

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

# AGENDA FOR SYNOD



# 1993

Christian Reformed Church in North America

# AGENDA FOR SYNOD

June 8 to 18, 1993  
Fine Arts Center Auditorium  
Calvin College  
Grand Rapids, Michigan

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2850 Kalamazoo Avenue SE  
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# PREFACE

The prayer service for Synod 1993 will be held Monday evening, June 7, 1993, at 8:00 p.m. in Mayfair Christian Reformed Church, 1740 Lyon NE, Grand Rapids, Michigan. Rev. Peter T. Verhulst and Rev. Wilmer R. Witte (pastor and pastor emeritus) of Mayfair CRC will be in charge of the service.

Synod begins its sessions Tuesday morning, June 8, at 9:00 a.m. in the Fine Arts Center of Calvin College in Grand Rapids, Michigan. Rev. Wilmer R. Witte will serve as president pro tem until Synod 1993 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 6. Let us pray that God may bless our church and Synod 1993 as we serve our Lord Jesus Christ in faith and obedience. May the Holy Spirit equip us to work in love, wisdom, and unity.

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

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# ANNOUNCEMENTS

## I. Note to delegates

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 policies do not provide adequate insurance outside of Canada.
4. Delegates should bring to synod with them their copies of the *Agenda for Synod 1993* and all supplementary materials.

## II. 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.

## III. 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)

#### IV. 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).

# DELEGATES TO SYNOD 1993

Classis	Delegates	Alternates
<b>Alberta North</b>		
Ministers.....	Jack Westerhof Nicolaas Cornelisse	Ministers.....Allan C. Groen James C. Dekker
Elders.....	Gary W. Duthler Lambert Tuininga	Elders.....Kase Spelt William D. Nieuwenhuis
<b>Alberta South</b>		
Ministers.....	Harrison F. Harnden Harry J. Bierman	Ministers.....James D. Zondervan Henry Vander Beek
Elders.....	Herman Kielstra Herman Bolink	Elders.....Fritz de Leeuw Anno Slomp
<b>Arizona</b>		
Ministers.....	Jeffrey A. Dykema Frank E. Pott	Ministers.....Timothy R. Hull Gerald L. Rutgers
Elders.....	Kenneth J. Zylstra Harvey D. Faram	Elders..... 
<b>Atlantic Northeast</b>		
Ministers.....	Paul W. Brink Robert D. Steen	Ministers.....Robert A. Heerema Karl H. Bratt
Elders.....	John H. Baker Arman J. Balk	Elders.....William Stap 
<b>B.C. North-West</b>		
Ministers.....	Arie Vanden Berg John A. Ooms	Ministers.....Henry Jonker William C. Veenstra
Elders.....	David T. Nieuwsma Fred Herfst	Elders.....Dick Kronemeyer Norman Mantel
<b>B.C. South-East</b>		
Ministers.....	Robert De Moor James R. Berry	Ministers.....John Boonstra Arie C. Leegwater
Elders.....	Herbert G. de Ruyter Leendert Vander Kwaak	Elders.....Albert J. Vanden Pol Chester Baarda
<b>Cadillac</b>		
Ministers.....	Louis M. Korf Merlin N. Buwalda	Ministers.....Thomas A. De Does David J. Weemhoff
Elders.....	Roger G. Hoeksema Randall J. Heeres	Elders.....Steve Ebels Matt Morrison
<b>California South</b>		
Ministers.....	Paul Yang John J. Berends	Ministers.....Peter Shin Randal S. Lankheet
Elders.....	James Park John Verhoeven	Elders.....George Den Hartigh Huibert Den Boer

Classis	Delegates	Alternates
<b>Central California</b>		
Ministers.....	Charles J. De Ridder Cornelius Pool	Ministers.....Barry B. Blankers Peter Yang
Elders.....	Ronald P. Bode J. Lowell Gilmour	Elders.....Charles Hiemstra William A. Redondo
<b>Chatham</b>		
Ministers.....	Rudy W. Ouwehand John W. Postman	Ministers.....Wayne A. Brouwer Kenneth R. Ritsema
Elders.....	William De Boer Ben Vander Lugt	Elders.....John A. Middel Ralph Bos
<b>Chicago South</b>		
Ministers.....	John M. Ouwinga Jack J. Reiffer	Ministers.....Gary P. Hutt Lester W. Van Essen
Elders.....	John D. Wassenaar Marvin J. Hooker	Elders.....George N. Pierson E. William TerBorg
<b>Columbia</b>		
Ministers.....	Perry J. Tinklenberg Stanley A. Drenth	Ministers.....Jerald D. Lion Evan P. Heerema
Elders.....	Herbert Roos James D. Honeyford	Elders.....Steven J. Ahrenholz Douglas K. Vande Griend
<b>Eastern Canada</b>		
Ministers.....	William J. Kuurstra Gerald J. Hogeterp	Ministers.....Martin J. Vellekoop Clarence H. Witten
Elders.....	Randy J. Van Zeumeren Jacob Hultink	Elders.....John Oegema _____
<b>Florida</b>		
Ministers.....	James A. Vander Slik Mark A. Davies	Ministers.....Stanley J. Workman Dennis W. Royall
Elders.....	Jerry B. Westra Edward B. Newhouse	Elders.....Russell Vellenga _____
<b>Georgetown</b>		
Ministers.....	Neal R. Rylaarsdam Duane E. Tinklenberg	Ministers.....Stanley J. De Vries Jack Stulp
Elders.....	Lawrence Vredevoogd Andrew L. Buist	Elders.....Melvin C. Vander Bie Jay Mol
<b>Grand Rapids East</b>		
Ministers.....	Roger E. Van Harn Morris N. Greidanus	Ministers.....Jack Roeda Roger A. Kok
Elders.....	George N. Monsma, Jr. Clarence Menninga	Elders.....Stewart S. Geelhood George H. Bloem
<b>Grand Rapids North</b>		
Ministers.....	Andrew A. Gorter Harvey J. Baas	Ministers.....Donald J. Van Beek C. James den Dulk
Elders.....	Raymond D. Nanninga James R. Van Dyken	Elders.....David M. Kruithoff Henry Perez
<b>Grand Rapids South</b>		
Ministers.....	Stanley Mast Douglas M. MacLeod	Ministers.....Zachary G. Anderson Maurice L. De Young
Elders.....	John H. Huisman Bernard Scholten	Elders.....James J. Achterhof Andrew Seif

Classis	Delegates	Alternates
<b>Grandville</b>		
Ministers.....	James M. Boer	Ministers.....Robert D. Ritsema
	Arthur L. Van Wyhe	George G. Vink
Elders.....	Fred R. Rozema	Elders.....Robert Huisman
	Edward Pylman	Louis Bosma
<b>Greater Los Angeles</b>		
Ministers.....	Daniel J. Brink	Ministers.....Guillermo Ortiz
	John T. Kim	Herman J. Schutt
Elders.....	Rogell Van Wyk	Elders.....Albert D. Tekrony
	Willard J. Skelley	Arthur E. De Jong
<b>Hackensack</b>		
Ministers.....	Jochem Vugteveen	Ministers.....John A. Algera
	Terry J. Lapinsky	Stephen R. Steenstra
Elders.....	Glenn P. Palmer	Elders.....Alfred W. Klaassen
	Garry Dykstra	
<b>Hamilton</b>		
Ministers.....	John Postuma	Ministers.....Siebert A. Van Houten
	Jacob Kerkhof	Arie G. Van Eek
Elders.....	Jacob Ellens	Elders.....John M. Elgersma
	Fred Bennink	William Spoelstra
<b>Holland</b>		
Ministers.....	Norman B. Steen	Ministers.....Jacob P. Heerema
	Robert J. Timmer	John C. Hutt
Elders.....	Jerrold F. De Frel	Elders.....Dave Altena
	Sander de Haan	Ray A. Klingenberg
<b>Hudson</b>		
Ministers.....	Daniel B. Mouw	Ministers.....Howard J. Vugteveen
	LeRoy G. Christoffels	Harvey A. Stob
Elders.....	Peter Dykstra	Elders.....Samuel J. Steen
	Arthur B. Pruiksma	Ronald Dapp
<b>Huron</b>		
Ministers.....	Dirk Miedema	Ministers.....Ralph Kooops
	David J. Tigchelaar	Sidney Couperus
Elders.....	Gerald Klein-Geltink	Elders.....Lenard Bakelaar
	Arie Peters	Martin Wilts
<b>Iakota</b>		
Ministers.....	Stanley R. Scripps	Ministers.....Roger W. Sparks
	Warren H. Lammers	Carl A. Bolt
Elders.....	Garry G. Zonnefeld	Elders.....Marvin Klomp
	Henry De Lange, Jr.	Dick Dyk
<b>Illiana</b>		
Ministers.....	Laryn G. Zoerhof	Ministers.....Ronald J. Meyer
	Bernard J. Haan, Jr.	James D. Stoel
Elders.....	Donald Dykstra	Elders.....Louis Dykstra
	Donald R. Hoekstra	
<b>Kalamazoo</b>		
Ministers.....	Joseph A. Brinks	Ministers.....Robert A. Arbogast
	Ronald L. Scheuers	Ronald D. Vanderwell
Elders.....	Craig H. Lubben	Elders.....
	Kenneth R. Slager	

Classis	Delegates	Alternates
<b>Lake Erie</b>		
Ministers.....	George F. Vander Weit Clayton G. Libolt	Ministers.....Emmett A. Harrison Robert R. Broekema
Elders.....	Fred J. Schuurmann John R. Van Andel	Elders..... _____
<b>Minnesota North</b>		
Ministers.....	Allen P. Vander Pol Clarence Bishop	Ministers.....Dean B. Deppe Willem D. Dirksen
Elders.....	John Harris Neil Lettinga	Elders.....Herman Ahrenholtz Clayton De Jongh
<b>Minnesota South</b>		
Ministers.....	Peter W. Brouwer John H. Engbers	Ministers.....Rodney D. Gorter Terry L. Genzink
Elders.....	Arthur M. Spronk Ernest J. Dykema	Elders.....Harold Baker _____
<b>Muskegon</b>		
Ministers.....	John Terpstra John D. Hellinga	Ministers.....Leonard P. Troast Alvin L. Hoksbergen
Elders.....	Ronald L. Zoet Bruce A. Essebagers	Elders.....John E. Witt Albert R. Van Dyke
<b>Niagara</b>		
Ministers.....	Harry A. Vander Windt Adrian A. Van Geest	Ministers.....Peter Slofstra John Pasma
Elders.....	John Bergshoeff Sylvan E. Gerritsma	Elders.....John Langendoen George B. Vandezande
<b>Northcentral Iowa</b>		
Ministers.....	John Kroon David A. Zylstra	Ministers.....Daryl E. Kats Gerald E. De Vries
Elders.....	Henry J. De Waard Andrew M. Cannegieter	Elders.....Clarence R. Henze _____
<b>Northern Illinois</b>		
Ministers.....	Daniel L. Jongsma David R. Armstrong	Ministers.....Peter De Jong Lambert J. Sikkema
Elders.....	Martin L. LaMaire Henry Terpstra	Elders.....Floyd Vander Meer Theodore De Jong
<b>Orange City</b>		
Ministers.....	Marvin J. Vander Vliet Aldon L. Kuiper	Ministers.....Ralph A. Pontier William G. Van Hal
Elders.....	Andy Van Dyk Ken J. Veenstra	Elders.....Gilbert D. Meyer _____
<b>Pacific Northwest</b>		
Ministers.....	James C. Wiersum Kenneth L. Schepel	Ministers.....John A. Byker Robert A. Sizemore
Elders.....	Benjamin Ackermann Duane Van Dyke	Elders.....John Rozeboom Jake De Waard
<b>Pella</b>		
Ministers.....	Robert D. Drenten John A. Ritsema	Ministers.....James A. Holwerda Jack Van Marion
Elders.....	Robert E. Zylstra Dean M. Ward	Elders.....Howard Groenendyk Otto Vos

Classis	Delegates	Alternates	
<b>Quinte</b>			
Ministers.....	Karl J. House Ed W. Visser	Ministers.....James R. Poelman Henry Steenbergen	
Elders .....	Ralph Pypker Abe Wamsteeker	Elders .....	James H. De Jong Jake Griffioen
<b>Red Mesa</b>			
Ministers.....	John W. Dykhuis Esteban Lugo	Ministers.....Daniel J. Kruis W. Keith Bulthuis	
Elders .....	Larry Harvey Leo Begay	Elders .....	Mark A. Harberts Corwin J. Brummel
<b>Rocky Mountain</b>			
Ministers.....	W. Wayne Leys Dennis A. Kamper	Ministers.....Larry D. Baar Eric Schering	
Elders .....	Duane R. Sjaardema Richard A. Weeda	Elders .....	Peter Van Ginkel James J. Howerzyl
<b>Thornapple Valley</b>			
Ministers.....	Ben J. Ridder Gerard L. Dykstra	Ministers.....Douglas R. Fauble Ben J. Becksvorst	
Elders .....	Donald Lautenbach Frank Huyser	Elders .....	David Dornbos Allen B. Flietstra
<b>Toronto</b>			
Ministers.....	Paul D. Stadt Peter Van Egmond	Ministers.....Herman D. Praamsma John Tenyenhuis	
Elders .....	H. Richard Nanninga John Kamerman	Elders .....	John W. Nieboer Enno J. Meijers
<b>Wisconsin</b>			
Ministers.....	Melvin J. Jonkman Theodore L. Brouwer	Ministers.....Wendell M. Gebben Timothy J. Ouwinga	
Elders .....	Duane B. Dumez Albert M. Riemersma	Elders .....	Elmer Vander Weele Jacob Geertsema
<b>Yellowstone</b>			
Ministers.....	John T. Ebbers Jerrien Gunnink	Ministers.....Douglas J. Hunderman Bernard J. Van Ee	
Elders .....	Larry D. Emmelkamp Peter Kimm	Elders .....	Robert D. Selles
<b>Zeeland</b>			
Ministers.....	James Cooper Derrick J. Vander Meulen	Ministers.....James J. Stastny Ray B. Lanning	
Elders .....	Jack A. Busscher Lester E. Langeland	Elders .....	Mike J. Meyer Richard D. Avink

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# **SYNODICAL INTERIM COMMITTEE**

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# SYNODICAL INTERIM COMMITTEE REPORT

## **Joint-Ministries Management Committee Report**

Christian Reformed Church in North America—Michigan Corporation  
Christian Reformed Church in North America—Ontario Corporation  
Christian Reformed Church Synod Trustees

The Synodical Interim Committee (SIC), serving as the Board of Trustees of the Christian Reformed Church in North America and 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 1992 and Synod 1993.

### **I. Organization**

The following synodically elected persons have served as corporate trustees and members of the SIC during the present church year: Dr. John Van Schepen (Far West U.S., Subgroup I); Dr. Eugene Vander Wall (Far West U.S., Subgroup II); Rev. John Joldersma, Mr. Harry G. Vermeer (Great Plains); Dr. Kenneth B. Bootsma, Mr. William Weidenaar (Central U.S., Subgroup I); Mr. Nelson Gritter, Rev. Allan H. Jongsma (Central U.S., Subgroup II); Rev. Arthur J. Schoonveld (Central U.S., Subgroup III); Dr. Herman C. Eldersveld, Rev. Wilmer R. Witte (Central U.S., Subgroup IV); Rev. Vernon Geurkink (Eastern U.S.); Rev. Jack B. Vos (Eastern Canada, Subgroup I); Mr. Klaas Terpstra, Mr. Don S. Wiersma (Eastern Canada, Subgroup II); Rev. Bastiaan Nederlof (Western Canada). The general secretary, Rev. Leonard J. Hofman, and the executive director of ministries, Dr. Peter Borgdorff, 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; secretary, Rev. L.J. Hofman; treasurer, Mr. N. Gritter.

B. *Corporation officers*: president, Rev. A.H. Jongsma; vice president, Rev. J.B. Vos; general secretary, Rev. L.J. Hofman; executive director of ministries, Dr. P. Borgdorff; treasurer, Mr. N. Gritter; administrative treasurer, Mr. H.J. Vander Meer.

C. *Alternate general secretary, 1992-1993*: Rev. W.R. Witte

D. *Polity Committee*: Dr. K.B. Bootsma, Dr. H.C. Eldersveld, Rev. V. Geurkink, Rev. J. Joldersma, Rev. A.H. Jongsma, Rev. B. Nederlof, Rev. A.J. Schoonveld, Rev. J.

Van Schepen, and adviser Rev. L.J. Hofman.

*E. Program and Finance Committee:* Mr. N. Gritter, Mr. K. Terpstra, Dr. G. Vander Wall, Mr. H. Vermeer, Rev. J.B. Vos, Mr. W. Weidenaar, Mr. D. Wiersma, Rev. W. Witte; alternate members: Dr. R. De Bruin, Mr. M.H. Kuyers, Mr. J.H. Vander Stoep; advisers: Dr. P. Borgdorff and Mr. H.J. Vander Meer.

*F. Administrative Committee:* Rev. A.J. Jongsma, Rev. J.B. Vos, and Mr. N. Gritter.

As indicated above, the SIC established three subcommittees: a Polity Committee consisting of eight members and the general secretary; a Program and Finance Committee consisting of eight members, up to four alternate members, and the executive director of ministries; and an Administrative Committee consisting of three members. The subcommittees will meet at the time when SIC meetings are held.

## II. Interim appointments

### A. Board appointments

Board	Classis	Member	Alternate	Term
Synodical Deputies CRC Publica- tions	Lake Erie		Rev. W.J. Dykstra	
	Northcentral Iowa		Rev. A.J. Van Schouwen	
	Arizona		Ms. K. Fuller	
	Georgetown		Mr. G. Popma	
Home Missions	Greater Los Angeles		Mr. J.W. De Vries	
	Northcentral Iowa		Ms. R. Verbrugge	
	Red Mesa	Ms. L. Harkema		1996
	Greater Los Angeles			
World Missions	Hamilton		Dr. J. Van Schepen	
	lakota		Rev. P.A. Hoytema	
	Kalamazoo		Rev. L.J. Swier	
	Arizona		Rev. S.R. Sytsma	
CRWRC	B.C. North-West		Rev. F.E. Pott	
	B.C. South-East	Rev. P.S. Lam	Rev. P.L. Hendriks	
	California South		Rev. C. Harry Salomons	1995
	Greater Los Angeles		Rev. B. Van Eyk	
CRWRC	Hudson		Rev. A. Vanden Akker	
	Niagara		Rev. H.A. Stob	
	Zeeland		Rev. P.A. Heerema	
	California South		Rev. D.J. Vrieland	
CRWRC	Eastern Canada		Mr. D. Roberts	
	Hudson		Mr. N. Van Dyk	
	Wisconsin		Mr. J. De Groot	
			Dr. G. De Vries	

### B. CRC Loan Fund appointment

The appointment of Mr. Calvin Nagel as a member of the CRC Loan Fund Board of Directors, term ending September 1, 1993, was approved. This appointment was made following the death of former board member Mr. Henry De Wit.

