congregation is determined, since the body of believers includes adult singles as well as family units.

—*Adopted*

2. That this be synod's answer to Overture 62.

—*Adopted*

ARTICLE 122

Request of Multiethnic Conference participants

A. Material: Written request from Multiethnic Conference

B. Recommendations

1. That synod declare this request to be legally before synod.

—*Adopted*

2. That Synod 1992 appoint a study committee to engage in a comprehensive review and articulation of the biblical and theological principles regarding the development of a racially and ethnically diverse family of God.

The study is to include, but not be limited to, the following:

- a. The biblical basis for the development and use of multiethnic leadership.
- b. An assessment of the present criteria for leadership in the life of the CRCNA.

- c. Biblical guidelines for church-planting principles to be used in the development of a racially and ethnically diverse family of God.

Grounds:

- a. The CRC does not have at the present time a clear biblical and theological basis for its multicultural vision.
- b. The CRC's past and present responses to multiculturalism have been based on sociological factors more than on a well-developed biblical articulation.
- c. Racism negates the redemptive intent of the cross, and the presently growing racial tension must be addressed through Jesus Christ and his Word.
- d. The Multiethnic Conference requests this action.

It is moved that synod refer this request to the Synodical Interim Committee for implementation.

—*Adopted*

ARTICLE 123

Rev. Jack B. Vos, vice president of synod, presents the following recommendation:

That synod urge each council to make every effort to understand how the congregation's female members experience the church in its official functioning.

Grounds:

1. Many women experience being excluded from the offices of the church as inequality in Christ and their giftedness as being less important than the giftedness of male members.
2. Understanding is essential to providing appropriate pastoral care.
3. Understanding will help motivate councils to treat female members as also having all the privileges and responsibilities of full communion.
4. Pastoral listening and understanding will help to prevent, alleviate, or remove pain and alienation.

—*Adopted*

ARTICLE 124

I. Officials, appointments, 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.

A. Offices

1. General secretary: Rev. Leonard J. Hofman (1994)
2. Executive director of ministries: Dr. Peter Borgdorff (1996)
3. Financial coordinator: Mr. Harry J. Vander Meer

B. Functionaries

1. Arrangements for synod: Mr. Donald Boender
2. Convening church of Synod 1993: Mayfair CRC, Grand Rapids, Michigan

II. Synodical deputies

<i>Classis</i>	<i>Deputy</i>	<i>Alternate</i>	<i>Term Expires</i>
Alberta North	Rev. C. Vriend	Rev. N. Cornelisse	1993
Alberta South	Rev. H.J. Bierman	Rev. P. Nicolai	1994
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. H. Jonker	1995
B.C. South-East	Rev. M.J. Contant	Rev. A.C. Leegwater	1994
Cadillac	Rev. J.W. Van Der Heide	Rev. G.L. Essenburg	1994
California South	Rev. J. Howerzyl	Rev. R. Bultman	1992
Central California	Rev. J.R. Kok	Rev. B.N. Huizenga	1995
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. V.L. Michael	1994
Eastern Canada	Rev. D. Velthuisen	Rev. H.G. Gunnink	1994
Florida	Rev. W. Tolsma	Rev. R.G. Baker	1993
Georgetown	Dr. M.R. Doornbos	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. G.G. Vink	Rev. R.D. Ritsema	1995
Greater Los Angeles	Rev. D.A. Warners	Rev. J. Van Schepen	1994
Hackensack	Rev. V. Geurkink	Rev. S.J. Vander Klay	1992
Hamilton	Rev. M. Van Donselaar	Rev. S.A. Van Houten	1995
Holland	Rev. J.H. Scholten	Rev. J.S. Meyer	1993
Hudson	Rev. D.L. Recker	Rev. P.C. Szto	1992
Huron	Rev. M.D. Geleynse	Rev. R. Koops	1995
Iakota	Rev. R.J. Holwerda	Rev. J.P. Groenewold	1995
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	Rev. G.F. Vander Weit	1993
Minnesota North	Rev. J. Joldersma	Rev. J.G. Busscher	1994
Minnesota South	Rev. J.H. Engbers	Rev. W. Vanden Bos	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		1994
Pacific Northwest	Rev. E. Bossenbroek	Rev. R. Vander Ley	1994
Pella	Rev. S. Kramer	Rev. J.P. Gorter	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	Dr. T. Minnema	Rev. J.C. Medendorp	1995
Toronto	Rev. G. Ringnalda	Rev. P. Meyer	1994
Wisconsin	Rev. J. Bylsma	Rev. T. L. Brouwer	1993
Yellowstone	Dr. J. Gunnink	Rev. J. Weeda	1995
Zeeland	Rev. K.E. Van Wyk	Rev. J.W. Uitvlugt	1994

III. Boards and committees

A. Back to God Hour

<i>Member</i>	<i>Area</i>	<i>Term Expires</i>
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
Mr. Meindert Bosch	Rocky Mountain/Red Mesa	1993
Rev. Berton Van Antwerpen	Central California	1993
Mr. Duane Bonnema	Northern Midwest	1993
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
Rev. Peter Nicolai	Alberta	1995
Mr. George Vander Werken	Chicagoland	1995
Rev. Cecil Van Niejenhuis	Ontario	1995

B. Board of Trustees - Calvin College

<i>Region</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term Expires</i>
Far West U.S.			
Subgroup I	Mr. W. Rozema		1995
	Mr. D. Van Kooten	Mr. D. Van Andel	1993
Subgroup II	Mr. R. Polinder	Mr. D. Mellema	1994
Great Plains U.S.	Mr. R. Vander Laan	Mrs. C. Ackerman	1995
Central U.S.			
Subgroup I	Dr. W. De Rose	Rev. C.L. Geschiere	1993
	Mr. R. Buikema	Dr. P. Van Alten	1995
Subgroup II	Dr. C. Rottman	Dr. J. Van Engen	1994
Subgroup III	Rev. J. Cooper	Rev. K.L. Havert	1994
	Mr. B. Wolter	Mr. P. De Young	1995
Subgroup IV	Rev. M.N. Greidanus	Rev. D.J. Van Beek	1994
	Mr. R. Vander Laan	Mr. H. Vander Bee	1993
Eastern U.S.	Mrs. C. Kulken	Mr. P. Kiemel	1993
	Mr. R. Vanden Berg	Rev. W.G. Vis	1995
Eastern Canada			
Subgroup I	Mr. J. Vriend	Rev. J. Kuipers	1995
Subgroup II	Mr. N. Van Duyvendyk	Dr. R. Vander Vennen	1994
Western Canada	Mr. F. de Walle	Dr. N. Terpstra	1993
<i>Alumni trustees</i>			
	Dr. Frank Pettinga		1993
	Dr. Mary Kooy		1994
	Mr. Kenneth Ozinga		1995

<i>Region</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term Expires</i>
<i>Members-at-large</i>			
	Mrs. Grace Achterhof		1993
	Mr. Thomas Page		1993
	Mr. Daniel R. Vander Ark		1993
	Mr. John O. Van Hofwegen		1993
	Mrs. Ellouise De Groat		1994
	Mr. Jay Morren		1994
	Dr. Jann Van Vugt		1994
	Rev. John L. Witvliet		1994
	Mrs. Barbara Clayton		1995
	Mr. Preston Kool		1995
	Mrs. Elsa Prince		1995
	Dr. Bill Van Groningen		1995