### III. Matters committed to SIC by synodical directive

#### A. Synodical committees

1. Committee to study a racially and ethnically diverse family of God (cf. *Acts of Synod 1992*, pp. 720-21)

Synod 1992 referred to SIC the request to 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 following have consented to serve as members of the committee:

Rev. Jason Chen, chairman	Chinese	Iowa City, IA
Rev. Manuel Ortiz	Hispanic	Philadelphia, PA
Ms. Norma Coleman	African American	Washington, DC
Rev. John Taek Kim	Korean	Los Angeles, CA
Dr. Franklin Freeland	Native American	Gallup, NM
Dr. Brad Breems	Anglo	Palos Heights, IL
Ms. Rebecca Negrete	Mexican American	Denver, CO
Rev. Richard E. Williams	Panamanian	Chicago, IL

Mr. Bing Goei, SCORR, resource person

Rev. Alfred Mulder, Home Missions, resource person

2. Ad Hoc Committee to Implement the Decisions re Physical, Emotional, and Sexual Abuse (*Acts of Synod 1992*, p. 709)

The following have consented to serve as members of the committee: Mrs. Mary Vander Vennen (chairperson), Mrs. Jessie Cooper, Dr. George Hettinger, Ms. Beth Swagman, Mrs. Carol Top, Rev. Nicholas Vander Kwaak, and Dr. Thomas Zeyl.

The SIC approved the request of the committee to send a communication to all classes that the week of May 16, 1993, be set aside as a week of mourning and repentance and that pastors be requested to help congregations to acknowledge that abuse exists within our congregations.

3. Pastoral committee for Classis Chicago South and Orland Park CRC (*Acts of Synod 1992*, pp. 680-81)

The following have consented to serve as members of the committee: Rev. Eugene A. Bazuin (chairman), Dr. Harry G. Arnold, and Mrs. Rose Van Reken.

#### B. Guidelines for Judicial Code discussion

The SIC, in response to synod's mandate (*Acts of Synod 1992*, p. 661) to formulate guidelines for Judicial Code discussions, referred the matter to the Judicial Code Committee for review and recommendation.

In response the Judicial Code Committee presented the following three matters, which were adopted by the SIC for recommendation to synod:

1. That Article 23 of the Judicial Code be amended as follows:

## Article 23

- a. The Judicial Code Committee shall be composed of nine members. Each year three persons shall be elected. Each person shall be elected for a three-year term.
  - b. Election of members shall be by synod from a nomination presented by SIC. The Judicial Code Committee may recommend nominees to SIC.
  - c. The term of a member shall commence September 1 next following his or her election by synod. The committee is to consist of both clergy and laity, and SIC shall present nominations to assure the accomplishment of this goal.
  - d. In the event of a vacancy on the committee because of resignation or death, the Synodical Interim Committee shall appoint a person to fill the balance of that term.
  - e. A member whose term is expiring is eligible for reelection provided that such reelection would not result in that member's serving more than six consecutive years. A person who has served on the committee and has been off the committee for two or more years shall be eligible for election to the committee as a new member.
  - f. The Judicial Code Committee shall select a chairperson and reporter from among its membership.
  - g. Any member of the Judicial Code Committee advising a given synod may be, but need not be, a delegate to that synod.
2. That Section VI, F of the Rules for Synodical Procedure be revised as follows:
- F. Judicial Code Committee
1. Mandate: Appeals under the Judicial Code and such other matters requiring formal adjudication as synod shall undertake, shall be referred to the Judicial Code Committee for consideration and advice.
  2. Membership: The Judicial Code Committee shall be composed of nine members. Some of the members shall be ministers, and some shall be laypersons. Members of this committee may be, but need not be, delegates to the synod which the committee advises. There need be no regional representation, but a fair denominational representation is desirable.
  3. Meetings: The Judicial Code Committee shall meet between synods as frequently as its business requires and normally shall convene a week before synod to prepare its recommendations.
  4. Organization and rules governing this committee:
    - a. The rules under VI, B, 2 apply with the following exceptions:

Subparagraph a, as it applies to the Judicial Code Committee, shall read as follows:

The committee shall select a chairman and reporter from its membership.

Subparagraph c shall not apply to the Judicial Code Committee.

Subparagraph g, as it applies to the Judicial Code Committee, shall read as follows:

During synodical discussions, the committee shall be represented by two spokespersons who will have the privilege of the floor. These shall have precedence over every

other speaker and shall not be limited as to the number and length of their speeches.

5. Synodical disposition of a judicial matter:

a. Synod may dispose of a judicial matter in one of the following ways:

- 1) By deciding the matter;
- 2) By referring it to one of its committees for settlement or reconciliation;
- 3) By remanding it with advice to the appropriate classis or consistory; or
- 4) By conducting its own hearing.

b. If synod conducts its own hearing, it shall follow the hearing procedure described in the Judicial Code.

3. That the following be adopted:

6. *Guidelines for Synod's Handling of Recommendations from the Judicial Code Committee*

a. The written report from the Judicial Code Committee to synod must set forth the significant facts as found by the Judicial Code Committee and adequate rationale for the committee's recommendation. This will generally require more than a brief statement of grounds for each recommendation. The Judicial Code Committee must give copies of its report and recommendation to the parties or their representatives as promptly as possible.

b. Synod should accept the findings of fact as presented by the Judicial Code Committee unless synod is persuaded that

- 1) One or more parties were not given the opportunity by the hearing body to present important and relevant evidence, or
- 2) After the Judicial Code Committee hearing new evidence which is important and relevant has been discovered by one or more parties.

c. If synod is persuaded of b, 1) or 2), it will decide either to

- 1) Conduct its own hearing; (note that the proceeding under Article 25-a of the Code is not the "hearing" referred to. The "hearing" is the Judicial Code hearing pursuant to the code rules, particularly Article 10) or
- 2) Refer the matter back to the Judicial Code Committee for a rehearing before the initial hearing body.

d. Procedure for requesting rehearing under Guidelines b and c.

- 1) Any party who seeks to have synod conduct its own hearing or refer the matter back for a rehearing should submit such request in writing to the general secretary for distribution to the delegates of synod with a copy to the Judicial Code Committee. The writing should include a summary of the evidence which that party was not allowed to present at the evidentiary hearing and a short statement of how this opportunity was denied, or the statement should include a summary of the newly discovered evidence and an explanation of why it was not discovered earlier.
- 2) All parties and the Judicial Code Committee representative should be allowed a very brief time to address synod on such request.

- e. When recommendations involve interpretations and applications of governing principles, such as the Church Order, to the facts involved in the matter, synod should allow the parties and representatives of the Judicial Code Committee a reasonable amount of time set by the president of synod upon recommendation of the Judicial Code Committee to argue for or against such interpretations and applications.

*Note:* The committee offered the following comments to help explain the thinking that went into the guidelines.

A. The Judicial Code Committee is a body which makes recommendations, rather than final decisions. Note Articles 25 and 26 of the Judicial Code.

B. The hard question is this: Given the fact that a council, classis, or the Judicial Code Committee may have heard several hours of testimony and submission of other evidence, how can synod deal in a meaningful way with the Judicial Code Committee recommendations without redoing the evidentiary hearing?

C. It should be noted that the proceeding before synod provided in Article 25-a of the Judicial Code, which is synod's consideration of the Judicial Code Committee recommendations, is not synod's own hearing as provided in Article 26-d of the Judicial Code (cf. Article 27 of the Code).

D. The risk is that synod, in considering the recommendations of the Judicial Code Committee, may be influenced by one party's statement of facts that were not involved in the hearing or by one party's recasting of the facts in a setting where the other party may not even be present and therefore may have no realistic opportunity to present witnesses or documents to refute what the first party is saying.

E. The proposed guidelines intend to preclude any reconsideration of or additions to facts in the Article 25-a proceeding before synod with the sole exception of considering whether or not a rehearing is necessary. On the other hand, as to interpretation and application of the appropriate principles, such as the Church Order, to the facts, synod's consideration of the Judicial Code Committee's recommendations is much broader.

The present Judicial Code, in Article 26, provides that one of the actions synod may take is to conduct its own hearing.

The committee is not proposing any change but does wish to point out that practical considerations make it difficult for synod to conduct its own hearing. Synod normally has a full schedule, and the parties would normally not be prepared to present evidence at the same synod at which such a decision is made, so there would be a one-year delay unless a special session of synod is held.

C. *Task Force on Environmental Stewardship (Acts of Synod 1992, p. 611)*

The SIC concurred with CRC Publications' suggestion that a six-session adult study guide on environmental stewardship be published and that the \$3,000 allocated be used for this project. SIC further recommended that CRC Publications make the publication available for purchase, rather than mailing one copy of the study guide to each church.

The SIC instructed CRC Publications to delay its publication of materials related to physical, emotional, and sexual abuse because no funds were allocated by synod for this publication. Furthermore, the ad hoc committee on abuse is presently at work, and new material for this publication may be forthcoming.

#### IV. Report of the general secretary

##### A. Ratification of Church Order changes

The following changes in the Church Order adopted by Synod 1992 are before Synod 1993 for ratification (*note: the article needing ratification is preceded by a boldface heading and is printed in italics*):

##### 1. 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 63** (as adopted by Synod 1992, p. 664)

*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.*

##### 2. 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 instructional helps shall be made by the minister in consultation with the consistory.

**Article 64** (as adopted by Synod 1992, p. 664)

*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.*

##### B. Retirement at age 55

Synod 1991 approved new pension-plan language to provide an early retirement benefit at age 55. The ground provided for this action was that this change is mandated by Canadian law.

The SIC requested additional information relative to the above ground from legal counsel and the Ministers' Pension Funds. The following excerpt from the Pension Commission of Ontario was provided:

If you are within ten years of the normal retirement date stated in your pension plan, you are entitled to choose an early retirement benefit which is actuarially reduced.

In order to bring the language of the Church Order Supplement into harmony with the 1991 decision, the SIC recommends that synod approved a change in Church Order Supplement Article 18 to correspond with the synodically approved language of the Pension Plan as follows:

Ministers of the Word shall be granted the privilege of retiring at the age of **fifty-five** years, with the approval of the classes involved, under the reduced pension scale adopted by Synod 1978. [Change in bold face.]

#### *C. CRC to host the Reformed Ecumenical Council in 1996*

The general secretary conveyed to the SIC a request of the REC that the CRCNA serve as host church for the REC assembly in 1996. The REC plans to commemorate the fiftieth anniversary of its organization at that time. The SIC approved the request of the REC and referred the responsibility for making appropriate arrangements to the Interchurch Relations Committee.

#### *D. Planning for Synod 1993*

At its December 10, 1992, meeting the SIC adopted a motion requesting the general secretary and the executive director of ministries to prepare for consideration at the March SIC meeting a proposal that the first afternoon and evening of Synod 1993 be devoted to focusing on ministry, around a given theme. An ad hoc committee convened by the general secretary and the executive director of ministries prepared a proposal which was approved by the SIC.

The purposes of dedicating the first day of Synod 1993 to focusing on ministry are

1. To provide an opportunity for all the synodical delegates to gain an awareness of the ministries of their denomination prior to synod's dividing into advisory committees to address the issues on the agenda.
2. To give the synodical delegates a comprehensive view of the ministries of the church prior to their concentrating on one aspect of the life of their church.
3. To develop together a common vision and a sense of ownership with respect to the ministries the delegates will hear about throughout Synod 1993 and to participate in shaping a vision and a strategic plan for the denomination.
4. To establish a sense of unity and singleness of purpose for delegates who will be assembled for more than a week in a deliberative assembly and who will, upon adjournment, scatter to all sectors of the denomination.
5. To give appropriate praise and glory to God, in whose name synod is convened and in whose service Christian Reformed churches are united.

The theme will be **Freed to Serve**, suggesting that we are, by God's grace, transformed and set free to respond in service to him through grateful obedience. The group sessions and plenary sessions will be held in the College

Chapel and the Gezon Auditorium. It will be a time of celebration, planning, and worship.

*E. Use of the name "Christian Reformed Church" by other churches/groups*

Advice was secured from SIC legal counsel relative to the legitimacy of the use of the name "Christian Reformed Church" by other churches and/or groups which have withdrawn from the CRCNA. A fact-based analysis provided by counsel establishes that the CRCNA has a proprietary right in its denominational name.

The SIC decided to send a communication to churches/groups which have withdrawn from the CRCNA and are using the name "Christian Reformed Church," requiring them to stop using the name.

*F. Request for a testimony to the truth*

The SIC received a letter from the council of a Christian Reformed church which notes that "our church is presently going through a very painful and significant schism." The letter calls attention to the facts that churches have departed and/or divided and that a "significant number of people have withdrawn their membership from loyal congregations and joined the schismatic movement of 'independent' churches." The SIC decided to print portions of the letter in the *Agenda for Synod* and to request synod's response.

There are, however, many members who are still loyal to the denomination but whose confidence in the church is very seriously shaken. Their concern rises in the context of a continuous barrage of accusations against the church while there is little in the way of refutation of those charges and a setting forth of the truth with respect to the issues in dispute. Perceiving a lack of response, they fear that silence indicates that the charges are true. Synod has spoken through its *Acts* but has had no voice in the public discussion. We believe it is imperative that the CRC responds to the need of the hour and addresses the oft-repeated litany of false charges so that the membership of the CRC may know the truth and we may be set free from the impact of the insidious assault on our loyalty to the church. This must be done not just in order to save the church from the loss of a large number of members but out of deep pastoral concern for all our members, including those who may be tempted to leave out of disillusionment with the present state of affairs in the church.

The above-mentioned letter suggests that the SIC draw up a "clear and forthright testimony to the truth" and distribute it to the members of the CRC. The SIC in turn is asking that synod express itself with respect to whether and how this should be done.

*G. Publications and services*

*1. Yearbook*

The *Yearbook*, published annually by the office of the general secretary of the CRCNA, serves as a denominational directory and as a resource for statistical information. In addition to information about our classes, congregations, ministers, and agencies, it contains a historical sketch of the life of the church during the previous year, and it provides obituary information about pastors who died during that year. Last year *Yearbook* information was placed on Paradox, a data-management system. This has helped to facilitate the production of the 1993 *Yearbook*.

The deadline for the 1993 *Yearbook* was advanced, making publication possible in January rather than in the spring. The book reflects denomina-

tional and local-church information at a given point in the calendar year.

This year the statistic printed beneath the congregational information will in each instance show the total number of souls (baptized and professing members) in a local congregation. By instruction of synod, the family total in each congregation has been removed from both the "Classical Information" and the "Directory of Churches and Ministries."

FAX numbers reported by ministers, churches, and agencies are listed this year.

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 979 active ministries. Of these this book includes current statistics for 895 ministries. To acquire this information, it was necessary for the *Yearbook* manager to telephone more than three hundred churches that had not returned a completed questionnaire.

We acknowledge the services of Mrs. Charlene Ezinga (*Yearbook* manager), Mrs. Marlene Oosterhouse, and Mrs. Patricia Vander Bie, who assisted in gathering information, entering it into the database, copy reading, editing, and carefully attending to the many details involved in publishing the *Yearbook*. Dr. Richard R. De Ridder, assisted by Mrs. Adrianna De Ridder, prepared the historical sketch of the life of the CRC in the previous year, along with obituary information of pastors who died in that year. We appreciate their faithful and valuable service.

## 2. *Agenda for Synod and Acts of Synod*

The publication of the *Agenda for Synod and Acts of Synod* is the responsibility of the general secretary. This would not be accomplished by established deadlines without the invaluable assistance of his secretary, Mrs. Marlene Oosterhouse, Mrs. Jan Walhout (copy editor), Mrs. Charlene Ezinga, and personnel from CRC Publications. The study-committee reports received for the *Agenda for Synod 1993* were distributed to the churches by November 1, 1992.

Some of the overtures printed in the *Agenda for Synod 1993* can be questioned as to whether or not they qualify as matters legally before synod. For example, some requests for revision of a decision do not appear to supply new and sufficient grounds. Furthermore, an assembly may appeal to synod from a decision of a minor assembly, but decisions of synod can not be appealed. However, the overtures have been included in the printed *Agenda for Synod* to avoid the complaint that some overtures are not forwarded to synod or considered by synod. Synod will have to determine whether or not all the materials submitted are legally before synod and are to be included on the agenda.

## 3. *Church Order and Rules for Synodical Procedure*

An updated *Church Order and Rules for Synodical Procedure* was printed, incorporating the changes adopted and ratified by synod. These booklets are updated by the general secretary and reprinted annually, when necessary, and a copy is sent to each church. Please note that Articles 95 and 96 should be numbered Articles 85 and 86.

#### 4. *Manual of Christian Reformed Church Government*

Considerable effort has been given to updating the *Manual of Christian Reformed Church Government*. Dr. Richard De Ridder and the general secretary have spent many hours preparing it for printing. It is projected that the manual will be available in the fall of this year.

#### 5. *Handbook of the CRC*

During the past year the Synodical Interim Committee has again sent to all of our councils updated materials for the *Handbook of the Christian Reformed Church: Your Church in Action*. Several councils 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:

- a. "Quotas and Offerings"—This section of the book contains financial data and a description of the programs carried on by all 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.
- b. "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.
- c. "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.
- d. "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 1992 survey will be presented to Synod 1993 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).
- e. "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.

- f. "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.

#### *H. Activities of the 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 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 consults with and is consulted by the executive director of ministries from time to time as the need arises. He serves as a member of the Ministries Coordinating Committee. His office also processes the nominations and elections of regional board members for the SIC and the boards of Calvin College and Calvin Theological Seminary. He responds to numerous requests for advice and assistance from our classes, church councils, committees, and many members of our denomination.

Reports and minutes of all 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 ecumenical gatherings. Currently he serves on the Interim Committee of the North American Presbyterian and Reformed Council (NAPARC) 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 its second vice president, as the chairman of its resolutions and awards committees, and as a member of various ad hoc committees for the NAE. 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.

During the past year, the general secretary has preached in many of our churches and has delivered addresses to congregations and organizations both within and beyond our denomination.

## **V. Report of the executive director of ministries (EDM)**

### **A. General**

The position of the executive director of ministries was created by Synod 1990, refined by Synod 1991, and filled by appointment at Synod 1992. At the time of this writing the position has been filled and in effect for seven months. Consequently it is too early to make sweeping statements or draw firm conclusions about the ultimate effect of these changes. Substantial progress is being made in addressing the restructure and coordination issues and organizational needs. Essentially the guiding principle has been that the agencies synod created will focus on their specific tasks while the EDM seeks to combine and centralize whatever support functions can be brought together. The purpose is always to achieve greater effectiveness and stewardly use of resources. Agency staff members have been cooperative, and although many issues and approaches have been debated, an overall spirit of cooperation prevails as attempts are made to carry out the directives of synod. In an effort to involve agency personnel in the details of reorganization, several task forces were appointed, as described below.