C. Board of Trustees - Calvin Seminary

<i>Region</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term Expires</i>
<i>Far West U.S.</i>			
Subgroup I	Rev. D.J. Brink	Rev. A. Lindemulder	1994
Subgroup II	Dr. J. Vander Beek	Mrs. J.R. Rodi	1994
<i>Great Plains U.S.</i>			
	Rev. T. Genzink	Rev. C.G. Kromminga, Jr.	1994
	Dr. J. Koldenhoven	Dr. E. Rubingh	1994
<i>Central U.S.</i>			
Subgroup I	Rev. C.R. Hoogendoorn	Rev. C.E. Bajema	1995
Subgroup II	Mr. E. Walcott	Mr. C. Arkema	1993
Subgroup III	Rev. C. Compagner	Rev. A. Besteman	1993
	Rev. G.G. Heyboer	Rev. R.C. Heerspink	1995
Subgroup IV	Dr. L. Bierma	Dr. W.P. De Boer	1995
	Rev. A. Petroelje	Rev. S. Mast	1994
Eastern U.S.	Rev. C.D. Freswick	Mr. P. Steensma	1993
<i>Eastern Canada</i>			
Subgroup I	Rev. J.J. Hoytema	Rev. J.W. Jongsma	1994
Subgroup II	Rev. B.P. Velthuizen	Mr. W. Ubbens	1995
	Mr. H. Hultink	Mr. J. Zondag	1993
Western Canada	Mr. J. Leder	Rev. P. Nicolai	1995
		Rev. J. Kits	1993
<i>Members-at-large</i>			
	Mr. Ted Greidanus	Mr. Mark Muller	1994
	Mr. Gordon Quist	Mr. Loren Dykstra	1995
	Mr. Robert Vermeer	Mr. Jay Van Andel	1995

D. CRC Publications

<i>Classis</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term Expires</i>
Alberta North	Rev. G.H. Pols	Ms. B. Tiemstra	1993
Alberta South	Mrs. J. Bomhof	Mrs. H. Koning	1994
Arizona	Rev. H.D. Clark	Mrs. J. Kamps	1994
Atlantic Northeast	Mr. B. Foster	Dr. T. Dykstra	1995
B.C. North-West	Mr. A. Harskamp	Mr. F. Herfst	1993
B.C. South-East	Rev. R. De Moor	Rev. W.L. Vander Beek	1994
Cadillac	Mr. E. Meyering	Mrs. B. Verbrugge	1994
California South	Mrs. W. Klop	Rev. H.D. Schuringa	1995
Central California	Mrs. C. Geertsema	Rev. M. Vander Pol	1995
Chatham	Rev. W. Brouwer	Rev. J.W. Jongsma	1993
Chicago South	Mr. R. Eizenga	Rev. J. Reiffer	1993
Columbia	Mrs. S. Imig	Mrs. C. Bosch	1994
Eastern Canada	Mrs. W. Runia	Mr. E. Geertsema	1995
Florida	Rev. P. Ingeneri	Miss D. De Boer	1993
Georgetown	Mrs. K. Ophoff		1995
Grand Rapids East	Mrs. L. Male	Mrs. C. Blauwkamp	1994
Grand Rapids North	Mr. G. Kamps	Mr. C.T. Mulder	1995
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. Lagerwey	Rev. P.A. Apol	1994
Hamilton	Rev. B.H. De Jonge	Mr. P. Van Egmond	1992
Holland	Dr. J. Strikwerda	Mr. B. Den Boer	1993
Hudson	Ms. F.E. Pruiksma	Ms. S. Jost	1995
Huron	Mrs. D. Damsma	Mr. F. De Vries	1993
Iakota	Dr. L. Van Gilst	Mr. V. Bakker	1995
Illiana	Mr. J. De Vries	Rev. B.J. Haan, Jr.	1995
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. R. Ledeboer	Ms. L. Van Beek	1995
Muskegon	Rev. L. Roossien	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. R. Wiersma	Rev. J.A. Wesseling	1995
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. R. Slim	1995
Rocky Mountain	Ms. S. Ten Clay	Mr. M. Newton	1993
Thornapple Valley	Mr. R. Zoodsma	Mrs. S. Poel	1993
Toronto	Rev. H. Van Niejenhuis	Mr. E. Vander Kloet	1995
Wisconsin	Rev. A. Dieleman	Mr. R. Burghgraef	1994
Yellowstone	Mrs. S. Kamp	Mrs. K. Eekhoff	1995
Zeeland	Rev. H.G. Vanden Einde	Rev. D.R. Zimmerman	1994
<i>Members-at-large (with expertise in finance and law)</i>			
Mr. Michael Snapper			1993
Mr. James Meyer			1994
Mr. Luther Benton			1995
<i>Fraternal delegates</i>			
Rev. Roger Schmurr (NAPARC)			1995
Rev. Kenneth Bradsell (RCA)			1993

E. Christian Reformed Board of Home Missions

<i>Classis</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term Expires</i>
Alberta North	Rev. P.J. Boodt	Ms. R. Kranenborg	1993
Alberta South	Mrs. B. Walpot	Rev. M. Reitsma	1995
Arizona	Rev. H.A. Van Dam	Mrs. A. Breuker	1994
Atlantic Northeast	Rev. N.J. Gebben	Rev. K.H. Bratt	1995
B.C. North-West	Rev. J.A. Ooms	Rev. W.C. Tuininga	1995
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. B.A. Persenaire	1995
Chatham	Mr. J. Geschiere	Rev. R.W. Ouwehand	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	Mr. D. Cooke	Rev. R.C. Borrego	1995
Georgetown	Rev. J.R. Pruijm	Rev. P.V. De Jonge	1995
Grand Rapids East	Mrs. H. Hofman	Rev. A.S. Luke	1994
Grand Rapids North	Rev. R.A. Hertel	Rev. A.W. Koppendrayner	1995
Grand Rapids South	Rev. R.J. Buining	Rev. P.W. Townsend	1995
Grandville	Rev. D.L. Slings	Rev. A.L. Van Wyhe	1994
Greater Los Angeles	Rev. H.J. Schutt		1992
Hackensack	Rev. T.J. Lapinsky	Rev. J.A. Algera	1994
Hamilton	Mr. J. Klyn-Hesselink	Mr. P. Zwart	1994
Holland	Rev. K.M. Doornbos	Mr. M. Gritter	1995
Hudson	Rev. D.P. Wisse	Rev. D.L. Recker	1994
Huron	Rev. S. Couperus	Mr. W. De Ruiters	1994
Iakota	Rev. R.W. Bronkema		1995
Illiana	Mr. E. Rudenga	Rev. C.J. Afman	1993
Kalamazoo	Mr. R. Scheffers	Rev. R. Walter	1994
Lake Erie	Mrs. G. Smith	Mrs. W. White	1994
Minnesota North	Rev. P.C. Kelder	Rev. K.D. Van De Griend	1993
Minnesota South	Rev. H.J. Westra	Rev. T. Genzink	1994
Muskegon		Rev. J.G. Van Ryn	1992
Niagara	Rev. P. Slofstra	Rev. E. Groot-Nibbelink	1994
Northcentral Iowa	Mr. J. Handorf	Mr. C. Henze	1994
Northern Illinois	Mr. J. Zeilstra	Rev. T.H. Douma	1995
Orange City	Mr. J. Buteyn	Rev. R. Ruis	1994
Pacific Northwest	Mr. W. Werkhoven	Rev. J.P. Vosteen	1995
Pella	Dr. J. Drost	Mr. I. Mulder	1993
Quinte	Mrs. D. Glasbergen	Mr. C. Reitsma	1993
Red Mesa	Ms. L. Hunt	Mr. T. Tso	1995
Rocky Mountain	Rev. J.A. Holleman	Rev. M.H. Bierma	1993
Thornapple Valley	Mr. G. Lewis	Rev. B.W. Mulder	1995
Toronto	Mr. J. Kamerman	Rev. D.A. Gritter	1995
Wisconsin	Mr. D. Westra	Mr. D. Ritzema	1995
Yellowstone	Mr. J.A. Boggio	Rev. D.J. Hunderman	1994
Zeeland	Rev. B.F. Tol	Rev. D.J. Vander Meulen	1994
<i>Members-at-large</i>			
Real estate	Mr. C. Compagner	Mr. J. De Puyt	1993
Resource development	Mr. J. Overzet	Mr. G. Jonkheer	1994
Finance	Mr. J. Morren	Mr. E. Berends, Jr.	1994
Architecture	Mr. J. Volkers	Mr. R. Wassenaar	1995