Working closely with the executive director of ministries is the financial coordinator, Mr. Harry Vander Meer. Much of the work Mr. Vander Meer does as the financial coordinator is hidden from public view, but without his services the work of the synodical offices would be paralyzed. Mr. Vander Meer supervises the physical-facilities staff, the Coordinated Services department, and the overall denominational financial services. Harry will be retiring from his present position in the summer of 1994, and a review of his position is underway in preparation for the search for his replacement during the coming year.

The Synodical Interim Committee has also approved the first significant step toward reorganizing some of the agencies' functions. Until now each agency took care of its own personnel needs. This function is being centralized with the intended appointment of an interagency director of personnel services. This new position will not add to the present total of administrative personnel, since this position replaces a position previously located in only one agency.

### **B. The constitution and bylaws**

At this time the draft constitution and bylaws of the empowered SIC are still under review. By way of the supplementary agenda, SIC will bring these documents to Synod 1993 for approval. The issues addressed are many and complex because the reorganization seeks to bring together a number of long-standing independent agencies. SIC will not claim perfection in the documents presented, but they are an honest effort to commit to paper what has been understood as synod's instruction.

### C. *Reorganization task forces*

The executive director of ministries, in consultation with both the Christian Reformed Ministries Coordinating Council (CRMCC) and the SIC, appointed four task forces to review ways whereby the work of the denominational agencies could be enhanced in effectiveness and accomplished in a more financially responsible manner. These task forces were appointed in the areas of finance, personnel, coordinated services, and communications (including development and church relations). They are due to report on their work by May 1, 1993, and it is anticipated that further information will be available to synod by way of the supplementary report.

Concurrent with the work of the task forces several ad hoc decisions were made and implemented because prudent leadership required that action be taken. Resulting from these decisions were the publication of *Catch the Vision*, which was distributed to over 90,000 households throughout the denomination; the consolidation of personnel services for most of the agencies; uniform actions by the agencies on administrative matters which previously were decided by each agency separately with the result that decisions varied from agency to agency; a voluntary agency-wide hiring freeze to deal with financial shortages; and a six-month salary freeze to bring expenditures in line with income. In all these examples the cooperation has been excellent, and even when there were differences of opinion about specific decisions, the agency leadership was able to bring matters to resolution. For all those cooperative efforts, we are grateful. Most of the realignment, however, will await the final reports of the four task forces, and consequently we may have further reflections on their work by the time synod meets.

### D. *Board of World Ministries*

It had been anticipated from the beginning of the restructuring process that the newly empowered SIC would replace the Board of World Ministries. If there was any doubt about that, Synod 1990 removed that doubt by deciding on the restructuring plan as it did. Once the process of change had been initiated and an executive director of ministries had been appointed, it seemed futile to continue the Board of World Ministries for very long. Upon recommendation of the executive committee of the BWM at its meeting in September 1992, SIC approved the immediate termination of the board. In doing so, SIC assumed the functions of the BWM in order to assure that the gains made since BWM's inception in 1986 would be preserved. SIC now performs such functions, primarily through the office of the executive director of ministries.

Thus a very significant period of struggle about the nature of our mission has come to an end, though perhaps not totally, because reflecting the fullness of the gospel in wholistic ministry is always a struggle. Organizationally, a period has ended, a period of great and intense debate, of struggles and endless meetings, a period of conflict and strained relations. First the World Missions and Relief Commission (WMARC) and then the Structure Review Committee served the church in significant ways to come to grips with these issues and bring them to some form of resolution. Rev. Harold Dekker, Mr. Gerard Berghoef, Mr. Norman De Graaf, Dr. John Kromminga, Rev. Jacob Hasper, Rev. Raymond Oppertwall, and Dr. William Spoelhof served in difficult assignments for many months, as did all those many people who provided them with assistance, information, advice, and consultation. Much good and helpful

theology was developed, and an important corrective was implemented. To preserve some of the lessons learned, the executive director of ministries has arranged for a summary to be prepared of all that study. Dr. Richard De Ridder will undertake the summary, which may be available by the time synod meets.

The Synodical Interim Committee reviewed and received with appreciation the joint field-assessment report provided by both World Missions and World Relief. SIC also expressed its appreciation for the stated affirmation of wholistic ministry in all of the ministry programs of the international ministry agencies. This appreciation was communicated to the administrative staff and field missionaries of both agencies.

#### *E. Ministries Coordinating Council*

The Christian Reformed Ministries Coordinating Council (CRMCC), composed of twelve persons (ten agency directors and the general secretary, under the leadership of the executive director of ministries) has begun to function as an official interagency administrative council. The council meets monthly and increasingly functions as synod intended. Most significant agency issues are discussed and acted upon, sometimes for decision, sometimes as advice to SIC or the executive director. Increasingly this council will assume a significant place in the collaboration of interagency ministries.

#### *F. The "monies saved" formula in support of regional colleges (a response to Synod 1992)*

##### **1. Background**

Synod instructed "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" (*Acts of Synod 1992*, p. 708).

##### **2. The issue and discussion**

The denominational funding study committee, which reported to Synod 1992, raised the issue of whether the "monies saved" formula continues to be an equitable and appropriate mechanism to support the (liberal-arts) colleges normally identified with the CRCNA. Other than Calvin College, there is no formal institutional relationship with these colleges.

It seems now that the funding study committee, at least in its own discussions, considered changing the philosophical basis of the "monies saved" concept to the establishment of a denominationally funded student-aid program to which all of the recognized colleges could appeal on a student-ratio basis. Not surprising and rightly so, Calvin College argued that "apples and oranges" were being mixed. Calvin is the only official college of the CRCNA and under its governance. The other colleges are "independent" of the CRCNA and therefore in a different category. The Calvin College ministry share is the CRCNA's contribution to the institution and not to be identified with "student aid." The other colleges, through a formula first adopted by synod in 1962 and reaffirmed and refined in 1984, receive the benefit of a "quota reduction" and may indeed appeal to the classes and churches in their regions for the "monies saved" because of the Calvin College ministry-share reduction. All the churches of the denomination are encouraged by synod to provide the same ministry-share amount for

Christian liberal-arts education; depending on the region, the churches are assigned differing ministry-share amounts in support of the denominational college; any monies not paid for the support Calvin College are then, according to synodical intent, available for supporting the liberal-arts colleges closely associated with the constituency of the CRC.

Synod 1992 decided to limit review and discussion on this matter to the adequacy of the "monies saved" formula. No further attention is being given to the concept of a denominationally funded student-aid program. Such being the case, despite the language used in the synodical instruction, it is clear that SIC needs to address this issue, which was decided in 1962 and 1984. The decisions made by the synods of those years dealt specifically with Reformed Christian liberal-arts colleges other than Calvin College. It is concluded and assumed, therefore, that even now the colleges in focus are Dordt College, Trinity Christian College, The King's College, and Redeemer College. Further, these are the colleges which have received CRCNA recognition and endorsement by being included as the liberal-arts colleges on the list of causes approved for financial support.

The formula in question was reviewed by the college presidents, and they concluded that no changes in the formula are needed at this time. The pertinent issue is whether the "monies saved" are in reality available to the colleges identified above. Best estimates are that perhaps only 50 percent of the ministry-share reduction amounts are actually received by these colleges. In times of significantly increasing costs in higher education, it is unfortunate that in a denomination committed to the support of Christian liberal-arts education there is so much slippage in that portion of the church's stewardship practice.

### 3. Recommendations

In view of the discussions reported on above, the following recommendations are SIC's response to Synod 1993 on this matter.

- a. That synod declare the 1962 and 1984 decisions concerning "area quota reduction for Calvin College and Seminary" to be applicable now only to the Calvin College ministry share.

*Ground:* Calvin College and Calvin Theological Seminary are now officially designated as separate institutions, each receiving individual quota support.

- b. That synod reaffirm the decisions of 1962 and 1984 as follows:

That synod declare that those areas which benefit from the quota reduction should employ the monies saved to finance their present area colleges.

*(Acts of Synod 1962, p. 54)*

That synod reaffirm its decision of 1962 and urge the classes to employ the monies saved by the reduction of Calvin College and Seminary quota to support their present area colleges.

*(Acts of Synod 1984, p. 588)*

That synod urge the classes to use the following formula: the "monies saved" be determined by calculating the difference between (1) the average Calvin [College] quota for areas 1, 2, and 5—areas which send a large number of their young people to Calvin College—and (2) the Calvin College and Seminary [Seminary not applicable now-PB] quota for the area in which the class is in question is located.

*(Acts of Synod 1984, p. 588)*

*Grounds:*

- 1) The churches' support for these colleges deserves synod's continued encouragement.
  - 2) The formula used to calculate the "quota reduction" and "money saved" portion, though not perfect, is judged to be adequate.
  - 3) The churches and classes of the CRCNA need to be reminded of synod's original intent for making the "quota reduction" provision and of how the "monies saved" are to be used.
- c. That synod declare the "monies saved" to be intended for Reformed Christian liberal-arts colleges only and only for those colleges which also appear on synod's list of causes approved for financial support. Specifically, the formula is intended for the benefit of Dordt College, Trinity Christian College, The King's College, and Redeemer College.
- d. That the nomenclature of this provision be changed from "quota reduction" and "monies saved" to "the regional-college share."

*Ground:* The use of language is changing, and the proposed nomenclature is consistent with designations currently in use.

*G. Professing-member count*

Synod 1992 instructed the Synodical Interim Committee through the financial coordinator in consultation with classical treasurers to develop a definition of "professing member for denominational and classical quota-calculation purposes" and to report to Synod 1993.

*Recommendation:*

That professing members for denominational and classical ministry-share calculation purposes be those who are eighteen years and older.

*Grounds:*

1. Eighteen years is the legal age of majority.
2. Eighteen years is consistent with the age of voting members.
3. Eighteen years is an appropriate age for the formal acceptance of stewardship commitments.

*H. Coordinated Air Transportation Service*

The Coordinated Air Transportation Service has completed over ten years of service to the denomination and its related agencies through the operation of its Cessna 421, a pressurized piston-powered twin-engine plane. During this past year, the committee which has directed the service since its inception in 1982 has given careful consideration to the continuation of the service. The downsizing of the denominational agencies and their decreased need for air travel, the increased need for financial subsidy to overcome operational financial losses, the increased capital expenditures in the near future, and the pending retirement of the pilot have been taken into account. As a result, the committee at its most recent meeting, decided to "move toward termination by December 31, 1993, to coincide with Ray Browney's decision regarding his retirement."

### I. Salary administration and disclosure

Each agency has provided salary disclosure information within the body of its own report. For personnel employed directly by SIC, the information is as follows:

Job level	Number of positions	Compensation quartile (including housing allowance)
7	1	4th quartile
8	1	4th quartile
9	1	3rd quartile

Salary ranges within which the agencies will be reporting actual compensation for 1993 are as follows:

#### 1993 Salary Ranges—U.S. and Canada

Salary Level	U.S.				Canada			
	Min.		Mid.	Max.	Min.		Mid.	Max.
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			
9	47,900	53,100	58,400	63,700	68,900			
8	46,000	51,100	56,100	61,100	66,200			
7	42,500	47,100	51,800	56,500	61,100	53,600	60,300	67,000
6	40,700	45,100	49,600	54,100	58,500	49,600	55,800	62,000
5	38,900	43,100	47,400	51,700	55,900	46,900	52,700	58,600
4	37,200	41,300	45,400	49,500	53,600	39,900	44,900	49,900
3	32,800	36,400	40,000	43,600	47,200	38,900	43,700	48,600
							53,500	58,300

### J. Agenda for Synod 1993—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 1993—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 copies. The agenda supplement provides source and use data for denominational funds under the following headings:

- 1992 statement of activity compared to 1992 Budget.
- 1993 budget, revised where necessary.
- 1994 proposed budget.
- Interview guides for use by the Synodical Interim Committee and synods advisory committee on finance.
- Combined summary statements and budgets.
- Financial-review reports covering nondenominational agencies recommended for financial support.

### K. Conclusion

The denominational office staff has many opportunities to serve the church and its agencies with advice, encouragement, and specific assistance. It is indeed

a privilege to be so used in the ministries of the Christian Reformed Church. Thank you for that privilege.

## **VI. 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; Dr. Peter Borgdorff, executive director of ministries; 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 Program and 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 adopt the recommended amendment of Article 23 of the Judicial Code (see Section III, B, 1).

D. That synod adopt the proposed revision of Section VI, F of the Rules for Synodical Procedure (see Section III, B, 2).

E. That synod adopt the proposed Guidelines for Synod's Handling of Recommendations from the Judicial Code Committee (see Section III, B, 3).

F. That synod take note of SIC's concurrence with CRC Publications' suggestion re publishing an adult study guide on environmental stewardship and the recommendation that the publication be made available for purchase (see Section III, C).

G. That synod take note of SIC's instruction that CRC Publications delay its publication of materials related to abuse (see Section III, D).

H. That synod consider for ratification the changes in the Church Order adopted by Synod 1992 (see Section IV, A).

I. That synod approve a change in Church Order Supplement Article 18 to correspond with the synodically approved language of the Pension Plan (see Section IV, B).

J. That synod ratify SIC's approval of the Reformed Ecumenical Council's (REC) request that the CRCNA serve as host church of the REC assembly in 1996 (see Section IV, C).

K. That synod take note of the plans to devote the first afternoon and evening of Synod 1993 to a celebration of the ministry of the CRCNA and to participate in shaping a vision and a strategic plan for the denomination (see Section IV, D).

L. That synod ratify SIC's decision to send a communication to churches/groups which have withdrawn from the CRCNA but continue to use the name "Christian Reformed Church" (see Section IV, E).

M. That synod advise SIC in response to a request for a testimony to the truth (see Section IV, F).

N. That synod take note of the publications and services of the SIC and recommend their use by the councils of our denomination (see Section IV, G).

O. That synod consider recommendations relating to the "monies saved" formula in support of regional colleges (see Section V, F).

P. That synod consider the recommendation re the definition of "professing member" (see Section V, G).

Synodical Interim Committee  
Christian Reformed Church in North America  
Christian Reformed Church Synod Trustees  
Leonard J. Hofman, general secretary  
Peter Borgdorff, executive director of ministries

# UNIFIED REPORT OF AGENCIES AND COMMITTEES

## I. Introduction

It is indeed a privilege to present to Synod 1993 an overview of the ministries assigned to the agencies of the church. It is a privilege because such an overview shows how all the pieces fit together, and what emerges is a ministry effort that is truly global, wholistic, and effective, a cause for gratitude to the Lord for what he is willing to do through his people in the CRC. It is a privilege because such an overview reveals many wonderfully gifted people who are giving their hearts and professional lives to this ministry. The church continues to attract committed and competent individuals who bring honor to the cause of Christ and the church. It is a privilege, too, because through such an overview we report to you the "mighty acts of God," and they are, after all, what the ministry of the church is about. The mandate of the church is to live in the reality of those mighty acts, to announce them to the world, to call others to discipleship in Jesus that they may believe and demonstrate those mighty acts.

The theme of the Task Force on World Hunger—**FREEDOM TO SERVE: Meeting the Needs of the World**—gives expression to that spirit of discipleship, a discipleship that requires following Jesus in every arena of life. That comprehensive view of discipleship is not only consistent with the biblical vision but also the heart of what it means to be Reformed. This is a reason to celebrate what the Lord has done, what he is presently doing, and what he yet plans to do.

## II. Ministry overview

### A. *A year of transition*

This is the first unified report of the agencies. It is a direct result of the agency reorganization implemented by Synod 1992, which included the appointment of the executive director of ministries (EDM). Such unified reporting is just one evidence of the changes which agencies are experiencing in this period of transition from the old to the new. It is the intention that such unified reporting will help synod to see the denominational ministries as a whole and will assist synod to understand and approve the priorities for ministry that are recommended by way of this report.

Despite the organizational changes which are affecting all, the ministries of the agencies have been blessed and are doing well. Certainly, there has been some programmatic and financial curtailment. It was even necessary to reduce staff positions in some of the agencies to bring expenditures in line with projected income. Those adjustments were made, though at significant costs to certain individuals, but much ministry continued in nearly thirty countries around the world. The Lord's blessing was evident both internationally and domestically. The agencies have helped to advance the work of the Lord in education, missions, and benevolence and in providing assistance for the

ministries of the local congregations of the denomination. The details of that advancement are reported on the pages that follow. It is important for synod to note that this report reflects a spirit of optimism and gratitude for what the Lord has allowed the CRC to do. To be sure, we were not spared every pain or complication. Individual accounts show a measure of frustration and failure. Yet overall this report testifies to God's goodness and the Spirit's activity in and through his people. To God be the glory.

### *B. Strategic planning*

One central issue of the agency reorganization is the development of a strategic denominational ministries and agencies plan. This significant undertaking has only just begun. Several meetings were held throughout the year in an effort to develop a vision statement and a statement of overarching ministry goals for all the ministries of the denomination. Until now this discussion has involved primarily the leadership team of the agencies, but it is recognized that participation needs to be extended to include not only other agency personnel but also representatives of classes and congregations. Indeed, synod itself needs to participate in reexamining the role God calls us to play, under his direction, in the story of redemption. The question is not whether the CRC has a role to play. Scripture and the confessions make it clear that it does. The question is how that role is to be interpreted for our place and time as we approach the twenty-first century.

The responsibility for that question until now has rested primarily with the newly formed Ministries Coordinating Council (MCC) and other selected agency personnel. The MCC was formed out of the former Interagency Advisory Council (IAC), which no longer exists. The twelve members of MCC are appointed by the Synodical Interim Committee. Besides being the strategic-ministry-planning organization, MCC is also an officially established administrative entity which handles interagency administration and serves as an advisory body to the Synodical Interim Committee.

More important than any planning effort and more important than any organizational structure is the ministry to which the church has been called and for which it has created the various agencies. In the reports that follow, the directors of agencies appointed by synod to do the work of the church give account of those ministries.

### I. Introduction

Our denomination has the privilege of using the airwaves to bring the gospel to the world. The Back to God Hour now uses nine languages to carry out its mission in radio, television, and Christian literature. Its ministries require the attention of a large number of people, some pastors, some technicians—all of them dedicated to the achievement of that great mission. In addition to the thirty-five or so who work in our Palos Heights studios, a like number work in Campinas, Brazil, fourteen work in Jakarta, Indonesia, and six work in Tokyo, Japan. A large army of volunteers work with us as well: many of them are telephone counselors, some assist in shipping, and RACOM of Holland, Michigan, is a complete public-relations and fund-raising organization.

The mission of The Back to God Hour is to communicate "the historic Christian faith." Our commitment to this task has never wavered, and the large team of visionary men and women who work at this exalted mission feel highly privileged. Our enthusiasm is rooted in a sense of working closely with God as he uses the Word of the cross to call his elect to himself. To the degree that our message reflects the Bible and expresses the voice of the Good Shepherd, we are confident that it is supremely effective.