F. Board of World Ministries

Area	Member	Alternate	Term Expires
U.S. Far West	Dr. M.J. Mulder	Mr. E. Brower	1993
U.S. West & Mid-West	Mr. S. Ver Meer	Mr. K. Van Gilst	1993
U.S. Great Lakes	Rev. C. Terpstra	Rev. R. Opperwall	1993
Eastern Canada	Rev. D. Pierik	Rev. J.B. Vos	1993
Western Canada	Rev. M. Pool	Mr. T. Romeyn	1993
U.S. West & Mid-West	Rev. J.R. Kok	Mr. B.R. Meyer	1993
U.S. Great Lakes	Mr. O. Aukeman		1993
U.S. East Coast	Mr. H. Van Denend	Mr. C.P. Spoelhof	1993
Eastern Canada	Mr. J. van der Woerd	Rev. J. De Jong	1993
U.S. Great Lakes	Dr. E. Stehouwer	Rev. J.R. Boot	1993

World Missions Committee representatives

Mrs. R. Krabbe	Classis Alberta South
Rev. J. De Jong	Classis Niagara
Rev. J.J. Steigenga	Classis Grand Rapids South
Mr. S. Ellens	Classis Holland
Rev. L. Van Essen	Classis Chicago South
Alternate: Rev. T.R. Dykstra	Classis Hudson

World Relief Committee representatives

Mr. L. Haveman	Classis Lake Erie
Mr. R. Kuiken	Classis Hudson
Mr. M. Sterk	Classis Greater Los Angeles
Mr. C. Zondag	Classis Huron
Mr. G. Apperloo	Classis B.C. North-West

Note: Synod waived the expiration of terms for World Ministries board members, allowing them to serve until SIC assumes the responsibilities of the Board of World Ministries.

G. World Missions Committee

Classis	Delegate	Alternate	Term Expires
Alberta North	Rev. D.J. Heinen	Mrs. G. De Hoog	1993
Alberta South	Mrs. R. Krabbe	Rev. J.R. Huizinga	1995
Arizona	Rev. L. Stockmeier		1995
Atlantic Northeast	Mrs. K. Schemper	Mr. D. Vander Schaaf	1994
B.C. North-West	Rev. A. Vanden Berg	Rev. J.C. Yang	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. J. Huttinga	Rev. C.J. Klompien	1995
Chatham	Mr. J. Eising	Rev. H.P. Bruinsma	1994
Chicago South	Rev. L. Van Essen	Rev. A. Van Zanten	1994
Columbia	Mrs. L. Koetje	Rev. S. A. Drenth	1992
Eastern Canada	Rev. A.C. Geleyne	Mr. B. Biesheuvel	1994
Florida	Rev. M.H. Van Hofwegen	Rev. S.J. Workman	1995
Georgetown	Rev. C. Bolt	Rev. D.J. Van Loo	1994
Grand Rapids East	Rev. R. Palsrok	Miss C. Scheurwater	1995
Grand Rapids North	Ms. M. Worst	Ms. N. Chapel	1994
Grand Rapids South	Rev. J.J. Steigenga	Mr. L.K. Toering	1994
Grandville	Rev. C.W. Bergman	Rev. L. Van Drunen	1995
Greater Los Angeles	Rev. L.W. Wagenfeld	Rev. R.D. Kramer	1993

<i>Classis</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term Expires</i>
Hackensack	Mrs. C. Ribbens	Dr. W. Scott	1993
Hamilton	Rev. J. Postuma	Rev. L.H. Batterink	1995
Holland	Mr. S. Ellens	Rev. J.C. Hutt	1995
Hudson	Rev. T.R. Dykstra		1995
Huron	Rev. P. Weaver	Rev. S. Vander Meer	1995
Iakota	Rev. R.J. Holwerda	Rev. B. Dykstra	1994
Illiana	Rev. W.H. Kooienga	H. De Groot	1994
Kalamazoo	Mr. N. Grit	Rev. R.L. Jipping	1993
Lake Erie	Dr. G. Hettinger	Mrs. C. Versluys	1995
Minnesota North	Rev. R. Sprik	Rev. K.J. Vryhof	1995
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	Mr. J. Boonstra	Rev. R.L. Smits	1995
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. H. Mennega	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	Mr. H. Faber	Rev. A.W. Heersink	1995
Zeeland	Rev. G.G. Heyboer	Rev. E.L. Shuart	1995

H. World Relief Committee

<i>Classis</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term Expires</i>
Alberta North	Mr. R. Prins	Ms. B. Abma	1995
Alberta South	Mr. R. Winkelaar	Ms. D. Van Goelen	1994
Arizona	Mr. R. Harwell	Mr. J. Ten Elshof	1994
Atlantic Northeast	Mr. A. Jackson	Mr. T. Woodnorth	1995
B.C. North-West	Mr. G. Apperloo	Mr. W. Potma	1994
B.C. South-East	Mr. M. Van Elenberg	Mr. C. Tuin	1995
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
Florida	Mr. E. Voss	Mr. J. Brouwer	1993
Georgetown	Mr. T. Sjoerdsma	Mr. M. Dykema	1993
Grand Rapids East	Ms. M. Dalling Jager	Ms. K. Yoder	1995
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	1995
Greater Los Angeles	Mr. M. Sterk	Ms. K. Maas	1992
Hackensack	Ms. N. Coleman	Ms. A. Sutton	1993
Hamilton	Mr. F. Bennink	Mr. R. Schonewille	1994
Holland	Mr. C. Edewaard	Mr. C. Prins	1994
Hudson	Mr. R. Kuiken	Mr. D. Landau	1995
Huron	Mr. C. Zondag	Mr. R. De Ruyter	1993
Iakota	Mr. D. Bajema	Mr. K. Van Engen	1993