Though work like ours involves never-ending production, never-ending response to deadlines, and never-ending attention to detail, our more than fifty-two years of experience are now returning rich dividends to the church. Our studios and our dedicated and skilled personnel are reason for gratitude to our Lord.

### II. English-language ministry

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

During 1992 Rev. David Feddes was the main speaker on "The Back to God Hour" broadcast, the mainstay of our overseas English ministry. This year we have made some effective adjustments in the program's format. Each year more than fifty countries respond to our English-language work; response from Africa remains surprisingly high (500-600 per month), even though we have lost access to radio station ELWA in Monrovia, Liberia, which had formerly covered much of west Africa for us.

The four-and-a-half-minute daily "Insight," heard on 120 stations, comments on current events from a Christian perspective. The brevity of "Insight" makes it attractive to stations that broadcast the program on a sustaining (free) basis.

Viewer response indicates that "Faith 20," a daily television program which requires 22 percent of our budget, is doing very well. During 1992, however, it became necessary to cancel our WGN Chicago broadcast because of a 17 percent cost increase; this change made it possible to add new stations in Seattle/Tacoma, Dallas, and Grand Rapids. We have been pleased with the continued interest of Canadian viewers in this program; the Vision Canada release is well received. The Canadian Council of Churches intends to provide us with program elements that will be specifically designed for Canada.

The Voice of Life radio station, which is also part of our English-language ministry, is on the air eighteen hours daily; it carries all our English programs, including the radio version of "Faith 20" and many other Christian programs. Voice of Life also carries our French programming and some Creole programs.

*Today*, our daily devotional booklet, has a press run of 410,000 each month, which suggests a readership of more than a million; according to our records about 85 percent of these go outside the Reformed community. *Today* is translated into Korean, Chinese, Portuguese, and Spanish. Our sermon booklet, *The Radio Pulpit*, continues to enjoy steady demand.

### III. English-language follow-up

Our English follow-up department dealt with more than 73,000 responses from listeners in 1992. Rev. Feddes, who is responsible for this element of the English-language ministries, is assisted by listener-services coordinator Albertena Vander Weele. Together they work with scores of follow-up volunteers, who make the "Faith 20" phone centers in Canada and the United States effective. These phone centers are located in Burlington, Ontario; Chino and Artesia, California; Palos Heights, Illinois; Wykoff, New Jersey; Seattle, Washington; and Grand Rapids, Michigan. The Leighton, Iowa, phone center responds to calls generated by "The Back to God Hour"; it has been busy this year, the number of calls occasionally running as high as 145 per Sunday. A new phone center was begun in November in Seattle. The phone-center volunteers seek to respond to listeners' immediate needs, provide requested literature, pray with the callers, and, whenever possible, help them find a church if they do not already have one. A prayer network has become a major element of this follow-up program, distributing prayer requests and ensuring that our listeners will be remembered regularly before our Lord.

### IV. Arabic-language ministry

The Arabic-language programs are designed to meet several needs. A half-hour 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 doctrinal matters. One special weekly program is aimed at university students.

This program mix is adjusted and supplemented in the light of 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 study material. Providing this literature demands constant attention to the changing conditions in the totalitarian countries touched by this ministry. We have found, for example, that it is better to send booklets by first-class mail into some countries than to send books. However, we continue to do all we can to get books into a region if possible; a Christian organization in the Middle East is currently assisting us in this effort, and we hope to strengthen this aspect of the ministry in the coming years.

Rev. Bassam Madany, our minister of Arabic broadcasting, often speaks at conferences in our country and overseas. He and his wife, Shirley, who works with him, stay close to other organizations which are working in the Arab world. Rev. Madany shares whatever information he can with these organiza-

tions, enhancing both their ministries and ours. We are especially interested in such contact because it provides us with follow-up possibilities.

Work in the Arabic department is directly affected by the tensions and occasional outbreaks of conflict in its target regions. Those who come to Christ in that part of the world are almost invariably subjected to cruel persecution. Our awareness of the plight of our Arabic listeners gives a special urgency to this mission, which, since its beginning in 1958, has become the longest-running of our church's foreign-language broadcasts.

## **V. Spanish-language ministry**

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" program, has also been on the air for many years and continues to be popular; Rev. Guillermo Serrano is the speaker for these programs. Television programs, primarily specials, have been produced as joint ventures with other organizations. Video- and audiocassettes 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 was strong throughout 1992.

In addition to Rev. Serrano, Rev. Juan Boonstra continues to make specialized television programs for this department. Mr. Ildefonso Torres contacts the field as coordinator for the department, ensuring that program and literature offerings are used effectively.

## **VI. French-language ministry**

Our French-language programs, with Rev. Aaron Kayayan as speaker, are heard in Quebec and Ontario, in French-speaking Europe, and in Africa. In Africa the ministry has led to the establishment of the Reformed Confessing Church in Zaire; in 1984 the church embraced the Heidelberg Catechism, the Confession de foi des Eglises Reformees en France, and the church order of the Reformed Church in France. 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, Ivory Coast, Burundi, and Cameroon.

An outstanding characteristic of the French broadcast ministry is its extensive literature offerings, each designed to help listeners understand the issues that 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 daily and weekly broadcasts.

Various organizations cooperate with us in this ministry. 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 Zairian church, and in February 1991 it established a mission field in Zaire. We have worked out an agreement with that denomination which will govern our ministries in the future. 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 video programs that deal with subjects from our Reformed tradition. They are released under the name *Croire pour comprendre*. Copies of *Croire pour comprendre* are being used in Europe and Africa.

## VII. Chinese-language ministry

Our Chinese-language ministry is comprised of evangelistic messages for those unfamiliar with Christianity, programs of Bible study and theology designed to foster personal spiritual growth and strengthen the emerging Chinese church, and 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 our organization, a total of seventeen fifteen-minute programs, more than four hours a week. Chinese-language programs must be aired in both Mandarin and Cantonese. 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*), the devotional program "Walking with God," the bilingual program "English World," and the musical program "Melody of Life." Another program, "Word for Today," has just begun. This English/Chinese program starts with the meaning of a common English word and leads into a presentation of the gospel. All but "Melody of Life" are produced in both Mandarin and Cantonese.

Rev. Jimmy Lin, who directs our Chinese-language outreach, reports that in November our programs were broadcast into China over a Russian station. This 1.25-million-watt superpower station is located in Blagoveshchensk, near the Chinese border. Using a Russian station to bring the gospel to China is one of God's special ironies. This station is part of a Chinese-ministry 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, 1.1 billion people.

Along with the increasing pressure directed toward Christians in China, we now work with the pressures directed toward Hong Kong, where most of our follow-up work is based. The 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. The future of our follow-up work here depends on how Alliance Radio will respond to the growing political and economic turmoil in Hong Kong. We covet your prayers regarding this matter as we move closer to 1997, when Hong Kong will revert back to communist China's rule.

With fears of greater repression in China itself and deepening fears for Hong Kong's future, the number of Chinese people continues to swell in North America, especially in Canada. We now have a Sunday-morning Chinese-language release in Chicago.

Each year Rev. Lin evaluates conditions in his target nation by extensive travel in mainland China. During 1992 he visited areas not usually frequented by

Western travelers. He found large and vigorous groups of Christians worshipping, often under difficult circumstances and some degree of persecution.

### **VIII. Japanese-language ministry**

Rev. Shijiro Ishii of the Reformed Church of Japan directs the Japanese broadcast ministry, 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—Tokyo and Yokohama are located here. A station in Nagoya covers the region around that city and Chikoku Island. The station on Cheju Island, Korea, covers the entire country from Southern Kyusho to Hokkaido. A telephone ministry is also an important component of this outreach.

Rev. Ishii is assisted by one full-time staff member and three part-time workers along with volunteers. In addition to the radio programming, Rev. Ishii is also responsible for a program of listener contact that includes a special Bible camp each summer. In recent years this ministry has suffered financial problems caused by the relation of the dollar to the yen and had to be cut back somewhat. However, 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.

This outreach is carried on 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 strengthening this mission.

### **IX. Portuguese-language ministry**

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.

A unique feature of this foreign-based ministry is the use of our Palos Heights studios for the television production. Rev. Gama comes to Chicago three times a year for two-week periods, during which he produces the television programs for this work.

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.

### **X. Indonesian-language ministry**

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 are on Java; five are in the Jakarta region. Coverage of the entire nation is achieved through four international stations, three of which are shortwave.

Dr. Junus Atmarumeksa has given his own church a vision for reaching the nation; he serves as the director of the Joint Communication Institute of two of the synods of his denomination—a goal discussed in seminal form already in 1969.

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 Rev. Atmarumeksa and his staff 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.

## **XI. Russian-language ministry**

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. We also broadcast a television program of the same name throughout the former Soviet Union. Mr. Mikhail Morgulis is our speaker; the messages are translations and adaptations of our English-language ministry.

This ministry is supported by a literature ministry as well. Our literature has been designed to reach Russian intellectuals. The translation of Calvin's *Institutes of the Christian Religion* into Russian has just begun.

Current political, economic, and social conditions in the former U.S.S.R. provide us with an unprecedented window of opportunity for the communication of the Reformed worldview and for the establishment of Reformed institutions. At the same time, the circumstances there are extraordinarily complicated by the presence of many evangelistic organizations in the country, by the problems Russian Christians have as they respond to the new situation, and by the stiffening of attitudes among indigenous religious groups, both Christian and Muslim. Our Russian-language ministry, which works through an organization called Christian Bridge, demands a large investment of management attention.

As part of our Russian outreach, we have authorized Rev. Aaron Kayayan to prepare experimental broadcasts in the Armenian language for Armenia, Rev. Kayayan's native land. The sponsorship for this outreach is currently being ascertained.

As we conduct our Russian ministry, we are aware of other agencies of our denomination that are working in eastern Europe and the former U.S.S.R. as a result of our denomination's decision to assign high priority to ministry in that part of the world. The regular ad hoc operational meeting of representatives of the agencies involved has been most helpful to us.

## **XII. Management**

The Back to God Hour is governed by a seventeen-member board, which sets policy and evaluates the work of the staff. Meeting three times a year, this board encourages the staff to maintain high quality in production and to remain responsive to rapid change in broadcasting.

Day-by-day operations proceed under the direction of a director of ministries who is responsible for the ministry dimension of our work and an executive director who supervises the business and financial elements of our organization. Both report to the board. At its October meeting The Back to God Hour Board appointed Mr. John Kuyers as executive director; in December his appointment was ratified by the Synodical Interim Committee. We take this occasion to acknowledge publicly the effective work of Mr. David Vander Ploeg, our former executive director, who has become executive director of the Barnabas Foundation. He has made an invaluable contribution to the work of The Back to God Hour.

The Back to God Hour works closely with the following organizations: AdMark, our advertising agency; RACOM, our public-relations arm; and Christian Bridge, an organization which facilitates our Russian-language ministry. We also have an agreement for joint publication with the World Literature Committee of CRC Publications.

## **XIII. Recommendations**

- A. That Dr. James Schaap (board president), Mr. John Kuyers (executive director), and Dr. Joel Nederhood (director of ministries) be given the privilege of the floor when Back to God Hour matters are discussed.
- B. That Rev. David Feddes be permitted to address synod on behalf of The Back to God Hour.
- C. That the proposed budget for 1993-1994 be approved, that a ministry share of \$32.00 be adopted for Back to God Hour ministries, and that a ministry share of \$12.00 be adopted for CRC-TV ministries.
- D. That synod recommend The Back to God Hour for one or more offerings for above-ministry-share needs.
- E. That synod recommend CRC-TV for one or more offerings for above-ministry-share needs.

The Back to God Hour Board  
John Kuyers, executive director  
Joel Nederhood, director of ministries

## **I. Introduction**

In June 1991 synod approved the new governance structure for Calvin College and Calvin Theological Seminary, thus dividing a board of trustees which had been in existence since 1868.

The new college board, composed of sixteen regional trustees, twelve at-large trustees, and three alumni trustees, met in September 1992 and February 1993; this report highlights some of the discussions pursued and decisions taken at these meetings.

## **II. Staff**

The board appointed seven new faculty and reappointed thirty-six faculty and/or administrators. Fourteen sabbatical leaves were granted, and eight faculty members received Calvin Research Fellowships.

Upon the suggestion of and an endowment gift from a college alumni couple, President Diekema initiated the Presidential Award for Exemplary Teaching. Following recommendations from the faculty and academic deans, the first recipient of the award was Dr. Kenneth W. Kuiper, professor of English.

The board welcomed Dr. David Hoekema, newly appointed dean of the contextual disciplines and natural sciences and mathematics, and professor of philosophy.

William Boer has resigned his position as Calvin's vice president for administration and finance (as well as his additional duties as executive associate to the president for development) in order to accept the position as city president of Michigan National Bank. President Diekema has appointed a committee to make a national search for his replacement.

## **III. "Justice or Prudence: A Response to Synod '92"**

The board received for information a statement noting the tensions produced by synod's decision not to ratify the change in the Church Order which would have opened all ecclesiastical offices to professing members, both female and male. The trustees also referred the statement to the college administration for consideration and advice.

## **IV. "Expanded Statement of the Mission for Calvin College"**

The significant achievement at the September meeting was the enthusiastic approval of the new "Expanded Statement of the Mission for Calvin College: Vision, Purpose, Commitment," a document to guide the college in its administration, teaching, and community life. President Diekema and staff are drafting a strategic plan for fully implementing the "Expanded Statement."

## **V. Finances**

In September the board approved the 1992-1993 educational and general budget of approximately \$36,000,000. In February the board set the tuition rate for 1993-1994 at \$9,450, an increase of \$820; approximately 40 percent of this increase will cover additional financial aid for students. The room-and-board rates were set at \$3,570, a \$50 increase. The board will ask Synod 1993 for an increase of 3 percent (compared to 6 percent in 1992) in denominational min-

istry share for 1994. Campus-wide expenditure reduction has touched everyone in some way. The academic-administration division alone reduced approximately \$550,000 by reallocating personnel, by terminating some positions, and by scaling back requests for equipment and furniture. The official enrollment for 1992-1993 stands at 3725.

## **VI. Task Force on World Hunger**

The new Task Force on World Hunger, appointed by Synod 1991, asked Calvin College and other agencies to include in their reports to synod a section briefly describing the actions taken to support the task force.

In his report to the board of trustees, President Diekema outlined ways in which Calvin College is contributing to world-hunger education. There are courses offered in history, economics, sociology, political science, environmental studies, geography, and religion and theology that deal with the issue either directly or indirectly. Through the Christian College Coalition, Calvin offers a semester-long Latin American Studies program, in which students live and study in a third-world country for a semester. Interim courses are offered that provide students with an opportunity to live in a third-world country for a few weeks and learn about world-hunger issues firsthand.

A minor concentration in international development studies has recently been approved. This concentration will more specifically focus on world-hunger education. CRWRC supports this new concentration and will work with Calvin to develop a mutually reinforcing relationship.

Many staff members are knowledgeable about the needs of third-world countries and are willing to share their expertise with any CRC agency. Calvin has faculty who have spent significant time in developing countries: Nigeria, Liberia, Egypt, Haiti, Mali, Indonesia, Guatemala, Nicaragua, Costa Rica, the former Soviet Union, China, Mexico, the countries of eastern Europe, and many other countries that are not necessarily considered developing countries but have many hungry people. One call to the College Relations office will make this expertise available to any group that asks.

For many years Calvin College as an institution has been a member, and presently many individual faculty are members, of the International Association for the Promotion of Christian Higher Education (IAPCHE). Many third-world universities and scholars are members of this group. Through these contacts, members of our faculty are in continuing dialogue with people from third-world countries. Many relationships have been established which continue to sensitize the faculty to the hunger needs of these countries.

## **VII. Synodical Interim Committee constitution and bylaws**

All denominational agencies have been asked by the Synodical Interim Committee to critique and respond to a draft document proposing a board of trustees for the Christian Reformed Church in North America. In the context of the recently approved new constitution and bylaws for Calvin College (Synod 1991) and consistent with Calvin's status as an educational institution chartered in the State of Michigan, the Calvin College board responded with appropriate suggestions for change.

A document entitled "Response to Proposed BOT-CRCNA Constitution and Bylaws, February 1993" was approved and sent to Dr. Peter Borgdorff and members of the Synodical Interim Committee.

## VIII. Recommendations

### A. Academic matters

That synod approve the following (*italics indicate a change in rank*):

1. Faculty reappointments with tenure
  - a. Roy M. Anker, M.A., Ph.D., Professor of English
  - b. David Cook, M.S., Acc., C.P.A., Associate Professor of Business
  - c. David H. De Heer, Ph.D., Professor of Biology
  - d. Edward R. Douma, M.A., *Associate Professor* of Physical Education
  - e. Robert S. Fortner, M.A., Ph.D., Professor of Communication Arts and Sciences
  - f. John E. Hare, Ph.D., Professor of Philosophy
  - g. Janice B. Koop, M.S., Ph.D., Professor of Mathematics
  - h. Myra J. Kraker, M.A., Ph.D., Professor of Education
  - i. Arden R. Post, M.Ed., Ed.D., Professor of Education
  - j. Gary D. Schmidt, M.A., Ph.D., *Professor* of English
  - k. Scott H. Vander Linde, M.A., Ph.D., *Professor* of Economics
  - l. Raymond C. Van Leeuwen, M.A., Ph.D., Professor of Religion and Theology
  - m. Mark F. Williams, M.A., Ph.D., Professor of Classical Languages
2. Faculty appointments
  - a. Bennett Cleveland, Ph.D., Assistant Professor of Mathematics and Computer Science for one year, term
  - b. William Davis, Ph.D. candidate, Assistant Professor of Philosophy for one year, term
  - c. Willem Dykshoorn, Ph.D., Assistant Professor of Physics for one year, term
  - d. James Jadrich, Ph.D., Assistant Professor of Physics for one year, term
  - e. Clinton Kohl, Ph.D., Assistant Professor of Engineering for one and one-half years (beginning January 1, 1993), term
3. Administrative appointments
  - a. David Hoekema, Ph.D., Dean of Natural Sciences and Mathematics and for the Contextual Disciplines, and Professor of Philosophy for three years
  - b. Diane D. Vander Pol, M.L.S., Librarian (with faculty status)
  - c. Dawn Wolthuis, M.S., Director of Computer Services (with faculty status)

### B. Financial matters

That synod approve a 3 percent increase, or \$.72, in the denominational ministry share for 1994, from \$24.07 to \$24.79.

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

**I. Introduction**

The board of trustees gratefully reports God's blessings on Calvin Seminary: harmony and vision among faculty members, a substantial student body of 228 students, a fine beginning to the Ph.D. program, an encouraging response by churches and individuals to the seminary's financial needs, wonderfully refurbished facilities, a highly successful conclusion to the first phase of a capital campaign, and stimulating opportunities for service. The school is a strategic ministry in the calling of the CRC today.

**II. Calvin Theological Seminary Board of Trustees****A. Governance**

The board consists of nineteen members—ten ordained and nine unordained men, no women, and no ethnic-minority representatives. Sixteen members are regional trustees; three are members-at-large. The nine-member executive committee met in regular session in September, November, and January. The full board met on February 11 and 12. The executive committee is scheduled to meet in April, and the full board, on May 27 and 28. The executive-committee officers were also elected as officers of the full board.

Chairman.....	Rev. Allen Petroelje
Vice chairman .....	Dr. Lyle Bierma
Secretary .....	Rev. Calvin Compagner
Assistant secretary .....	Mr. Hank Hultink
Treasurer.....	Mr. William Boer (appointee)
.....	Mr. James Quist (interim appointee)

For each of the last two years the board has requested women and ethnic-minority nominees from the classes. It has received the names of no ethnic-minority persons and of only one woman, who was included on the nomination in 1992 and now serves as an alternate trustee. The board is open to synod's advice on how to meet the expectations of past synods for gender and ethnic inclusiveness on denominational boards and committees.

**B. February meeting**

On February 12 the second annual board-faculty dinner was held. Discussed during the program were qualifications for ministry today and how to improve the process of candidacy evaluation. Trustees were added to the faculty committee reviewing the latter.

Four faculty leaves were granted, including a sabbatical leave from July 1, 1993, through December 31, 1993, to President James A. De Jong, who is completing his tenth year in office. Rev. Wilbert M. Van Dyk was named acting president of the seminary during the president's sabbatical leave. This action needs synod's ratification.

Considerable discussion was devoted to financial concerns. The board considered reports on trustee efforts in emergency fund-raising, on revenue enhancement, on phase two of the capital campaign "Meeting the '90s: Keeping the Heritage, Advancing the Gospel," and on ministry-share giving by trustee regions. The board notes with gratitude to the churches that as of January 31

ministry-share giving was \$200,000 above the same time last year and that gift revenues for the seminary's first annual fund stood at \$310,000. This combination has returned the seminary to a healthy financial position at the moment. The board approved the formation of a Calvin Theological Seminary Advancement Cabinet to advise the seminary administration and the board of trustees on investment, financial, and physical-plant policies and to foster financial support for the school.

Time was spent discussing the board's responsibilities concerning those faculty members whose ministerial credentials are held by churches practicing ecclesiastical disobedience by ordaining women as elders, contrary to the decisions of Synod 1992 and the Church Order. The board notes that both full-time faculty members in such churches have assured the administration that they have not promoted or advocated their church's disobedience; one vigorously opposed the proposal when it was considered. The administration has also responsibly handled the issue as it relates to three part-time instructors who are members of such churches. The seminary president was urged by the board to continue his supervision of the seminary faculty relative to this matter. The board also discussed the administration's policy regarding women students and expounding, a policy earlier endorsed by the executive committee.

The board considered a committee report entitled "Analysis of Proposed S.I.C. Constitution and Bylaws." The board adopted a motion indicating that it shares the concerns identified in the study, forwarded the document to S.I.C., and designated its committee to work with S.I.C. in resolving the remaining difficulties.

A change in the seminary's bylaws was approved and is recommended to synod for approval. This change is required to bring the document into conformity with changed legal wording regarding dissolution of our Michigan incorporation.

The board authorized its chairman and the seminary president to arrange for some retired ministers in the Grand Rapids area to assist the board with candidacy evaluation this spring.

The board's secretary prepared and mailed a report of the February meeting to the clerks of all classes and of all congregations as a direct way of informing the churches of the board's actions on their behalf.

#### *C. Trustee nominations*

The board prepared six nominations for regional-trustee openings. These were conveyed to the general secretary, who mailed ballots to the appropriate classes for elections at their March/May meetings.

There are no at-large openings on the board this year; therefore no trustee nominations will be presented to synod.

### **III. Faculty and staff**

#### *A. Reappointments*

Seven faculty members were reappointed: Dr. Harry Boonstra, Prof. Carl Bosma, Dr. Henry De Moor, Dr. Arie Leder, Rev. Keith Tanis, Rev. Wilbert Van Dyk, and Dr. Craig Van Gelder. In the cases of Dr. De Moor and Rev. Van Dyk, the reappointments were with tenure; the board conducted gratifying interviews with these two faculty members.

In addition, the staff reappointment of Dr. Richard J. Eppinga as assistant to the president for advancement for two years was approved. The board also approved granting him the additional title of director of alumni/ae relations. Mr. James Quist, controller, was named as interim director of business and as interim board treasurer to replace William Boer, whose resignation, tendered in January, became effective February 20. A committee was established to explore the seminary's options regarding these positions and to make recommendations to the May meeting of the trustees. The board conveyed its appreciation to William J. Boer for his five-and-a-half years of excellent service to the seminary.

#### **B. Referrals**

Synod 1992 asked the seminary to assist CRC Publications in developing two types of materials related to stewardship. Two faculty members have been assigned to work with Dr. Emily Brink in preparing liturgical materials emphasizing stewardship. The president has expressed to the board of CRC Publications the seminary's readiness to assist in preparing curriculum materials on stewardship. Additionally, both the president and the academic dean have been presenters at a number of regional seminars sponsored by FirstFruits, a project of the Barnabas Foundation, initiated and originally funded by our denominational agencies.

Synod 1992 also requested "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 (*Acts of Synod 1992*, p. 674). The seminary reports that pastoral detection and handling of abuse are treated in three core courses and four electives in the M.Div. program. Additionally, the 1992 study-committee report has been made required reading, and a faculty forum and a special lecture on the topic have been scheduled for the present academic year.

Synod 1993 will consider a report from the Task Force on World Hunger. The agencies, through the Ministries Coordinating Council, have agreed to indicate to synod what they are doing or planning on this urgent problem. The seminary offers an elective course on world poverty and diaconal ministry. Christian Reformed World Relief staff members are used as lecturers in this course, in the core course Missiology 802, and in Missiology 834. The seminary uses CRWRC videos in these courses. Students receive field experience with ministries to indigents, cooperate with the Second Harvest Foodbank in Grand Rapids, and through the student senate have begun their own food bank. The seminary encourages Christian Reformed World Relief to continue to make its staff available for lectures and to subsidize overseas missions courses where students receive firsthand exposure to hunger. The world-hunger report will undoubtedly become required reading in the seminary curriculum.

The seminary values cooperative denominational efforts, fosters them, and is happy to be part of them.

#### **IV. Academic policies and programs**

Eight new courses for several seminary programs were approved.

The board also approved continuation of the Red Mesa program. It reports to synod that the subsidized teaching which the seminary had been providing at International Theological Seminary in Los Angeles and its participation in TASUM in Chicago were terminated last summer. Though mandated by synod

in the mid-eighties, these programs could not be sustained in the light of last year's ministry-share shortfall.

## V. Financial matters

### A. Formula for ministry shares based on confessing members

The board approved a request to notify SIC of its concern that a clear and realistic formula for calculating ministry-share revenues in preparing 1994 budgets be established and that the agencies and churches be informed of this standard formula.

### B. Ministry-share request

The board requests that an overall increase of 3.0 percent for 1994 ministry-share revenue be approved, amounting to a total of \$1,880,000, which computes to \$17.53 per confessing member.

## VI. Recommendations

The board of trustees makes the following recommendations:

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

B. That Rev. Wilbert M. Van Dyk be approved as acting president of the seminary during the president's sabbatical leave, July 1, 1993, through December 31, 1993.

C. That the following change in the seminary bylaws be approved (Art. XII of Articles of Incorporation). (Deleted language is shown as ~~lined out~~; new language is in **bold**):

No part of the earnings of the corporation shall inure to the benefit of any shareholder, director, officer of the corporation, or any private individual (except that reasonable compensation may be paid for services rendered to or for the corporation effecting one or more of its purposes), and no shareholder, director, officer of the corporation, or any private individual shall be entitled to share in the distribution of any of the corporate assets on dissolution of the corporation. In the event of dissolution, all assets of the corporation, real and personal, shall be distributed to the Christian Reformed Church in North America, ~~or if the Christian Reformed Church in North America is no longer in existence, then to such organizations as are qualified as tax exempt under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or the corresponding provisions of a future United States revenue law.~~ **provided it is exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended, at the time of dissolution. If the Christian Reformed Church in North America is not exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended, at the time of dissolution, all assets will be distributed to one or more organizations exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended.**

D. That the following reappointments be ratified (italics indicate a promotion in rank):

### 1. Faculty

- a. Dr. Harry Boonstra as Theological Librarian and Assistant Director of the Library for Seminary Matters for four years (1993-1997).

- b. Professor Carl Bosma as *Associate Professor* of Old Testament for two years (1993-1995).
- c. Dr. Henry De Moor as *Professor* of Church Polity and Church Administration with permanent tenure.
- d. Dr. Arie Leder as Associate Professor of Old Testament for two years (1993-1995).
- e. Rev. Keith Tanis as Coordinator of Field Education for three years (1993-1996).
- f. Rev. Wilbert Van Dyk as Academic Dean and Associate Professor of Homiletics with indefinite tenure (the academic appointment is contingent on the administrative appointment).
- g. Dr. Craig Van Gelder as Associate Professor of Domestic Missiology for two years (1993-1995).

## 2. Staff

- a. Dr. Richard J. Eppinga as Assistant to the President for Advancement and Director of Alumni/ae Relations for two years (1993-1995).
- b. Mr. James Quist as Interim Director of Business and as Treasurer of the Board of Trustees.

E. That synod approve an overall increase of 3.0 percent for 1994 ministry-share revenue, amounting to a total of \$1,880,000, which computes to \$1753 per confessing member.

Calvin Theological Seminary  
Board of Trustees

Rev. Calvin Compagner, secretary  
Dr. James De Jong, president

## **I. Introduction**

Synod 1968 created the board that formed our ministry from a number of formerly independent committees and ministries. In 1993 we will be celebrating the twenty-fifth year of our existence. The board is grateful to God for the many ways he has used our ministry to serve his church during the past quarter century. Please join us in asking that he will continue to bless this ministry in the years to come.

During the past year CRC Publications has again devoted its energies to accomplishing its mission as adopted by the 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 order to accomplish this mission, CRC Publications is engaged in a wide variety of specific ministries. Among them are the following:

- (a) providing curriculum resources for children, youth, and adults;
- (b) publishing the denominational periodical, *The Banner*;
- (c) providing music and liturgy resources for the churches;
- (d) publishing Bible studies, devotional and other general publications;
- (e) translating Reformed materials into major world languages;
- (f) providing church supplies;
- (g) publishing materials for other agencies; and
- (h) providing printing services for other agencies.

The activity that has absorbed the most staff time in recent years is the development of the new LiFE curriculum for children. It has been encouraging to continually receive corroborating evidence that the emphasis of the new curriculum is what is needed and wanted in churches today.

Considerable energy has also been focused on a variety of other tasks during the past year, such as searching for a new *Banner* editor, developing (in cooperation with other agencies) a strategy for ministry with the former Soviet Union, working on cooperative relationships with other agencies, responding to synodical mandates for adult-education materials, developing Basic English materials, and increasing Friendship Series curriculum offerings.

We present this report of our ministry's work trusting that it represents what God and the church would have us do during this time with the resources that have been entrusted to us. We remain committed to finding out and publishing what the church needs and wants; we hope that synod will candidly assess our work and tell us not only where we are succeeding but also where and how we can better serve the church of Jesus Christ.

## **II. Board organization and membership**

### **A. Organization**

CRC Publications is currently governed by a board of forty-nine delegates, one from 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 1993 are as follows:

Rev. Wayne Brouwer, president  
Rev. Jacob Eppinga, vice president  
Ms. Lorna Van Gilst, secretary  
Mr. James Meyer, treasurer

**C. Representation at synod**

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

For the board

Rev. Wayne Brouwer, president  
Rev. Jacob Eppinga, vice president  
Mr. Gary Mulder, executive director

For *The Banner*

Dr. John Kromminga, coeditor  
Dr. Harvey Smit, coeditor

For Education

Dr. Harvey Smit, editor in chief

For Finance

Mr. Michael Dykema, interim finance director

For the Worship 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, 1993, through August 31, 1996. This position should be filled by someone with legal expertise.

*Mr. Robert DeJong:* After studying political science at Calvin College, Mr. DeJong studied law at the University of Denver and the University of California, Davis. He has practiced law for several firms, including Landman, Luyendyk, Latimer, Clink, and Robb. He is presently an attorney with the Clary, Nantz, and Wood law firm in Grand Rapids, in which he is a shareholder. Mr. DeJong specializes exclusively in litigation. He has been a member of the Ada Christian School Board and the Zoning Board of Appeals of Cascade Township. He is a member of LaGrave Avenue CRC, Grand Rapids, Michigan.

*Mr. Timothy Orlebeke:* Mr. Orlebeke graduated from Calvin College with a philosophy major and from Wayne State University with a law degree. Currently he is an attorney at the Wheeler Upham, P.C. law firm in Grand Rapids, specializing in business matters and real estate. He is a member of the American Bar Association and the Michigan Bar Association (real property section, corporation and business section, and the general practice section). He was on the Inner City Christian Federation Board for more than seven years, serving as president for over five years. He also served on the Hope

Rehabilitation Network Board. Currently he serves on the Council of Performing Arts for Children. He is a member of Woodlawn CRC, Grand Rapids, Michigan.

#### *E. Election of fraternal delegate*

The second term of Rev. Ken Bradsell, fraternal delegate representing the Reformed Church in America, will be completed on August 31 of this year. The CRC Publications Board requests that synod, by way of exception, reappoint Rev. Bradsell for a third three-year term as fraternal delegate to the CRC Publications Board, representing the RCA (*Acts of Synod 1985*, p. 50, II, C, 2).

#### *Grounds:*

1. As the RCA person responsible for church education and faith development, Bradsell is uniquely well positioned to advise our board regarding matters being dealt with by the Education Department.
2. Having Bradsell in this position is especially important over the next few years because of the close working relationship with the RCA in the development of the LiFE curriculum.

### **III. Administrative update**

#### *A. Long-range planning*

The CRC Publications Board discussed in depth the third annual edition of CRC Publications' long-range plan, developed by staff. The board offered suggestions to the staff in the various areas of CRC Publications' ministry. The board then approved the plan in concept.

#### *B. The new denominational agency structure*

CRC Publications has been an active and supportive participant in the various task forces, planning meetings, and other activities that grew out of the new structure which synod began implementing last year. The board reviewed the draft copy of the constitution and bylaws for the Synodical Interim Committee, expressed its overall support for the direction identified in these documents, and approved a number of recommended changes for SIC's consideration. These changes are to be considered at a meeting of SIC in early March. The board will submit its suggestions regarding the next drafts of these documents in its supplementary report to synod.

The board examined a report from its task force for reviewing the size and composition of the CRC Publications Board and approved the following motion:

The CRC Publications Board informs the Synodical Interim Committee of its desire to remain a classically based board.

#### *Grounds:*

1. Classical representation continues to be vital to effective CRC Publications' governance and communication structure.
2. The need for CRC Publications to promote its products effectively may necessitate increased spending if its board moves to a regional structure.
3. CRC Publications requires the maximum amount of diversity of representation in its board meetings due to the constant use of its products in the life of the church.
4. CRC Publications currently enjoys a good balance between efficient governance and broad-based communication and input with its present structure of three Executive Committee meetings and one meeting of the full board per year.

5. Classical representation is vital for preserving a sense of congregational ownership of our CRC Publications ministry. In a variety of ways we acknowledge and depend upon the input from our churches in order to remain a relevant educational resource to the CRC and the broader Christian community.

Depending on SIC's reaction to this motion, the board may also elect to bring this matter to synod by way of a supplementary report.

The board approved one other motion relative to the new structure:

The CRC Publications Board recommends to SIC and to synod that a committee be appointed by Synod 1996 to review the effectiveness of the new denominational structure, including obtaining input from the denominational agencies, and report to Synod 1998.

### C. *Relationships with other agencies*

In addition to participating in various activities associated with the new denominational structure, CRC Publications continued to work on improving relationships with other agencies. Discussions with Home Missions have been particularly fruitful: Home Missions will soon be using our order-processing system, and we will soon be including virtually all Home Missions' products in our catalog.

CRC Publications is also developing working agreements with The Back to God Hour and World Missions regarding ministry to the former Soviet Union, with World Missions regarding the work of C.I.T.E., and with several agencies regarding how we will work together to develop publications.

Finally, several members of the CRC Publications staff are participating in a series of consultations with five other agencies on the topic "A Reformed View of the Church's Mission in the Contemporary Context."

### D. *Recycling*

At its 1990 meeting the CRC Publications Board adopted a report of the Task Force on CRC Publications and the Environment. That report contained, among other things, several goals regarding our use of recycled and recyclable paper.

We are already using much recycled paper. Because of cost and quality considerations, we may not, however, achieve the goals of the report. At this time *The Banner* is not printed on recycled stock, primarily for cost reasons.

## IV. Program/policy information and recommendations

### A. *The Banner*

#### 1. General update

For the *Banner* staff, 1992 was a year of change and adjustment. Editor Galen Meyer's resignation and the decision to ask two people to serve as interim coeditors were certainly at the heart of the change that the staff needed to adjust to. Fortunately, the entire process has gone very well. Drs. John Kromminga and Harvey Smit soon established a smooth working relationship, and the rest of the *Banner* staff adjusted well to the change. The two interim editors share the planning and editorial-writing duties: Harvey Smit handles the bulk of the administrative duties, and John Kromminga writes most of the editorials.

Although the staff continues to receive much positive input from *Banner* readers regarding the quality of the periodical (a very successful fund-

raising effort was the most visible evidence of reader support), the number of subscribers continues to decline. At this writing, there are about 38,000 subscribers—almost 3000 fewer than last year at this time. However, according to the recent denominational survey, almost 70 percent of CRC members read *The Banner* (50 percent subscribe). This number of readers, as a percentage of the total denomination, probably exceeds the readership of most other denominational periodicals.

As the lightning rod of the church, *The Banner* is subject to a great deal of sharp, even indignant, criticism. That was particularly true during the past year, while the women-in-office issue was under consideration. Last September the editors in chief decided to put a temporary hold on further discussion of this issue in the magazine because of a lack of new material. That hold has been lifted in recent months.

Another rather persistent criticism of *The Banner* has been that it is not sufficiently sensitive to news and articles from and about Canada. To deal with that criticism, the staff will be trying to have a Canadian presence at planning sessions when the content of future issues is being determined.