<i>Classis</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term Expires</i>
Illiana	Ms. B. Hoekstra	Mr. H. Bykerk	1995
Kalamazoo	Ms. M. Hoekstra	Mr. J. Hofman	1995
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. C. Van Tol	Mr. D. Forbes	1992
Niagara	Mr. G. Dekker	Mr. R. De Graaf	1994
Northcentral Iowa	Mr. P. Christians	Mr. E. Olthof	1994
Northern Illinois	Mr. A. Bithouse	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. Bylisma	Mr. F. Verwoerd	1993
Red Mesa	Mr. B. Boyd	Ms. L. Smith	1992
Rocky Mountain	Mr. J. Kok, Jr.	Ms. S. Velzen	1994
Thornapple Valley	Mr. D. Smies	Mr. C. Kamstra	1995
Toronto	Mr. J. Oosterveld	Mr. G. Vandezande	1994
Wisconsin	Mr. P. La Maire	Mr. D. Vander Puy	1995
Yellowstone	Mr. A. Leep	Mr. M. Feddes	1995
Zeeland	Mr. B. Feenstra	Mr. B. Geerlings	1994
<i>Members-at-large</i>			
Financial adviser	Ms. S. Roels	Mr. T. Bonthuis	1993
Attorney	Ms. S.J. Vander Ploeg	Mr. K. Hofman	1993
Minister	Rev. R. Berkenbosch	Rev. D.R. Fauble	1995

I. Synodical Interim Committee

<i>District</i>	<i>Member</i>	<i>Alternate</i>	<i>Term Expires</i>
Far West U.S.			
Subgroup I	Rev. J. Van Schepen	Rev. R.E. Van Hofwegen	1993
Subgroup II	Mr. E. Vander Wall	Mr. R.J. Groen	1993
Great Plains			
Rev. J. Joldersma		Rev. J. Van Regenmorter	1995
Mr. H.G. Vermeer		Mr. H. Van Maanen	1993
Central U.S.			
Subgroup I	Dr. K.R. Bootsma	Mr. M.H. Kuyers	1995
Mr. W. Weidenaar		Mr. H. Kamp	1994
Subgroup II	Rev. A.H. Jongsma	Rev. C.L. Bremer	1994
Mr. N. Gritter		Mr. J. Van Drunen	1994
Subgroup III	Rev. A.J. Schoonveld	Rev. J.W. Uitvlugt	1995
Subgroup IV	Dr. H. Eldersveld	Dr. R. De Bruin	1995
Rev. W.R. Witte		Rev. B. De Jong	1993
Eastern U.S.	Rev. V. Geurkink	Rev. B.A. Averill	1993
Western Canada	Rev. B. Nederlof	Rev. A. Beukema	1994
Eastern Canada			
Subgroup I	Rev. J.B. Vos	Rev. W. Dykstra	1993
Subgroup II	Mr. K. Terpstra	Mr. B. Dykstra	1995
Mr. D.S. Wiersma		Mr. J.H. Vander Stoep	1995

Ex officio members: general secretary and financial coordinator

IV. Standing committees

A. *Chaplain Committee*

Mrs. H. Brent (1993), Mrs. A. Wassink (1993), Dr. D. De Witt (1994), Mrs. S. Los (1994), Mr. H. Postma (1994), Mrs. M. Zwaanstra (1994), Rev. R.C. Heerspink (1995), Rev. R. Swierenga (1995). Canadian representation: Mrs. N. de Boer (1994), Rev. P. Hogeterp (1994); Rev. E. Gritter, alternate.

B. *Christian Reformed Church Loan Fund*

Rev. H. Hoekstra (1993), Mr. H. Washington (1993), Mr. H. De Wit (1994), Mr. G. Geenen (1994), Mr. D. Molewyk (1995), Mr. M.J. Prins (1995).
Ex officio members: Mr. J. Heinen, Mr. H.J. Vander Meer.

C. *Committee for Educational Assistance to Churches Abroad*

Mrs. L. Grissen (1993), Ms. G. Vanden Berg (1993), Mrs. T. Boonstra (1994), Mr. J. De Jager (1994), Dr. H. De Moor, Jr. (1995), Mrs. Evelyn De Vries (1995), Mr. Merle Grevengoed (1995).

D. *Committee on Disability Concerns*

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. E. Zwier (1994), Mr. B. Zwiers (1995).
Ex officio member: Mrs. C. Mereness.

E. *Fund for Smaller Churches*

Rev. G.P. Hutt (1993), Mr. R. Knol (1993), Mr. J.A. Evenhouse (1994), Mr. J.W. Hofman (1995), Rev. L. Sikkema (1995).

F. *Historical Committee*

Dr. J.H. Primus (1993), Dr. J.H. Kromminga (1994), Dr. L. Bierma (1994), Mr. H. Bratt (1995).

G. *Interchurch Relations Committee*

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), Dr. C.G. Kromminga (1995), Dr. G. Vandervelde (1995), Mrs. Eldean Kamp (1995). Ex officio member: Rev. L.J. Hofman; administrative secretary, Rev. C. Boomsma.

H. *Judicial Code Committee*

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), Mrs. S. Cook (1995), Rev. A.L. Hoksbergen (1995), Mr. W.B. Weidenaar (1995).

I. *Ministers' Pension Funds*

Ministers' Pension Trustees (Canada)

Mr. D. De Jong (1993), Mr. D.E. Nelson (1993), Mr. N. Van Duyvendyk (1993), Rev. J.J. Hoytema (1994), Mr. S. Kouwenhoven (1995).

Ministers' Pension Fund Committee (United States)

Rev. L.J. Dykstra (1993), Dr. J. Vanden Berg (1993), Mr. S. Geelhood (1994), Mr. T. Verhage (1994), Mr. D. Vander Ploeg (1995).

J. Pastor-Church Relations Committee

Rev. R.T. Bouma (1993), Rev. C. Terpstra (1993), Mr. J. Vander Lugt (1993), Dr. W. Brouwer (1994), Mrs. M. Ratliff (1994), Mrs. A. Schoonveld (1994), Rev. R.E. Williams (1994), Rev. E.J. Blankespoor (1995), Mrs. M. Vander Vennen (1995), Dr. W.K. Van Dyke (1995), Mrs. M. Bouma (1995).
Ex officio member: Rev. L.M. Tamminga (nonvoting).

K. Sermons for Reading Services

Rev. R.W. Ouweland (1993), Rev. H.G. Samplonius (1993), Rev. L.H. Batterink (1994), Rev. A. Van Giessen (1995); Rev. P. Stadt, alternate.

L. Synodical Committee on Race Relations

Rev. P. Aviles (1993), Mr. G. Bosma (1993), Mrs. C. Bradley (1993), Mrs. C. Bradley (1993), Mrs. B. Negrete (1994), Mrs. J. Venegas (1994), Rev. S. Wolfert (1994), Ms. C. Bell (1995), Mr. D. Edwards (1995), Mr. H.J. Kim (1995), Mr. P. Szto (1995), Mr. G. Thaxton (1995), Mrs. M. Thomas (1995), Mr. E. Westra (1995). Ex officio member: Mr. B. Goei. Advisory committee member: Rev. H. Bode.

M. Youth-Ministry Committee

Mr. A. Buist (1993), Dr. M. Kooy (1993), Rev. R.J. Noorman (1993), Rev. R. Vander Laan (1993), Rev. J.P. Heerema (1994), Mr. R. Nanninga (1994), Rev. N.A. Negrete (1994), Mr. J. Zuidema (1994), Mr. P. Duyst (1995), Mrs. J. Meyer (1995), Mr. E. Yazzie (1995); Advisers: Dr. M.R. Doornbos (Established-Church Development Department of Home Missions) and Mr. R. Rozema (CRC Publications).

V. Study committees (first named is convener)

A. 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.D. Schuringa, Ms. M. Van Til; Rev. L.J. Hofman, adviser.

B. Committee to Study Clarification of Public Profession of Faith for Covenant Children

Rev. H. Lunshof, Rev. W.D. Buursma, Rev. D. Deppe, Rev. R.C. De Vries, Dr. G. Hettinger, Mrs. E. Kamp, Dr. B. Polman.

C. Ad Hoc Committee to Implement the Decisions re Physical, Emotional, and Sexual Abuse

Mrs. M. Vander Vennen, Mrs. J. Cooper, Dr. G. Hettinger, Ms. B. Swagman, Mrs. C. Top, Rev. N. Vander Kwaak, Dr. T. Zeyl.

D. Pastoral Committee re Classis Chicago South and Orland Park, Illinois, CRC

Rev. L.A. Bazuin, Dr. H.G. Arnold, Mrs. R. Van Reken.

ARTICLE 125

It is moved that the following members be named to the pastoral committee for Classis Chicago South and Orland Park CRC:

Rev. Lugene A. Bazuin, chairman, Dr. Harry G. Arnold, and Mrs. Rose Van Reken. Alternate: Rev. Leonard J. Vander Zee.

—*Adopted*

ARTICLE 126

The president expresses the thanks of synod to the general secretary, Rev. Leonard J. Hofman; the financial coordinator, Mr. Harry J. Vander Meer; and to his fellow officers—Rev. Jack B. Vos, vice president; Rev. Peter W. Brouwer, first clerk; and Rev. James R. Kok, second clerk—for the fine cooperation and support they have given.

It is moved to thank the prayer partners for the support they have given in these two weeks.

—*Adopted*

Rev. Vanderwell expresses thanks to the faculty advisers from Calvin College and Calvin Theological Seminary and gratitude to the delegates to Synod 1992. He thanks Mr. Donald Boender and staff of the Calvin Fine Arts Center for the fine cooperation they have given. He expresses appreciation for the services of the synodical office staff.

ARTICLE 127

The vice president expresses deep appreciation for the kind and Christian way in which the president, Rev. Howard Vanderwell, has led Synod 1992. Synod rises to affirm its appreciation.

The president addresses the assembly, thanking the delegates for their support. He commends the delegates for the work they have done at synod and reminds them that he pleaded with them at the beginning of synod to keep in mind Ephesians 4:3: "To keep the unity of the Spirit through the bond of peace." He encourages all present to learn to listen to each other a little better, for we can sometimes stand for our convictions so firmly that we hurt people, we hurt the church. But there is much more that holds us together than keeps us apart. He reminds the delegates that the storm on Wednesday created very difficult circumstances, but synod went on, it endured, and it finished its business. Though the storm around the church is potentially dangerous, all must strive to keep the peace and carry out the ministry Christ gave to his church.

The president offers closing prayer.

Howard D. Vanderwell, president
Jack B. Vos, vice president
Peter W. Brouwer, first clerk
James R. Kok, second clerk

Attested a true copy
Leonard J. Hofman, general secretary

Immediately following the adjournment of Synod 1992 the delegates and visitors assembled in the Fine Arts Center for the following service of worship:

SYNOD 1992
A Service of Affirmation, Healing, and Hope for the Church
(The service will proceed unannounced.)
*indicates standing

The Opening of Worship

Prelude: "Holy God, We Praise Your Name" Held

Introduction

*Opening Hymn: "Holy God, We Praise Your name" *Psalter Hymnal* 504:1-3
(third verse unison)

*God Greets the Church

Leader: Grace to you and peace
from him who is and who was and who is to come
and from the seven spirits before his throne
and from Jesus Christ,
the faithful witness,
the firstborn of the dead,
and the ruler of the kings of the earth

Congregation: **To him who loves us
and freed us from our sins by his blood
and made us to be a kingdom,
priests serving our God and Father
to him be glory and dominion
forever and ever. AMEN. (Rev. 1:4-6)**

*Response: "Holy God, We Praise Your Name" *Psalter Hymnal* 504:4

The Faith of the Church

*Profession of the Apostles' Creed

*Song of Faith: "You Are Our God; We Are Your People"
Psalter Hymnal 272:1-4

The Gifts of the Church

Leader: There are varieties of gifts,
but the same Spirit;
there are varieties of service,
but the same Lord;
there are varieties of activities,
but it is the same God
who activates all of them in everyone.

Congregation: To each is given the manifestation of the Spirit
for the common good.

Leader: Now the body is not made up of one part
but of many.

If the foot should say,
"Because I am not a hand,
I do not belong to the body,"
it would not for that reason
cease to be part of the body.

Congregation: And if the ear should say,
"Because I am not an eye,
I do not belong to the body,"
it would not for that reason
cease to be part of the body.

Leader: The body does not consist of one member
but of many.

God arranged the members in one body,
each of them, as he chose.
If all were a single member,
where would the body be?

Congregation: As it is,
there are many members,
yet one body.

(I Cor. 12:4-20)

Prayer of Thanksgiving for the Gifts of the Church

The Unity of the Church

Song: "God, the Father of Your People"

Psalter Hymnal 322:1, 2

Leader: I beg you to lead a life
worthy of the calling to which you have been called,
with all humility and gentleness,
with patience,
bearing with one another in love,
making every effort to maintain the unity of the Spirit
in the bond of peace.

Congregation: There is one body
and one Spirit,
just as we were called
to the one hope of our calling,
one Lord, one faith, one baptism,
one God and Father of all,
who is above all and through all and in all.

Leader: The gifts he gave were that
some would be apostles,
some prophets, some evangelists,
some pastors and teachers,
to equip the saints for the work of ministry,
for building up the body of Christ.

Congregation: Until all of us come to the unity of the faith
and of the knowledge of the Son of God,
and become mature,
attaining to the whole measure of the full stature
of Christ.

Speaking the truth in love,
we grow up in every way
into him who is the head,
into Christ,
from whom
the whole body,
joined and knit together
by every ligament with which it is equipped,
promotes the body's growth
in building itself up in love.

(Eph. 4:1-6; 11-13; 15-16)

Prayer for Unity (in unison)

We grieve that the church
which shares one Spirit, one faith, one hope,
and spans all time, place, race, and language
has become a broken communion in a broken world.

When we struggle for the purity of the church
and for the righteousness [you] demand,
we pray for saintly courage.

When our pride or blindness blocks
the unity of [your] household,
we seek forgiveness.

We marvel that [you] gather the broken pieces
to do [your] work,
and that [you] bless us still
with joy, new members,
and surprising evidences of unity.

We commit ourselves to seeking and expressing
the oneness of all who follow Jesus. [Amen]

("Contemporary Testimony," para. 43)

Song: "Spirit of the Living God"

Psalter Hymnal 424:1, 2

The Pain and Hope of the Church

Hear, O Lord, and answer me,
for I am poor and needy.

Guard my life, for I am devoted to
you.

You are my God; save your
servant
who trusts in you.

Have mercy on me, O Lord,
for I call to you all day long.

Psalm 86:1-3

The righteous cry out, and the Lord
hears them;

he delivers them from all their
troubles.

The Lord is close to the
brokenhearted
and saves those who are crushed
in spirit.