## 2. Statements of editorial accountability, freedom, and integrity

As a result of some ongoing discussions and concerns expressed by several staff members of other CRC agencies, the executive committee encouraged staff to develop "a statement regarding the freedom and accountability of the *Banner* editorial staff." Some statements were developed and shared with the executive director of ministries and others. After a number of meetings and discussions, a final draft was developed and approved by the executive committee for recommendation to the board. The statements approved by the board can be found in Appendix A of this report.

## 3. New editor for *The Banner*

Since *The Banner* is without doubt the most important vehicle of communication in the CRC, selection of the next editor in chief is a significant undertaking. Therefore, the CRC Publications Board worked carefully to ensure that the search committee and recruitment process adequately reflected the importance of the task.

The following persons made up the search committee: Dr. Howard Vanderwell (chairperson), Rev. Peter W. Brouwer, Rev. Bernard DeJonge, Rev. Jacob Eppinga, Ms. Lillian Grissen, Ms. Karen Helder, Rev. Alvin Hoksbergen, Rev. Alfred Luke, Ms. Hazel Timmer, Rev. Carl Tuyl, and Ms. Mary Vander Vennen. Staff support: Ms. Alida Arnoys and Mr. Gary Mulder.

The search process followed these steps:

- a. Review and revision of the *Banner* editor's job description.
- b. *Banner* ads and letters to local church councils soliciting nominees and/or applications.
- c. Letters to all nominees asking whether they would be willing to be considered as a candidate for this position.
- d. Review of all candidates' resumés and writing samples to determine which candidates would be interviewed by the committee.
- e. Intensive interviews of each candidate by the search committee. Review of material from references.

- f. Decision regarding which candidates to present to the CRC Publications Board.

The board then reviewed the same writing samples and interviewed each of two candidates presented by the search committee.

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

- a. That synod consider only the candidate presented by the CRC Publications Board for the position of *Banner* editor. If synod believes that new or additional candidates should be considered, it should request the CRC Publications Board to submit new candidate(s) to Synod 1994. Nominations from the floor will not be accepted.
- b. That synod interview the candidate in open session for up to one hour. The interview will be initiated by a member of synod selected by synod's advisory committee. The questions to be asked shall be selected by the advisory committee.
- c. That following the prepared questions, the candidate will be open to delegates' questions from the floor.
- d. That following the interview the president shall give ample opportunity for discussion of the candidate's qualifications for the position.
- f. That the vote by which the new *Banner* editor will be appointed be done in open session by ballot.

The CRC Publications Board recommends that synod appoint Rev. John Suk to a two-year term as the next editor in chief of *The Banner*, starting on September 1, 1993.

*Note:* Appendix B of this report contains an approved job description for the position of *Banner* editor in chief and a resumé of Rev. John Suk. Writing samples requested by the search committee and provided by Rev. Suk will be made available to the delegates when synod convenes.

## B. Voice of the Reformed

For the past two years, synod has helped fund this periodical published by the Korean CRC community through a \$.50 quota allocation to CRC Publications. Several significant developments occurred during the past year in connection with this periodical. The most important was the resignation of the editor, Rev. Jae Yun Kim, in July due to criticism from the Korean leadership.

The Korean CRC leadership then convinced Rev. John Taek Kim to assume the position. Rev. Kim's educational background includes Calvin Theological Seminary and the Free University of Amsterdam; in addition, Rev. Kim has held a variety of positions in the CRC. Currently he is pastor of Calvin CRC of Los Alamitos, California. The first issue of *The Voice of the Reformed* edited by Rev. Kim came out in early January.

The CRC Publications Board is again asking for a ministry-share allocation to support this publication. CRC Publications has agreed to support this periodical for no more than seven years, on a declining basis. It is anticipated that the ministry-share requests will start decreasing next year.

## 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

By far the largest and most significant publishing project that our agency has faced for many years is the new LiFE curriculum—a totally new curriculum for preschool through sixth grade. Staff continues to make significant progress in developing this curriculum. Complexities of the development process for a project of this size, however, make it difficult to meet all scheduled dates exactly. In some areas the editors are falling behind. However, enough room has been left in the schedule that we believe we will be able to meet the targeted release date, fall of 1994.

#### b. For junior-high students

The core church-education curriculum for this age group continues to be the eight quarters of Bible Crossroads materials, *The Church Cares*, and *The Church Serves* courses. We continue to receive positive reviews of these materials.

Staff is beginning to discuss the development of materials to aid junior-high young people in making profession of faith. Final decisions will wait until after synod considers the synodical study-committee's report on this matter.

Two other matters may be of interest:

- 1) Rather than developing our own course on human sexuality, we will be using a course put out by the Presbyterian Church (U.S.A.) and the RCA, supplemented with our own insert giving the stances taken by synod on this same subject.
- 2) This past year we produced two additional books in the devotional series.

#### c. For senior-high students

- 1) We released a revised edition of *Bible Landmarks* Year II and a second edition of *Decisions*.
- 2) Four new courses were completed in the Prime Time Bible-study series.
- 3) Work on the Christian Living series (short courses dealing with practical life issues faced by youth today) has been delayed because we have been unable to find authors.

#### d. For adults

Whenever planning meetings are held regarding possible curriculum for adults, an underlying characteristic of the CRC again surfaces: adult attendance at church school in the CRC is very low. According to the recent denominational survey, only 20 percent of adults attend a class almost every week, and 36 percent never attend classes.

As a result, the market for materials in this area is very small. This reality is complicated by the fact that, given the specific nature of many adult-education activities, sales of these materials outside the CRC are also limited. Discussions have been held with Home Missions regarding a coordinated campaign to change these realities; nothing specific has yet been developed.

In recent years synodical committees have often requested that educational materials for adults be published to reflect the results of the study-committees' work or to make up for a perceived lack of materials on a particular issue. Given the above realities, fulfilling these requests in a cost-effective way has been difficult. The Issues in Christian Living series, with its six-session study-booklet format, has served as our primary vehicle to respond to the requests and mandates we have received from Synod 1992. Our specific responses are as follows:

- 1) In response to synod's encouraging us to address concerns about "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," Rev. Jacob Eppinga has agreed to write a study booklet on the losses and gains of aging.
- 2) In response to the request that we "develop curricular materials dealing with the whole area of 'powers' in general and the issue of gambling in particular," Mr. Reinder Klein, a member of the synodical study committee on gambling, is writing a booklet in this series.
- 3) Concerning the matter of physical, emotional, and sexual abuse, synod asked us to publish the synodical report (in edited form) and distribute it to all Christian Reformed churches. When SIC informed us that funds were not available for such a mailing, after conferring with the chairpersons of the synodical study committee and of the ongoing committee, staff requested Ms. Beth Swagman (a member of the committee) to write an Issues booklet on this subject.
- 4) In response to synod's decision "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," we conferred with SIC concerning this project and the promised funding. SIC has agreed that Dr. Calvin De Wit of the Au Sable Institute for Environmental Studies write an Issues study on this subject and has agreed to provide a grant to help cover expenses.
- 5) Synod also asked CRC Publications, in cooperation with Calvin Seminary, (a) to "prepare a curriculum dealing with the CRC as an institution" and (b) "to prepare liturgical materials which demonstrate and reinforce giving as an act of worship and thanksgiving" (*Acts of Synod 1992*, p. 687).

There have been a number of discussions regarding how to respond to (a) above. We are hopeful that a direction will have been agreed upon by the time of synod. Regarding (b) the board's response is as follows: the CRC Worship Committee appointed Dr. Wayne Brouwer, and Calvin Seminary appointed Drs. Harry Boonstra and Sidney Greidanus to respond to this request. This subcommittee of three reported that they judged there to be no need for another group to produce additional materials. Accordingly, based on the recommendation of the CRC Worship Committee, the CRC Publications Board responds to synod by stating that in light of what is already being done, it sees no need to produce additional liturgical materials.

*Grounds:*

- a) *Reformed Worship* continues to provide resources from time to time.
- b) The recent release of *First Fruits* and the related conferences and workshops being held in various locations have provided a new awareness of giving as an act of worship and thanksgiving.

Other developments of interest in the adult-education area include the following:

- The video course *Viewpoints: Exploring the Reformed Vision* was released in early fall.
- A summary plan for an adult Bible curriculum was developed.

e. For adult singles

Synod also asked CRC Publications to "develop courses for adult singles on sex, life-style, etc., with flexible teaching methodologies that can be for singles, divorced, single mothers, etc." To develop a response to this request, staff conferred with a number of adult singles and leaders of adult-singles groups. They expressed only mild interest in courses targeted at adult singles. But they expressed great interest in anything we could do to make church leadership aware of the needs of singles, of how they can be ministered to, and (most important) of how they can be integrated into the ongoing activities of the congregation.

In response to this information, staff is discussing with Home Missions the possibility of developing effective ways to sensitize church leadership to the needs of adult singles. More work needs to be done before specific proposals are developed. A video directed at church leaders is being considered.

f. For people with mental impairments

Continued progress is being made on the fourth year of the Friendship Series curriculum. Targeted release date is spring of 1994. The executive committee of our board has approved a plan to produce one new course (one quarter's materials) per year between 1995 and 2000. Funds for the development of these materials will need to be raised by the Friendship Ministries Board (one of the organizations our board is asking synod to endorse for offerings from the churches).

g. For people with visual impairments

We continue to work with Pathways International (an organization formed by the diaconal task force in Minnesota) to produce materials in braille for persons with visual impairments. We are continuing to focus on the brailleing of core curriculum materials. In addition, the *Psalter Hymnal* is now available in braille through Braille Publications.

The use of these materials remains very limited; only five churches are using the curriculum materials. Part of the ministry-share allocation for CRC Publications is used for this ministry.

h. For people from ethnic-minority groups

This is another area of our ministry that is partially supported by ministry shares. One of the key contributions of this area of our ministry is the input from the Multiethnic Review Panel to ensure that the LiFE curriculum is culturally sensitive. Editor Gary Teja networks with a variety of leaders from the various multiethnic groups to ascertain needs

for publications. A variety of projects are underway, including translations into other languages of *The CRC and You*, *Toward the New Family of God*, and the Q & A document (for LIFE curriculum), foil certificates for profession of faith and baptism, and Hispanic bilingual Bible studies.

i. Basic English

Open Door Books is our trademark name for the Basic English materials we have been developing. This new line of materials is designed for those who are learning how to read. We are developing materials in three series: (1) Life Stories (stories which reflect on or explain Scripture passages. By next September we should have eight books in this series); (2) Bible Studies (four books should be completed by next September); and (3) Faith Questions (focusing on helping new readers acquire an understanding of the Christian faith). Funds for the development of these books are being raised from individuals within the CRC.

j. Response to Task Force on World Hunger

In developing its report for Synod 1993, the Task Force on World Hunger asked that we report to synod what publications we have available on this subject and what plans we may have for materials that will "inspire the church to action in the area of hunger- and poverty-related issues."

Besides working closely with CRWRC in developing and publishing two booklets on world hunger—*And He Had Compassion on Them* and *For My Neighbor's Good*—we also released studies called *Poverty and Wealth* in the At Issue series. This last effort, however, was relatively unsuccessful since adult church-education classes in the CRC have displayed little interest in social-justice matters.

In our plans for the LIFE curriculum, the theme of world hunger and our responsibility to help the poor is woven throughout the materials and comes to specific expression in the study of such Bible stories as Jesus' feeding of the 5000 and God's providing the people of Israel with manna from heaven. In such stories, not only God's gracious care for us is taught but also our responsibility to feed the hungry and aid the poor. In the fifth- and sixth-grade summer quarter called "Christians Around the World," the teaching of the Beatitudes is applied to the situations of poverty and hunger in several parts of our world.

While no new adult materials dealing with these issues are planned for the next year, we intend to work with CRWRC to identify good biblical studies, analyses of causes, action guides, and programs developed by other Christian groups and to consider listing such materials in our catalog. We will also explore with other agencies whether additional audiovisual materials are needed and can be provided on these issues.

2. Training and consultancies

a. Church-education consultants

In 1992 workshop activity for church-education consultants was down somewhat, the number of training events falling to around eighty from our usual total of over a hundred. Each summer a conference is held with all the consultants. Next summer the conference will be held jointly with the RCA and will focus on the LIFE curriculum.

b. Children and worship program

Interest in this program seems to be growing. Ninety training workshops for leaders were held last year. We also developed a promotional video for this program (in cooperation with the RCA).

3. Music and liturgy

a. *Reformed Worship*

Subscriptions for this periodical remain about 3000. Although we continue to receive much positive feedback about the helpfulness of this journal, we need more subscriptions if it is to be financially self-supporting. One overall change is planned for 1993. In response to complaints that the Advent issue arrived too late for worship planning, staff is moving all the issues up one month, starting with this year's Advent issue.

b. Music and liturgy publications

A summary of work on publications during the past year follows:

- 1) A major publication released was *In Life and in Death*, a pastoral guide for funerals.
- 2) A large spiral edition of the *Psalter Hymnal*, containing both music and words, was released.
- 3) Most of the songs have been chosen for *Songs for LiFE*, the children's hymnal related to the LiFE curriculum.
- 4) Work on the *Psalter Hymnal Handbook* was shelved for most of the year because of the press of other projects. Staff is attempting to raise additional funding to support the development costs of this project.

4. The Worship Committee

a. Membership

The members of this committee during the past year were Jo Alberda, Wayne Brouwer, LeRoy Christoffels, Dale Cooper, David Diephouse, Manuel Ortiz, Fern E. Pruiksma, Bert Polman, and Leonard Vander Zee. The board appointed Wayne Brouwer and LeRoy Christoffels to a second term and Jeri Schelhaas to a first term in place of Jo Alberda.

b. Profession of faith forms

Synod 1988 requested the CRC Worship Committee "to review the forms for public profession of faith" in the light of its declarations regarding the place of covenant children at the Lord's Supper. Our report in 1989 contained guidelines and a trial form which was recommended to the churches for their use and reactions. Synod agreed, however, that the Worship Committee could delay a final report until after the new study committee appointed in 1991 to "clarify the requirement of public profession of faith for admission to the Lord's Supper on the part of younger covenant children" had completed its work. Since that study committee's report will be part of the agenda for Synod 1993, the Worship Committee will complete its report on the form(s) for public profession of faith after synod acts on that report.

The committee did, however, review the report of the Synodical Committee to Study Clarification of Public Profession of Faith for Covenant Children with respect to possible liturgical issues and implica-

tions. Based on the Worship Committee recommendation, the CRC Publications Board recommends that synod consider modifications in the study-committee report as follows:

- 1) That the "sample scenario" (III, B) be revised to make clear that a public profession of faith is called for except under extraordinary circumstances (e.g., those implied in Step 4).
- 2) That Recommendation F in Section V be revised to indicate that, except in cases of discipline, participation in communion ought to continue beyond age 18 even if there has not (yet) been a public profession of faith.

*Ground:* The requirement in Section F of an annual renewal of permission seems problematic in many respects.

c. Forms for the sacraments

Synod 1991 gave a mandate to the CRC Worship Committee to "write shorter, more flexible forms to meet more effectively the increasingly diverse climate of worship." In response to this mandate, the CRC Worship Committee developed a number of "shorter, more flexible" forms for baptism and for the Lord's Supper. These forms can be found in Appendix C of this report. The committee also included a commentary at several points, both as an introductory explanation and as notes for administration of the respective sacraments.

The CRC Publications Board reviewed these forms and suggested several changes to the Worship Committee. The Worship Committee made a number of those changes. Final review by the board's executive committee will take place at its May meeting.

The board now recommends that synod approve the forms in Appendix C (with accompanying commentaries) for use in the churches. (Note: Changes made as a result of the May meeting of CRC Publications executive committee will be submitted to synod in a supplementary report.)

d. Guidelines for adapting forms for the sacraments

Following its mandate to the CRC Worship Committee to "write shorter, more flexible sacramental forms," Synod 1991 also adopted the following recommendation:

That synod encourage the churches to adapt as needed all denominational liturgical forms for the spiritual nurture of their people.

*Ground:* Our diversity requires flexibility, yet the uniformity of our denomination is enhanced by the use of synodically approved forms."

(*Acts of Synod 1991*, p. 707)

The CRC Worship Committee received inquiry regarding just what parts of the sacramental forms might be omitted. Believing that a study of this matter fell within its mandate "to advise synod as to the guidance and supervision it ought to provide local congregations in all liturgical matters," the committee suggested to the executive committee of the CRC Publications Board the following addition to its mandate:

That the CRC Worship Committee formulate guidelines for the churches regarding the adaptation of synodically approved sacramental forms.

The executive committee approved this addition and reported its action to the Synodical Interim Committee.

In response to this additional mandate, the CRC Worship Committee developed guidelines for review by the CRC Publications executive committee and board. Therefore, CRC Publications now recommends that synod approve the following guidelines (with their grounds) for the adapting of synodically approved sacramental forms and recommend them for use in the churches.

*Guidelines for Adapting Forms of the Sacraments*

1. That liturgical consistency within the CRC be encouraged by the use of synodically approved or recommended Bible versions, liturgical forms, principles of worship, and worship songs.

*Grounds:*

- a. Although these worship resources do not have the same binding force as do the forms of unity (cf. *Acts of Synod 1916*, p. 30), they do provide some level of cohesion and unity.
  - b. Synods' actions have recognized the need for flexibility and diversity in local practice.
2. That the celebration of the sacraments be done in accord with the confessions of the CRC and include at least the following elements: For baptism—the scriptural words of institution, the baptismal covenant (including God's promises, our promises, and the Apostles' Creed), and the act of baptism with water and in the name of the Trinity. For the Lord's Supper—the scriptural words of institution (with actions of breaking and pouring), the thanksgiving and consecration, and the communion with bread and cup.

*Grounds:*

- a. This promotes the confessional integrity of our sacramental practice.
  - b. This both permits adaptations and establishes guidelines for such adaptations.
3. That local adaptations of other synodically approved or recommended forms (such as profession of faith, ordination, and marriage) be made in accord with the principles of Reformed worship as approved or recommended by synod.

*Grounds:*

- a. Reformed principles should guide our use of all liturgical forms and resources.
  - b. This both permits adaptations and establishes guidelines for such adaptations.
4. That Calvin Theological Seminary, CRC Publications, and the CRC Worship Committee be encouraged to continue their ministries to the churches in providing resources and education that promote Reformed practices of worship.

*Ground:* These agencies of the CRC are in a position to give liturgical leadership at a time when the demands for flexibility put at some risk the equally important value of consistency in CRC liturgical practice.

If these recommendations are adopted, then a change in the Church Order is needed, and therefore CRC Publications recommends that synod adopt the following change in Church Order Article 52-c (italics indicate proposed changes):

The consistory shall see to it that *if liturgical forms are adapted, these adaptations conform to synodical guidelines and that if choirs or others sing in the worship services, they observe the synodical regulations governing the content of*

the hymns and anthems sung. These regulations shall also apply when supplementary hymns are sung by the congregation.