Psalm 34:17, 18

O God, do not keep silent;
be not quiet, O God, be not still.
Psalm 83:1

May the Lord answer you when
you are in distress;
may the name of the God of Jacob
protect you.
May he send you help from the
sanctuary
and grant you support from Zion.
May he remember all your sacrifices
and accept your burnt offerings.
May he give you the desire of your
heart
and make all your plans succeed.
We will shout for joy when you are
victorious
and will lift up our banners in the
name of our God.
May the Lord grant all your requests.

Hear my prayer, O Lord;
let my cry for help come to you.
Do not hide your face from me
when I am in distress.
Turn your ear to me;
when I call, answer me quickly.
For my days vanish like smoke;
my bones burn like glowing
embers.
My heart is blighted and withered
like grass;
I forget to eat my food.
Because of my loud groaning
I am reduced to skin and bones.

If an enemy were insulting me,
I could endure it;
if a foe were raising himself against
me,
I could hide from him.
But it is you, a man like myself,
my companion, my close friend,
with whom I once enjoyed sweet
fellowship
as we walked with the throng at
the house of God.

I am still confident of this;
I will see the goodness of the
Lord
in the land of the living.
Wait for the Lord;
be strong and take heart
and wait for the Lord.

Hear my voice when I call, O Lord;
be merciful to me and answer me.
My heart says of you, "Seek his
face!" Your face, Lord, will I
seek.
Though my father and mother
forsake me,
the Lord will receive me.

I waited patiently for the Lord, he turned to me and heard my cry.
I proclaim righteousness in the great assembly;
I do not seal my lips, as you know, O Lord.
I do not hide your righteousness in my heart;
I speak of your faithfulness and salvation.
I am like an olive tree flourishing in the house of God;
I trust in God's unfailing love for ever and ever.
I will praise you forever for what you have done;
In your name I will hope, for your name is good.
I will praise you in the presence of your saints.
(Ps. 40:1, 9-10; Ps. 52:8-9)

Cast your cares on the Lord
and he will sustain you;
He will never let the righteous fall.
(Ps. 55:22)

The Love of the Church

Leader: A new commandment I give you:
Love one another.
As I have loved you,
so you must love one another.

Congregation: All men will know that you are my disciples
if you love one another.

Leader: Love is patient; love is kind;
love is not envious or boastful or arrogant or rude.

Congregation: It does not insist on its own way;
it is not irritable or resentful;
it does not rejoice in wrongdoing,
but rejoices in the truth.

Leader: It bears all things, believes all things,
hopes all things, endures all things.
Love never ends.

Congregation: And now faith, hope and love abide,
these three;
and the greatest of these is love.

(John 14:34-35; I Cor. 13:4-13)

*Song: "Christian Hearts in Love United"

Psalter Hymnal 513:1-3

The Service of the Church

Leader: If there is any encouragement in Christ
any consolation from love,
any sharing in the Spirit,
any compassion and sympathy,
make my joy complete:
be of the same mind,
having the same love,
being in full accord and of one mind.

Do nothing from selfish ambition or conceit,
but in humility
regard others as better than yourselves.
Let each of you look not to your own interests,
but to the interests of others.

Let the same mind be in you that was in Christ Jesus:

**Congregation: Who, though he was in the form of God,
did not regard equality with God
as something to be exploited,**

**but emptied himself,
taking the form of a slave,
being born in human likeness.
And being found in human form,
he humbled himself
and became obedient to the point of death—
even death on the cross.**

**Therefore,
God also highly exalted him
and gave him the name
that is above every name,
so that at the name of Jesus
every knee should bow,
in heaven and on earth and under the earth,
and every tongue should confess
that Jesus Christ is Lord,
to the glory of God the Father.**

(Phil. 2:1-11)

Song: "May the Mind of Christ My Savior"

Psalter Hymnal 291:1-5

Snapshots of Synod 1992

Prayer for Faithfulness in Service

The Closing of Worship

*Profession of Faith (in unison)

We rejoice in the goodness of God,
renounce the works of darkness,
and dedicate ourselves to holy living.

As covenant partners,
called to faithful obedience,
and set free for joyful praise,
we offer our hearts and lives
to do God's work in his world.

With tempered impatience, eager to see injustice ended,
we expect the Day of the Lord.

And we are confident
that the light which shines in the present darkness
will fill the earth when Christ appears.

Come, Lord Jesus!
Our world belongs to you.

("Contemporary Testimony," para. 6)

*The Benediction

*Song: "Here from All Nations"
(fifth verse unison)

Psalter Hymnal 235:1-5

Postlude: "Now Thank We All Our God"

Manz

Participants

Organist:	Norma de Wall Malefyt
Moderator:	Howard Vanderwell
Responsive Readings:	Carol Smith
	Gordon Pols
	Judy Cook
	Mirth Vos
	Kathy Vander Stel
Prayers:	Duane Kelderman
	Alvin Hoksbergen
	Howard Vanderwell

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HOME MISSIONS ORDER (revised)

Note: Revisions are incorporated in the text of this Home Missions Order.

**ARTICLE I
INTRODUCTION**

The mission of God from which the church derives her mission is that activity of the triune God whereby he reconciles the world to himself through the Lord Jesus Christ, the Sent One (II Cor. 5:19; John 20:21).

In this mission God vindicates his honor through the defeat of Satan, who falsely claims the world as his own, and through the creation of a redeemed people who are the first fruits of his triumph over sin (Rev. 14:4). The Son, Jesus Christ, establishes the kingdom of God through his redemptive acts, empowers his people to be his witnesses by the work of the Holy Spirit, and sends the church as his body into the world (Matt. 28:18-20). This community of sent ones heralds the gospel of the reconciliation, which will be fully realized at the consummation of his kingdom on the last day (Col. 1:20; Eph. 2:17; Rev. 11:15).

The church of God, as Christ's apostolate in the world, is one community of the redeemed. The Christian Reformed Church shares both the privileges and the responsibilities of membership in this one body of Christ. Each member and every congregation of the Christian Reformed Church must be a witness for Christ in word and deed (I Peter 2:9). In the conduct of her missionary enterprise the church also calls and commissions missionaries as her representatives (Acts 13:2-4).

**ARTICLE II
MANDATE**

The Christian Reformed Church in North America, in obedience to the Great Commission, establishes the Christian Reformed Board of Home Missions and assigns it the responsibility of directing the home-missions program of the denomination (Church Order Articles 73-76). The Board of Home Missions, hereinafter referred to as the board, shall give leadership to the denomination in its task of bringing the gospel to the people of Canada and the United States and drawing them into fellowship with Christ and his church.

The mandate of the board has two aspects. The board shall (a) encourage and assist congregations and classes in their work of evangelism and (b) initiate, support, and guide new-church development and other evangelistic ministries in cooperation with local congregations or classes.

The board shall administer its work according to the Word of God and the confessions and in harmony with the regulations of the Church Order and the Home Missions Order.

ARTICLE III THE BOARD

Section 1 - Relationship to Synod

While appointing the board as its agent, synod shall retain for itself the following responsibilities:

- a. Adopt and revise the Home Missions Order.
- b. Appoint the members and alternate members of the board from which certain members will be designated as executive committee.
- c. Appoint and reappoint the executive director of Home Missions.
- d. Approve an annual denominational quota (denominational ministry share) for financial support of the Home Missions program, based on a proposed budget.
- e. Approve major changes in policy.
- f. Ensure that the Home Missions task is carried out.

Section 2 - Administrative Responsibility

The board shall

- a. Direct denominational Home Missions activity by approving overall strategy and long-range plans.
- b. Establish policies and programs for new-church development and established-church development and see that they are carried out.
- c. Assure resource development and budget administration.
- d. Select members of the executive committee.
- e. Adopt or amend regulations and policies as may be required by decisions of synod.
- f. Submit to synod an annual report with appropriate recommendations.
- g. Meet as a full board at least once a year to carry out its responsibilities.
- h. Be legally incorporated according to the laws of Canada and the United States.
- i. Arrange for recruiting, calling, support, and guidance of all personnel in its employ.

Section 3 - Members

Since Home Missions is the work of the entire denomination and is closely linked with the classes, the board shall be composed of one member from each classis plus a synodically designated number of board members-at-large. Board members and their alternates shall be elected for three-year terms and be eligible for a second term, according to the rules of synod. Terms begin in September.

Members who represent classes are appointed by synod after being elected by their respective classes according to guidelines provided by the board regarding qualifications, cultural background, and experience. To provide liaison, board members ordinarily shall be members of the classical home missions committee.

Members of the board shall be advocates of the Home Missions enterprise of the denomination in classes and in their own congregations, channel-

ing timely information about the Home Missions program to classes and from classes to the board.

Members-at-large shall be elected by synod from a nomination presented by the board. These members shall be chosen for special expertise, cultural background, and skills deemed essential to the work of the board.

Section 4 - Executive Committee

Major policy and program decisions shall be made at the annual board meeting. The executive committee shall be responsible for timely administration of Home Missions work which cannot be delayed in the interim between board meetings. The executive committee shall meet as often as necessary to function effectively.

The board shall elect members of the executive committee representing the geographical regions of the denomination in Canada and the United States according to a method approved by synod.

Section 5 - Corporate Officers

Corporate officers of the board shall be the president, vice president, executive secretary (executive director), and treasurer (director of finance). The president and vice president are board members. The secretary (executive director) and treasurer (director of finance) are employees of Home Missions chosen by the board and appointed by synod and the board.

Section 6 - Relationship to Classes and Local Congregations

The board shall work with classes and local congregations through all its staff. The prior rights and responsibilities of classes and congregations shall be respected. [Note deletion of "when requested the board shall function as consultant for local evangelism and mission programs and shall give assistance in investigating new opportunities."]

The board shall promote local Home Missions initiative and encourage and equip classes and congregations to assume full administrative and financial responsibility for Home Missions activity in their own areas. [Note deletion of "When necessary the board shall assist by providing counsel and funds through the Grant-In-Aid program."]

When a new-church development or other evangelistic ministry is beyond the resources or administrative scope of a classis or a local congregation, the board may assume responsibility for the work upon the request or with the concurrence of the appropriate classis.

The ministry of Home Missions shall be carried out as much as possible by way of classical and regional home-missions strategies which are encouraged and facilitated by Home Missions regional directors. The board shall supervise and support all Home Missions activities with local congregations and classical home-missions committees.

The board shall provide timely information about its activities through distribution of all minutes of board and executive-committee meetings to board members and their alternates, through provision of a regular report

to classes through the board members, and through periodic attendance of classical meetings by Home Missions regional directors.

ARTICLE IV PERSONNEL

Section 1 - Introduction

All persons in the employ of Home Missions are called of God and commissioned (sent out) by the church to bring the gospel to unchurched people and unbelievers and to work for the development and growth of the body of Christ. The training and support of Home Missions personnel is a primary responsibility of the board. It shall periodically evaluate persons in its employ and the quality of support for those persons to encourage professional and personal growth and develop a dedicated, competent missions team.

Section 2 - Ministry Personnel

Home Missions may employ in its ministry missionary pastors, evangelists, interim home missionaries, leaders in specialized ministries, ethnic-ministry coordinators, teachers, and supportive or administrative personnel. They shall have as their goal the glory of God and the ministry of reconciliation. All Home Missions personnel shall work under the supervision of the board and, as appropriate, their local consistories, in accordance with provisions of the Church Order and the Home Missions Order.

Section 3 - Home Missions Regional Personnel

Various regions of Canada and the United States where congregations of the denomination are found and where Home Missions ministry opportunities are present shall be served by a Home Missions regional director. The Home Missions regional director shall work with various classical home-missions committees as a leader and enabler in the home-missions effort of the denomination. The regional director shall work in establishing with the classical home-missions committee a vision and strategy for reaching the lost and for the evangelistic growth of the church. The regional director shall work with the denominationally funded ministries in the region to improve their effectiveness in reaching the lost. As the main link between classical/regional and denominational home-missions vision, the Home Missions regional director shall be a key person in channeling denominational support of the ministries in the classis and in representing the vision and needs of classes/the region to the denominational Home Missions board. The regional director shall support and encourage the evangelistic growth of established churches in the denomination.

Home Missions regional directors shall be appointed by the board or the executive committee to an initial term of two years. They are eligible for reappointment to additional four-year terms.

Section 4 - Executive Team and Other Office Personnel

The board shall provide for and see to the appointment of executive staff and office personnel needed for the leadership, administration, publication development, ministry guidance, and financial support of the denominational Home Missions program.

Synod shall appoint, upon recommendation by the board, a Home Missions executive director, who shall be responsible for execution of the policies and decisions of the board. The executive director shall lead and supervise the work of the executive team and office personnel for the attainment of the overall objectives of Home Missions.

The board shall appoint directors of established-church development, new-church development, finance, and resource development who will give leadership in the main strategic and supportive activities of the board and who with the executive director shall comprise the Home Missions executive team.

The board shall hire additional executive personnel as it shall deem necessary to carry out its task.

The board shall approve arrangements for appointing administrative and support personnel as it deems necessary to carry out its task.

ARTICLE V Program

Section 1 - Introduction

Home Missions programming shall have as its goal the glory of God, the salvation of the lost through gospel proclamation, and the extension of Christ's kingdom through the growth of the Christian Reformed Church in North America.

Section 2 - Established-Church Development

Recognizing the responsibility of the Christian Reformed Church to proclaim the gospel for the salvation of lost people in Canada and the United States, the board shall promote the work of evangelism in all the churches of the denomination. The board shall provide assistance (training, materials, and consultation) which will equip and enable local churches to meet their responsibilities as described in the Church Order (Articles 11-b, 24-b, 73, and 74-a). The board shall assist the churches in developing vision for reaching lost people, in organizing church life for evangelism, in employing the gifts of members for evangelistic ministry, and in receiving new believers into fellowship and discipling them in the way of the Lord.

Specialized ministries may be developed and supported with congregations and classes where there are opportunities to evangelize students, military personnel, seafarers, and others.

Section 3 - New-Church Development

With classes and congregations, the board shall seek to develop vision, goals, and strategies for new-church development in Canada and the United States so that the lost are found and Christ's kingdom is extended through the growth of the Christian Reformed Church in North America.

Section 4 - Resource Development

In support of established-church development and new-church development, the board shall assure the development of required financial resources for achieving the goals of Christian Reformed Home Missions. This shall be done by providing information about the vision and ministry of Home Missions and by generating prayer, financial, and other supportive relationships with congregations and persons in the denomination.

Section 5 - Financial Stewardship

The board shall assure sound fiscal management and long- and short-range financial planning so that established-church-development and new-church-development ministries are adequately supported.