## 5. World Literature Ministries Committee (WLMC)

### a. Purpose and membership

This committee coordinates the efforts of the various CRC agencies in publishing and distributing biblical Christian literature in seven major languages. This literature introduces its readers to and nurtures them in a Reformed vision of faith and life. The committee also supervises the work of language committees assigned various tasks that assist the WLMC in this ministry. Serving on the WLMC are Rev. Merle Den Bleyker, Mrs. Winifred Klop, Mr. Keith Knight, Dr. Arie Leder, Rev. Bassam Madany, Dr. Harvey Smit, and Dr. Alvin Vander Griend.

### b. Work of the committee

Much of the work of this ministry is done by volunteers who serve on the five language committees (Arabic, Chinese, French, Hausa, and Spanish). In addition, the World Literature Committee itself serves as a language committee for projects in the Russian and Korean languages. World Literature Ministries staff members spend much of their time and energy establishing and maintaining contacts with overseas publishers and distributors. See Appendix D of this report for an overview of the work of the five language committees.

### c. Plans for joint publishing and marketing of Spanish-language materials

A joint committee of World Missions and World Literature Ministries developed a plan for cooperative publishing and marketing in the Spanish language. The plan gives WLM the responsibility for publishing and distributing World Missions' Spanish-language (C.I.T.E.) materials. This plan seeks to better utilize denominational resources.

The CRC Publications Board and the World Missions Committee approved this plan in February. It is projected that this plan will result in a minimum savings to the denomination of \$30,000. The plan will result in increased work in the World Literature Ministries office, necessitating additional staff. An editor/coordinator for Spanish literature will be transferred from World Missions staff to the WLM staff; initially only 50 percent of this editor's time will be committed to WLM work; the remaining 50 percent will go to World Missions and be used to conduct church-leadership training workshops.

### d. New World Literature Ministries Department

When Synod 1986 decided to merge the World Literature Committee with CRC Publications, the function and work were housed in CRC Publications' Education Department. That arrangement has, in general, worked well for the initial, developmental years of that function. However, as that function has grown, it has become increasingly clear that it does not really fit in the Education Department. Accordingly, the CRC Publications Board approved a recommendation to make the World Literature Ministries office a separate department within CRC Publications.

### e. Finances

Depressed economic conditions in most of the nations where WLM

publishes and distributes literature continue to hinder sales of its books. In many countries books are considered an unaffordable luxury. These conditions have particularly affected the sales of materials in Latin America. The long-term goal of WLM is that its revenues are derived approximately equally from ministry shares, gifts, and sales. Good progress is being made toward that goal, but WLM must still depend heavily on ministry-shares income. The WLM ministry-share request for 1994 remains at the 1993 level.

#### 6. TRAVARCA

Since 1988, CRC Publications and the RCA have cooperatively sponsored the film and video service called TRAVARCA. Though use of this service has grown, we have not been able to make it financially self-supporting. In 1992, we asked for ministry-share support for this ministry because our board believes that it provides a valuable resource for the churches. We are again asking for ministry-share support for TRAVARCA in 1994.

#### 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 but also for other CRC agencies and related organizations.

During the first half of the 1992-1993 fiscal year the work of this department has increased slightly. This increase will probably not continue for the remainder of the year.

Using an approach called statistical process control (SPC) the Services Department has focused in recent years on continually improving its performance. This approach helps staff get at the underlying cause of problems rather than dealing only with symptoms. Consequently, good results have been achieved in improving service to the customer, at increasing productivity, and at improving quality and turn-around time.

The following data demonstrate that productivity has improved in recent years: Fiscal 1992 sales of the Services Department's work were up 16.0 percent from fiscal 1991 while the cost to produce these increased sales rose only 12.8 percent. Through the first six months of the current fiscal year, sales have increased by 6.9 percent; costs to produce those sales rose only 3.6 percent.

This department worked without several key staff persons during the past year. Early this year the key position of production superintendent was filled.

One other issue that requires constant attention in the work of this department is the rapid change in technology. In order to remain competitive, staff needs to be updated continually on the latest developments to ensure that purchase and training decisions are made wisely.

#### E. *Marketing Department*

The functions performed by this department include customer service, promotion, public relations and communications, sales of *Barner* ads and subscriptions, printing sales, market research, development, and sales forecasting.

As can be seen from the chart below, over one-half of CRC Publications' accounts and sales are to non-CRC churches. We think this speaks highly of the

quality of our products and of the many talented CRC writers, theologians, and educators.

## CRC PUBLICATIONS' ACCOUNTS/SALES

Denomination	1991-1992 Active Accounts	1991-1992 Total \$	Avg \$/Acct
CRC	896	\$1,187,659	\$1,326
Presbyterian	978	590,077	603
RCA	294	136,825	465
UCC	140	66,537	475
Baptist	103	30,466	296
Methodist	47	12,842	273
Other denominations	355	109,420	308
Bookstores, etc.	466	726,854	1,560

Each year we gain and lose several hundred customers from the non-CRC denominations. Because of the age of the BIBLE WAY curriculum, in recent years the number of customers we have lost has increased. A significant factor in that loss has been the increasing tendency of RCA churches (strongly encouraged by the RCA Distribution Center) to order from the RCA Distribution Center rather than from CRC Publications. An analysis of recent trends, however, gives rise to some significant concerns. For the last two years, the total number of unit sales of CRC Publications' products has decreased. This certainly is partially due to the age of the BIBLE WAY curriculum, but, since the trend is apparent across the board, that cannot be the only factor. Also, sales during the current fiscal year are especially low compared to budget. Other church-owned publishers are experiencing a similar drop-off in sales, so this trend may be explained at least partially as a delayed reaction to the recession. Plans are currently underway to further analyze and respond to these developments.

Some of the major promotion projects during the past year are listed below:

- Various subscription promotions for *The Banner*.
- A fund-raising letter to all subscribers of *The Banner* (goal: \$30,000; result: \$97,000).
- An arrangement with the *Church Herald* whereby customers are offered advertising in both the *Church Herald* and *The Banner* at reduced rates.
- Promotion of the BIBLE WAY curriculum to 28,000 Presbyterian, UCC, and American Baptist churches as well as to other denominations.
- Various specialty brochures (e.g., adult, music, youth, Christmas).

The California Resource Center officially opened its doors in September. This effort is scheduled as a two-year pilot project.

An extensive marketing and promotional plan has been developed for the new LiFE curriculum. Plans include a newsletter (*Facts of LiFE*), a promotional video, sample packets, and regional conferences.

## V. Personnel

CRC Publications employs eighty-four people (about seventy-four full-time equivalents) in its five departments. In addition there is an administrative office made up of the executive director and administrative assistant.

The Staff Council is a management group made up of the executive director (Gary Mulder) and the department heads: John Kromminga and Harvey Smit, Periodicals Department (*The Banner*); Harvey Smit, Education Department; Robert Terwilliger, Marketing Department; Charles Vlieg, Services Department; and Michael Dykema (interim), Finance Department.

During recent years the executive committee has adopted an Ethnic-Minority Personnel Plan and a Disability Statement of Commitment. These plans are intended to increase the number of ethnic-minority persons and persons with disabilities among employees of CRC Publications. Progress toward achieving the goals of these plans has been slow but steady.

## VI. 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. However, we recognize that there may always be projects that we undertake, either because our board feels that they are necessary ministries or because synod requests them, that cannot be financially self-supporting. However, our ministry-share request for 1994 constitutes only 4 percent of our annual budget. In fact, if the decrease in purchasing power and the decrease in percent received per quota dollar over the past ten years are considered as part of the calculation, it can be said that CRC Publications has experienced an actual reduction of 35 percent in quota revenue during that time.

During the development of the LiFE curriculum, CRC Publications' financial condition will be very tight because the extensive staff concentration on development of the LiFE curriculum limits the number of other products being developed. Also, as mentioned earlier, sales of most of our products are down. Accordingly, we are budgeting for a deficit for the next few years. For example, the budgeted deficit for 1993 is \$173,000; for 1994 it is over \$400,000. When the LiFE curriculum is released, this situation should improve.

However, given the recent downturn in sales, additional measures may need to be taken. At the time of this writing, the following are already under consideration:

- Focusing development efforts on high-revenue-producing products.
- Hiring contract editors to increase the development of new products.
- Reducing "time to market" of new products.
- Increasing specific marketing efforts and staff support for the Marketing Department.
- Reviewing the discount rate for the RCA Distribution Center.
- Reducing salary increases for staff.
- Implementing a process of identifying more efficient ways to do our work.

CRC Publications respectfully submits for synod's information audited financial statements for the fiscal year that ended June 30, 1992, and the budgets for fiscal years 1993 and 1994. These reports have been submitted to the denominational financial coordinator for placement in the *Agenda for Synod 1993—Financial and Business Supplement*.

CRC Publications Board requests synod to allocate a denominational ministry share of \$2.00 per member in calendar year 1994 for support of CRC

Publications' ongoing ministries (\$.69—*The Banner*, \$.22—Korean periodical, \$.22—Education Department, and \$.87—World Literature Ministries).

CRC Publications Board also requests synod to include CRC Publications' World Literature Ministries among the denominational agencies recommended to the churches to receive one or more offerings for above-ministry-share needs in calendar year 1994.

Finally, CRC Publications Board requests synod to recommend the Friendship Ministries (United States) and Friendship Series Charities (Canada) to the churches for financial support in 1994.

#### *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%)
5	3	4th quartile (109-118%)

### **VIII. Recommendations**

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 the new denominational structure (see Section III, B).

E. Recommendation for process to be followed in selection of new *Banner* editor (see Section IV, A, 3).

F. Recommendation regarding the next editor in chief of *The Banner* (see Section IV, A, 3).

G. Recommendation regarding revising the report of the synodical Committee to Study Clarification of Public Profession of Faith for Covenant Children (see Section IV, C, 4, b).

H. Recommendation to approve sacramental forms (see Section IV, C, 4, c).

I. Recommendation regarding guidelines for adaptation of sacramental forms (see Section IV, C, 4, d).

J. Recommendation regarding changing Church Order Article 52-c (see Section IV, C, 4, d).

K. Allocation of a ministry share for CRC Publications (see Section VI, A).

L. Recommendation of World Literature Ministries to churches for one or more offerings (See Section VI, A).

M. Recommendation of Friendship Ministries (U.S.) and Friendship Series Charities (Canada) to churches for financial support (see Section VI, A).

CRC Publications Board

Gary Mulder, executive director

## APPENDIX A

### ***The Banner's Accountability and Freedom***

*The Banner* is a publication of the Christian Reformed Church in North America rather than an independent magazine. Accordingly, the editorial staff, led by the synodically appointed editor in chief, is accountable to the church for the style and content of this magazine. This accountability to the church is realized in a number of diverse, sometimes overlapping, and at times conflicting responsibilities to various groups and structures within the denomination. All these responsibilities are governed by *The Banner's* synodical mandate to (1) inform readers about what is happening in the CRC as well as the church at large; (2) provide articles that edify and encourage Christian living; and (3) stimulate critical thinking about issues related to the Christian faith and the culture of which we are a part.

#### **I. Lines of accountability**

Lines of accountability have been established by previous decisions of synod and CRC Publications. For the editorial staff these run through the editor in chief, who is directly accountable

A. *To the CRC Publications Board*, the body mandated by synod to publish this denominational periodical. This accountability includes

1. Reporting periodically on editorial activities and decisions.
2. Reporting reactions, criticisms, and suggestions received from readers and churches.
3. Recommending needed changes in policies and procedures.
4. Carrying out all approved policies and procedures.

B. *To the executive director*, the administrative head appointed to manage and coordinate the work of CRC Publications staff. This accountability includes

1. Keeping him/her informed of possibly sensitive or controversial issues being addressed and listening seriously to any advice offered regarding such issues.
2. Being fiscally responsible.
3. Following approved personnel procedures.
4. Working cooperatively with other departments of CRC Publications.

#### **II. General responsibilities**

In addition to this direct accountability, the editorial staff carries general responsibilities inherent in the nature of a denominational magazine:

*A. To its subscribers and readers in the Christian Reformed Church for*

1. Reporting, in an honest and unbiased manner, information about activities affecting the church.
2. Presenting to the readers the issues pertinent to the life of the church in a way that shows the diverse positions held within the church and encourages biblical and Reformed thinking about these issues.
3. Edifying readers so as to encourage them to grow in Christian maturity and faith and to live out their faith in daily life.
4. Providing a vehicle through which church members can express their views and opinions on pertinent issues.

*B. To the ecclesiastical assemblies (councils, classes, synod) of the CRC for*

1. Keeping church members informed about important decisions taken.
2. Reporting significant trends or policy directions.

*C. To the official agencies of the CRC for*

1. Presenting and explaining their ministry on behalf of the churches, making sure the information disseminated is accurate.
2. Keeping church members informed about important changes in their programs and personnel.
3. Encouraging church members to support and participate in the ministries being carried out.

### **III. Freedom of editorial staff**

In order that it may carry on these diverse responsibilities, the editorial staff must be granted the freedom to

- A. Inform its readers and subscribers about what is occurring in the church (including relevant problems, needs, and concerns) even though some persons, congregations, or agencies may prefer that such information not be disseminated.
- B. Investigate and determine the facts regarding any occurrence in the church that appears to merit reporting to readers.
- C. Lead and encourage a responsible discussion of the issues important to the life of the church through editorial comment and publication of articles that represent the various views held within the church.
- D. Permit people of the church to voice their views and reactions even though some of these views may be unacceptable to others in the church.
- E. Provide a biblically prophetic and responsible criticism and evaluation of trends within the church and society and of actions, decisions, policies, programs, etc., being considered by or already approved by ecclesiastical assemblies and agencies.

#### IV. Editorial integrity

The following guidelines for editorial judgment will be used in determining what materials (editorials, articles, news stories, etc.) are published in the pages of *The Banner*:

- A. *The Banner* materials should be faithful to Scripture and the confessions.
- B. *The Banner* materials should edify and educate the readers.
- C. Truth must be written but always in love.
- D. Criticism must be constructive and fair.
- E. Editing of materials should always maintain the intent of the author while making the writing more effective in presenting the author's views.
- F. No author should be demeaned by editorial comment or by the way an article, column, letter, etc., is presented.
- G. Selection of authors should aim at equity of representation (U.S./Canada, minorities, men/women, younger/older, conservative/progressive, etc.).
- H. Nothing deliberately inflammatory, insulting, or divisive should be published.
- I. Nothing that serves the interest solely of one individual, organization, or group in contrast to other individuals, organizations, or groups or in neglect of the general interest of the churches should be published.
- J. *The Banner* should give preference to CRC authors.
- K. Heads/titles should not be misleading or sensational; they should accurately reflect the heart of the story/article.

#### APPENDIX B

##### Editor in Chief

*The Banner*

##### I. Qualifications

###### A. *Christian commitment*

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

###### B. *Theological perspective*

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

###### C. *Education*

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

#### D. Writing and editing skills

1. Demonstrated ability to write with clarity and liveliness and to edit sensibly what others have written.
2. Sensitivity to and ability to communicate in writing to *The Banner's* diverse reading audience.

#### E. Leadership and management skills

1. Ability to supervise staff in a way that leads to staff growth and development.
2. Ability to work effectively with a senior management team and with boards and committees.
3. Ability to deal constructively with a variety of opinions and with criticism.
4. General knowledge of administrative functions such as finance, planning, etc.

### II. Responsibilities

#### A. Basic function

Responsibility for the content of *The Banner* and the activities of the Periodicals Department of CRC Publications.

#### B. Primary responsibilities

1. To ensure that *The Banner* achieves its stated purposes (a) to inform CRC members about what is happening in the denomination, (b) to strengthen their Christian life, and (c) to stimulate them to serious reflection on the content of the Christian faith as it relates to our surrounding culture (cf. *Acts of Synod 1976*, p. 254) by effectively directing or performing the following functions:
  - a. Planning issues of *The Banner*.
  - b. Writing editorials and other appropriate columns.
  - c. Making final decisions on all submitted manuscripts.
  - d. Approving all final copy and layout of each issue.
  - e. Answering all *Banner* correspondence.
  - f. Maintaining an adequate subscription level.
2. To work with the executive director and finance director to ensure the continuing financial stability of *The Banner* by
  - a. Providing proper financial management.
  - b. Developing an annual budget and meeting budgetary goals.
3. To ensure the effective functioning of the Periodicals Department within CRC Publications by
  - a. Selecting and supervising the Periodicals Department staff and implementing uniform personnel policies and procedures, including appraisals of staff performance.
  - b. Serving on the CRC Publications Staff Council as an administrative team member.

4. To assume responsibility for strategic planning for the Periodicals Department by
  - a. Identifying strategic issues facing *The Banner* and developing proposals regarding how they can be resolved.
  - b. Working with the Marketing Department to identify other needed periodicals and/or communication vehicles.
5. To interact effectively with people within and outside CRC Publications to promote the interests of *The Banner* by
  - a. Serving as the primary *Banner* staff representative to the Periodicals Committee, the executive committee, and the CRC Publications Board.
  - b. Representing the work of *The Banner* to the CRC and to other groups or organizations affected by the publication of *The Banner*.

### III. Accountability

The editor in chief of *The Banner* is accountable to the executive director, to the CRC Publications Board, and to the synod of the Christian Reformed Church.

## APPENDIX C

### Forms for Baptism and for the Lord's Supper

#### I. Baptism

##### A. Introductory notes

1. Baptism is one of two sacraments accepted by Reformed denominations because it was commanded and instituted by Christ himself (Matt. 28:18-20). In the Reformed confessions and theological writings about baptism, as well as in contemporary ecumenical documents such as *Baptism, Eucharist and Ministry* (1982), the following themes are prominent:
  - a. Baptism means participation in Christ's death and resurrection.
  - b. Baptism involves conversion, pardoning, and cleansing from sin.
  - c. Baptism signifies anointing by and life with the Spirit.
  - d. Baptism is a symbol of incorporation into the body of Christ.
  - e. Baptism is a sign of the covenant and kingdom of God.
2. The history of baptism in the Christian church exhibits a rich array of biblical images, a variety of liturgical forms and practices, and some consistently evident features or elements that characterize this Christian sacrament:
  - a. The proclamation of biblical text(s) referring to baptism.
  - b. An invocation of the Holy Spirit.
  - c. A renunciation of evil and profession of faith in God.
  - d. The use of water (either immersion, pouring, or sprinkling).
  - e. A statement about new identity in Christ and about church membership.
3. In formulating this baptism liturgy, the CRC Worship Committee kept three basic considerations in mind: tradition and ecumenicity, flexibility, and brevity. Regarding tradition and ecumenicity, we have reviewed the baptism

forms of several major denominations and have chosen to include such traditional elements as a prayer of thanksgiving and the renunciation of evil (in the case of adult baptism). Regarding flexibility, we have included many alternatives. The minister may exercise considerable freedom in choosing alternate texts and even in rewording certain statements. Regarding brevity, we have shortened the form, especially the segment formerly called "The Meaning of Baptism," which was a long, didactic statement in older Reformed forms. Please note that the form is indeed shorter, even though the many options make it look longer on paper.