ARTICLE VI CONCLUSION

Detailed descriptions of policies and procedures implementing the articles of this Home Missions Order shall be published and updated as needed.

This Home Missions Order, having been adopted by synod, shall be faithfully observed by the board. Any revision shall be made by synod.

DENOMINATIONAL MINISTRY SHARE AND RECOMMENDED AGENCIES FOR 1993

I. Denominational ministry share

	Per family
Back to God Hour	\$ 68.00
CRC-TV	24.60
Board of Home Missions	116.00
Calvin College*	
Area 1—Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Thornapple Valley	\$105.30
Area 2—Cadillac, Georgetown, Holland, Kalamazoo, Lake Erie, Muskegon, Zeeland	78.20
Area 3—Chicago South, Florida, Illiana, Northern Illinois, Wisconsin	68.40
Area 4—Iakota, Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella	20.90
Area 5—Atlantic Northeast, Hackensack, Hudson	74.10
Area 6—Arizona, Columbia, California South, Central California, Greater Los Angeles, Pacific Northwest, Red Mesa, Rocky Mountain, Yellowstone	47.40
Area 7—Chatham, Eastern Canada, Hamilton, Huron, Niagara, Quinte, Toronto	27.40
Area 8—Alberta North, Alberta South, B.C. North-West, B.C. South-East	15.00
Calvin Seminary	39.20
Chaplain Committee	9.75
CRC Publications	2.60
World Literature Ministries	2.00
Denominational Services	34.00
Institut Farel, \$.50; Denominational Building Fund, \$.450; building operations, synodical expenses, funds for standing, service, and study committees, \$29.00	
Committee on Disability Concerns	2.00
Committee for Educational Assistance to Churches Abroad	1.30

*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, \$10.50; Area 3, \$20.30; Area 4, \$67.80; Area 5, \$14.60; Area 6, \$41.30; Area 7, \$61.30; Area 8, \$73.70.

Fund for Smaller Churches (includes quarterly subsidies and continuing-education fund)	12.00
Ministers' Pension Funds	38.50
Special Assistance and Moving Fund for Retired	
Ministers and Widows	2.25
Pastor-Church Relations Services	2.70
Synodical Committee on Race Relations	7.50
World Missions Committee	107.75

II. Agencies recommended for financial support

A. Denominational agencies recommended

for one or more offerings

	Canadian registration #
1. Back to God Hour—above-quota needs	0347708-39
CRC TV—above-quota needs	
2. Home Missions—above-quota needs	0549022-47
3. Calvin College—above-quota needs	(per Schedule VIII)
4. Calvin Theological Seminary	(per Schedule VIII)
a. Above-quota needs	
b. Revolving Loan Fund	
5. Chaplain Committee—above-quota needs	0590018-49
6. Committee on Disability Concerns—above-quota needs	0590018-49
7. Committee for Educational Assistance to Churches	
Abroad—above-quota needs	0590018-49
8. Pastor-Church Relations Services—above-quota needs	0590018-49
9. Synodical Committee on Race Relations	0590018-49
a. Above-quota needs	
b. Multiracial Student Scholarship Fund	
10. World Literature Ministries—above-quota needs	0590018-49
11. World Missions Committee—above-quota needs	0435081-47
12. World Relief Committee—one offering per quarter	0366443-09

B. Denominationally related youth agencies

recommended for one or more offerings

1. Calvinettes	0877563-49
2. Calvinist Cadet Corps	0877563-49
3. Young Calvinist Armed Services Ministry	0877563-49
4. Young Calvinist Federation	0877563-49

C. Nondenominational agencies recommended for financial support but not necessarily for one or more offerings

Note: Synod 1992, "in light of the growing number of agencies seeking recommendation for financial support, remind[s] the congregations of the synodical decision of 1970 wherein

"... synod urged[d] all the classes to request their churches to pay denominational causes before making gifts to nondenominational causes on the synod-approved accredited list.

Grounds: a. Our denominational causes should have priority in our giving..."

(Acts of Synod 1970, p. 81)

United States agencies:

A. Benevolent agencies

1. Bethany Christian Services
2. Bethesda PsychHealth System
3. Calvary Rehabilitation Center
4. Christian Health Care Center
5. Elim Christian School
6. International Aid Inc.
7. Luke Society, Inc.
8. Pine Rest Christian Hospital Association

B. Educational agencies

1. Center for Public Justice (formerly Association for Public Justice Education Fund)
2. Christian Schools International
3. Christian Schools International Foundation
4. Dordt College
5. International Theological Seminary
6. Reformed Bible College
7. Rehoboth Christian School
8. Roseland Christian School
9. Trinity Christian College
10. Westminster Theological Seminary Ministries (Philadelphia, PA, and Escondido, CA)
11. Worldwide Christian Schools

C. Miscellaneous agencies

1. American Bible Society
2. Faith, Prayer and Tract League
3. Friendship Foundation—USA
4. Gideons International—USA (Bible distribution only)
5. International Bible Society
6. Inter-Varsity Christian Fellowship—USA
7. Lord's Day Alliance
8. Metanoia Ministries
9. Seminary Consortium for Urban Pastoral Education (SCUPE)
10. The Evangelical Literature League (TELL)
11. The Bible League
12. Wycliffe Bible Translators, Inc. (USA)

Canadian agencies:

Canadian registration #

A. Benevolent agencies

1. Beginnings Counseling & Adoption Services
of Ontario, Inc. 0679092-09

B. Educational agencies

1. Canadian Christian Education Foundation Inc. 1455097-23
2. Dordt College (per Schedule VIII) 0643304-20
3. Institut Farel 0283283-21
4. Institute for Christian Studies 05-06618
5. Redeemer Reformed Christian College (per schedule VIII) 0577890-20
6. Reformed Bible College (per Schedule VIII)
7. The King's College
8. Trinity Christian College

C. Miscellaneous agencies

1. Canadian Bible Society 0021501-47
2. Christian Labour Association of Canada (specific grants) 0258715-39
3. Evangelical Fellowship of Canada 0751966-47
4. Friendship Groups—Canada 0022475-47
5. Gideons International in Canada (Bible distribution only) 0209-833-47
6. Inter-Varsity Christian Fellowship of Canada 0205138-49
7. People for Sunday Association of Canada 0232751-47
8. World Home Bible League of Canada 0317180-47
9. Wycliffe Bible Translators of Canada Inc.

Note: Canadian registration numbers are shown for organizations which are established as qualified donees with Revenue Canada.

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(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:

BGH	Back to God Hour
BWM	Board of World Ministries
CDC	Committee on Disability Concerns
CEACA	Committee for Educational Assistance to Churches Abroad
CIS	Commonwealth of Independent States
CRASM	Christian Reformed Association of Staff Ministries
CRC	Church Reformed Church
CRWRC	Christian Reformed World Relief Committee
EDM	Executive Director of Ministries
HM	Home Missions
IAC	Interagency Advisory Council
IRC	Interchurch Relations Committee
MCC	Ministries Coordinating Council
NAE	National Association of Evangelicals
NKST	(Nongu Kristu U Ken Sudan Hen Tiv) Church (Nigeria)
OPC	Orthodox Presbyterian Church
PCRC	Pastor-Church Relations Committee
SCORR	Synodical Committee on Race Relations
SIC	Synodical Interim Committee
SWIM	Summer Workshop in Ministries
WM	Christian Reformed World Missions
YCF	Young Calvinist Federation

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