Synod 1991 also encouraged "the churches to adapt as needed all denominational liturgical forms for the spiritual nurture of their people" (*Acts of Synod 1991*, p. 707). It should be kept in mind, however, that a uniform practice of baptism in the CRC is desirable and that certain essential thoughts and symbols need to be conveyed in any baptismal service. Even when liturgical freedom is being exercised, certain essential words and elements should always be included:

- a. The scriptural words of institution.
- b. A confession about the meaning of baptism (entitled "God's Covenant Promises" in the form).
- c. The baptismal promises (personal confession of faith and vows, communal recitation of the Apostles' Creed).
- d. The act of baptism with water in the name of the Trinity.

Other elements could possibly be eliminated or certainly adapted. We also suggest that if the section "God's Covenant Promises" is adapted, the essential themes to be communicated are those given above in I, A, 1, a-e.

#### 4. Outline of the Service of Holy Baptism

Words of Institution  
The Covenant of Baptism  
God's Covenant Promises  
Prayer of Thanksgiving  
Our Covenant Promises  
The Baptism  
The Blessing  
The Welcome

#### B. *The Service of Holy Baptism*

##### **Words of Institution**

Hear the words of Jesus:

"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matt. 28:18-20)

[One or more of the following words from Scripture may be added:]

Genesis 17:7  
John 1:12b-13  
Acts 2:39

Romans 6:3-4  
Galatians 3:27-28  
Ephesians 4:4-6  
1 Peter 2:9-10

## **The Covenant of Baptism**

### ***God's Covenant Promises***

*[The minister may choose one of the four alternatives offered here or devise another one, taking great care to maintain the essential themes of baptism outlined above in I, A, 1, a-e.]*

#### **1. [First alternative]**

Our gracious God has always desired  
to hold his people in a covenant embrace.  
He declares over and over,  
"I will be their God, and they shall be my people."  
Pursuing this deep desire,  
God called Abraham and Sarah to trust in him  
and gave a covenant sign to show that they belonged to him.  
In baptism God now claims us in Christ  
and marks us as his own people.  
God frees us from the power of sin and death,  
uniting us with Jesus Christ in his death and resurrection.  
By water and the Holy Spirit  
we are washed clean from sin  
and made members of God's covenant community, the church.  
In response to God's grace in baptism,  
we give ourselves to him in trust, love, and obedience.

*[optional at the baptism of infants]*

From the beginning,  
God graciously has included our children in his covenant.  
All his promises are for them as well as for us.  
We are to teach them that they have been set apart by baptism  
as God's own children  
so that as they grow older, they may respond to him  
in personal faith and commitment.

#### **2. [Second alternative]**

In the sacrament of baptism God gives us a new identity as his people.  
In a world that has turned away from its Creator,  
where anonymity and rootlessness threaten our existence,  
God calls a people into covenant embrace.  
God called Abraham and Sarah, gave them new names,  
and promised to make of them a new nation,  
through which he would bless all the families of the world.  
God cut a covenant into Israel's flesh, carving out a people for himself.  
They would light the path home for all humanity.  
When God's own people proved unfaithful,  
God sent his only Son, Jesus, to save us all.

In his death on the cross our old self is dead and buried;  
in his resurrection we rise to a new life and look forward to a new  
creation.

When we are baptized in the name of the Father and the Son and the Holy  
Spirit,

the triune God seals our adoption as his children  
and writes his name invisibly on our foreheads.

"You are a chosen people, a royal priesthood,  
a holy nation, a people belonging to God . . . .

Once you were not a people, but now you are the people of God."  
(1 Pet. 2:9-10)

By baptism we have a new identity in Jesus Christ.

3. [Third alternative]

When life's angry, heaving waves daily pound us and threaten to swamp  
our souls,

we cry out:

"Save me, O God,  
for the waters have come up to my neck.

I sink in the miry depths,  
where there is no foothold.

I have come into the deep waters;  
the floods engulf me."

(Ps. 69:1-2)

In our distress, God speaks peace to our choking spirits:

"Fear not, for I have redeemed you;

I have summoned you by name; you are mine.

When you pass through the waters,

I will be with you;

and when you pass through the rivers,  
they will not sweep over you."

(Isa. 43:1-2)

By baptism God assures us that he will be with us *always*.

When, in the beginning,  
the deep dark waters churned,  
God's Spirit hovered over them.

When, in Noah's day,  
the waters engulfed everything and destroyed the world,  
God saved his faithful people, whom he loved.

When, in Egypt,  
Pharaoh's army hotly pursued Israel to the sea,  
God parted the waters and led his people through to safety.

When, in the dead of night on Galilee's raging sea,  
Jesus' disciples feared for their lives,  
he called, "It is I; do not fear."

Time and again, God saved our drowning ancestors,  
and he promises also to rescue us.

For Christ, our Savior,  
went down into the depths of hell  
and rose up victorious from them.

Therefore, we receive God's baptismal promise,  
trusting that he will rescue us from the dark depths of sin and death  
and bring us to safe shore and firm ground.

4. *[Fourth alternative]*

**Bold print** indicates communal response.]

*[The first Q & A are optional.]*

Sacraments are holy signs and seals for us to see.

They were instituted by God so that  
by our use of them  
he might make us understand more clearly  
the promise of the gospel,  
and might put a seal on that promise.

Q And what is God's gospel promise?

A. **To forgive our sins and give us eternal life  
by grace alone  
because of Christ's one sacrifice,  
finished on the cross.**

Q How does baptism  
remind you and assure you  
that Christ's one sacrifice on the cross  
is for you personally?

A. **In this way:  
Christ instituted this outward washing  
and with it gave the promise that,  
as surely as water washes away dirt from the body,  
so certainly his blood and his Spirit  
wash away my soul's impurity,  
in other words, all my sins.**

Q What does it mean  
to be washed with Christ's blood and Spirit?

A. **To be washed with Christ's blood means  
that God, by grace, has forgiven my sins  
because of Christ's blood  
poured out for me in his sacrifice on the cross.**

**To be washed by Christ's Spirit means  
that the Holy Spirit has renewed me  
and set me apart to be a member of Christ  
so that more and more I become dead to sin  
and increasingly live a holy and blameless life.**

*[When infants are baptized, the following may be added.]*

Q Should infants, too, be baptized?

A. **Yes.  
Infants as well as adults**

are in God's covenant and are his people.  
They, no less than adults, are promised  
the forgiveness of sins through Christ's blood  
and the Holy Spirit, who produces faith.  
Therefore, by baptism, the mark of the covenant,  
infants should be received into the Christian church  
and should be distinguished from the children of unbelievers.  
This was done in the Old Testament by circumcision,  
which was replaced in the New Testament by baptism.  
(from Heidelberg Catechism, Q and A. 66, 69-70, 74)

### *The Prayer of Thanksgiving*

Let us now remember our baptism  
and give thanks to God  
as we celebrate this sacrament of grace today.

*[Water may be poured into the font at this time or at the beginning of The Baptism (below).]*

*[The following ancient prayer may be spoken in unison by the congregation or by the worship leader, or a similar prayer may be used.]*

We thank you, O God,  
for our baptism into Christ's death and resurrection.  
In the beginning your Spirit moved over the waters,  
and you created everything that is, seen and unseen.  
In the time of Noah,  
you destroyed evil in the water of the flood;  
and by your saving ark, you gave a new beginning.  
In the night of trouble,  
you led Israel through the sea,  
out of slavery, into the freedom of the promised land.  
In the water of the Jordan,  
our Lord was baptized by John and anointed by your Spirit.  
In the baptism of Christ's death and resurrection,  
you have set us free from sin and death  
and opened up the way to eternal life.

May Christ, who sank deep into death  
and was raised Lord of life,  
keep us and our little ones in the grip of his hand.  
May your Spirit separate us from sin  
and mark us with a faith  
that can stand the light of day and endure the dark of night.  
To you be all honor and glory, dominion and power,  
now and forever,  
through Jesus Christ, our Lord. Amen.

### *Our Covenant Promises*

*[Proceed to either the Baptism of Infants or the Baptism of Older Children or Adults.]*

*Covenant for the Baptism of Infants*

Since you have presented *these children* for baptism,  
we ask you the following questions before God and his people.

Do you profess your faith in Jesus Christ as your Lord and Savior  
and affirm the promises of God made to you and your *children* in his Word?  
**We (I) do.**

Do you promise to instruct *these children*  
by word and example  
in the truth of God's Word,  
and in the way of salvation through Jesus Christ?

Do you promise to pray for *them*  
and teach *them* to pray?

Do you promise to nurture *them*  
within the community of the church?

**We (I) do, God helping us (me).**

*[Proceed to The Creed (below).]*

*Covenant for the Baptism of Older Children or Adults*

*[This covenant statement may also be adapted for the baptism of infants. The first sentence would then read, "Since you have presented these children for baptism, we ask you, before God . . ."]*

Since you have responded by God's grace  
to the call of the gospel to believe and be baptized,  
we ask you, before God and his people,  
to reject sin  
and to profess your faith in Jesus Christ.  
Do you renounce Satan and all the spiritual forces of evil  
that rebel against God?

**I renounce them!**

Do you renounce all sinful desires  
that draw you from the love of God?

**I renounce them!**

Do you turn to Jesus Christ?

**Yes! I trust in him as my Lord and Savior.**

Do you intend to be Christ's faithful disciple,  
trusting his promises,  
obeying his word,  
honoring his church,  
and showing his love,  
as long as you live?

**Yes! God helping me.**

*The Creed*

*[The Apostles' Creed may be recited in unison; sung, using Psalter Hymnal 518 or 519; or spoken responsively, using the following question-and-answer form.]*

With all God's people throughout time and history,

and gathered in this place today,  
we ask you to profess your faith in the triune God.  
Do you believe in God the Father?

**I believe in God, the Father Almighty . . .**

Do you believe in Jesus Christ, his only begotten Son?

**I believe in Jesus Christ, his only Son, our Lord . . .**

Do you believe in God the Holy Spirit?

**I believe in the Holy Spirit . . .**

*[All may then sing a hymn of faith (for example, Psalter Hymnal 285, 273, 274, 271, or 269).]*

### **The Baptism**

*[If not done earlier, the water may be poured into the font at this time.]*

*[At the baptism of children, the minister may say, "Our Lord said, 'Let the little children come to me, and do not hinder them, for the kingdom of heaven belongs to such as these'" (Mark 10:14).]*

*[At the baptism of children, the minister may turn to the parent(s) of each child and ask, "What is the name of this child?"]*

(name),

I baptize you in the name of the Father,  
and of the Son,  
and of the Holy Spirit. **Amen.**

### **The Blessing**

*[The minister may place a hand on the head of each person baptized or make a sign of the cross on each one's forehead, saying,]*

(name), child of the covenant,  
in baptism you are sealed with the Holy Spirit  
and marked as Christ's own forever. **Amen.**

*[and, or]*

*[The minister may place a hand on the head of the baptized person(s) and offer the following (or a similar) prayer.]*

Let us pray.

Gracious God and heavenly Father,  
we thank you that you make us new persons in Jesus Christ  
through grace alone.

We pray for (name(s)).

Bless and strengthen *them* daily

with the gift of your Holy Spirit.

Unfold to *them* the riches of your love.

Deepen *their* faith.

Keep *them* from the power of evil.

Enable *them* to live a holy and blameless life  
until your kingdom comes.

[At the baptism of children, the minister, removing his hand from the child, may say,]

Look with kindness on *these* parents.

Let *them* always rejoice in the gift you have given *them*.

Grant *them* the presence of your Holy Spirit,

that *they* may bring up *these* children

to know you, love you, and serve you and *their* neighbor,  
through Jesus Christ, our Lord. **Amen.**

### **The Welcome**

Brothers and sisters,

We now receive (name[s]) into Christ's church.

I charge you to nurture and love *them*

and to assist *them* to be Christ's faithful disciple(s).

[The congregation responds.]

**With joy and thanksgiving,**

**we now welcome you into Christ's church;**

**for we are all one in Christ.**

**We promise to love, encourage, and support you  
and to help you know and follow Christ.**

[or]

Brothers and sisters,

We now receive (name[s]) into Christ's church.

Do you welcome *them* in love,

and do you promise to pray for, encourage,

and help nurture *them* in the faith?

**We do, God helping us.**

*Hymn*

[A baptism hymn or Bible song may be sung.]

### **C. Notes on administering the sacrament of baptism**

1. Because baptism is a sacrament, it is important that it appeal to the senses of the congregation. The water should not be poured in the font prior to the service but should be visibly and audibly poured during the baptismal liturgy. We suggest pouring the water into the font from a suitable vessel or pitcher at one of two moments in the liturgy (during *The Prayer of Thanksgiving* or at the beginning of *The Baptism*). This act needs no verbal interpretation; let the water "speak" for itself. Instead of using a small baptismal font, churches ought to consider using something much larger to accommodate a copious supply of water.
2. For the same reason, we also suggest that the water of baptism be applied as copiously as possible. A few nearly hidden drops do not speak as eloquently as water poured from a vessel over a person's head or applied generously from a cupped palm. Indeed, since one of the things that baptism symbolizes is our dying and rising with Christ, even full immersion would not be out of place. It may be thoughtful to have a towel ready to wipe away excess water, but use it only after the entire baptism liturgy is over.

3. The minister may want to memorize parts of the form in order to speak freely and directly to the congregation without departing from the meanings conveyed in the liturgical text.
4. It is certainly appropriate to include personal testimonies and other statements of faith (such as the "Contemporary Testimony") in the baptism ceremony, especially when adults are being baptized. However, these should not be allowed to substitute for the recitation of the Apostles' Creed. Because it is the historic, ecumenical baptismal creed of the Christian church, the Apostles' Creed enjoys a special status in the sacrament and should not be omitted.

\*\*\*\*\*

## II. Lord's Supper

### A. Introductory notes

1. The Lord's Supper is the other sacrament accepted by the Christian Reformed Church, because it, too, was commanded and thus instituted by Christ himself, as Paul reports in 1 Corinthians 11:23-25 (see also Matt. 26:26-29 and parallel Gospel texts). In setting forth the meaning of this sacrament, the Reformed confessions, the writings of Reformed theologians, and recent ecumenical documents emphasize the following themes:
  - a. The Lord's Supper is a thanksgiving to God (*eucharist*).
  - b. The Lord's Supper is a memorial of Christ (*anamnesis*).
  - c. The Lord's Supper signifies the work of the Spirit (*epiclesis*).
  - d. The Lord's Supper symbolizes the unity of the church in all times and places.
  - e. The Lord's Supper seals the present and coming kingdom of God.
2. As in the case of baptism, the history of the Lord's Supper in the Christian church reveals both diversity in form and practice and common threads that continue to characterize this Christian sacrament. Some of the most important common and abiding features of the Lord's Supper are the following:
  - a. The Lord's Supper includes four actions:
    - taking bread and wine*
    - giving thanks over them*
    - breaking the bread / pouring the wine*
    - sharing among God's people.*
  - b. The Lord's Supper is normally and regularly part of a single liturgy of Word and table.
  - c. The memorial of Christ refers to his entire life and ministry, his death, resurrection, ascension, and return.
3. In drafting and compiling "shorter, more flexible" forms for the Lord's Supper, the CRC Worship Committee researched various Reformed and ecumenical statements, confessions, and affirmations about this sacrament. In the light of synod's encouragement to the churches "to adapt as needed all denominational liturgical forms" (*Acts of Synod 1991*, p. 707), we offer the following forms both as materials to be used directly and as resources that may shape local adaptations.

We achieved brevity in some of the forms by focusing strictly on the elements deemed essential to the sacrament:

- a. The scriptural words of institution (with *breaking/pouring*).
- b. The thanksgiving and consecration.
- c. The communion with bread and cup.

Other elements could possibly be eliminated or certainly adapted, though we suggest that any local adaptations reflect the crucial themes of the Lord's Supper given above in I, A, 1, a-e. We also suggest that the Apostles' Creed or Nicene Creed be recited prior to the celebration of the sacrament as a response to the service of the Word.

## *B. Services of the Lord's Supper*

1. A revision of the Lord's Supper section of the "Service of Word and Sacrament" (*Psalter Hymnal*, pp. 973-75). The revision draws on many classic elements of the Lord's Supper liturgy and now includes thanksgiving prayers that are appropriate to specific seasons of the church year.

### **The Thanksgiving**

*[The people stand.]*

Minister: Lift up your hearts.

People: We lift them up to the Lord.

Minister: Let us give thanks to the Lord our God.

People: It is right for us to give thanks and praise.

Minister: *[reading one of the following thanksgiving prayers]*

*[for regular Sunday use]*

With joy we praise you, gracious God,  
for you have created heaven and earth,  
made us in your image, and kept covenant with us—  
even when we fell into sin.

We give you thanks for Jesus Christ, our Lord,  
who by his life, death, and resurrection  
opened to us the way of everlasting life.

Therefore we join our voices  
with all the saints and angels and the whole creation  
to proclaim the glory of your name.

*[for Advent]*

With joy we praise you, gracious God,  
for you have created heaven and earth,  
made us in your image, and kept covenant with us—  
even when we fell into sin.

We give you thanks for Jesus Christ, our Lord,  
whose coming opened to us the way of salvation  
and whose triumphant return we eagerly await.

Therefore we join our voices  
with all the saints and angels and the whole creation  
to proclaim the glory of your name.

*[for Christmas]*

With joy we praise you, gracious God,  
for you have created heaven and earth,  
made us in your image, and kept covenant with us—  
even when we fell into sin.

We give you thanks for Jesus Christ, our Lord,  
who came among us as the Word made flesh  
to show us your glory, full of grace and truth.

Therefore we join our voices  
with all the saints and angels and the whole creation  
to proclaim the glory of your name.

*[for (or after) Epiphany]*

With joy we praise you, gracious God,  
for you have created heaven and earth,  
made us in your image, and kept covenant with us—  
even when we fell into sin.

We give you thanks for Jesus Christ, our Lord,  
who came as the light of the world  
to show us your way of truth in parables and miracles.

Therefore we join our voices  
with all the saints and angels and the whole creation  
to proclaim the glory of your name.

*[for Lent]*

With joy we praise you, gracious God,  
for you have created heaven and earth,  
made us in your image, and kept covenant with us—  
even when we fell into sin.

We give you thanks for Jesus Christ, our Lord,  
by whose grace we may triumph over temptation,  
be more fervent in prayer, and be more generous in love.

Therefore we join our voices  
with all the saints and angels and the whole creation  
to proclaim the glory of your name.

*[for Holy Week]*

With joy we praise you, gracious God,  
for you have created heaven and earth,  
made us in your image, and kept covenant with us—  
even when we fell into sin.

We give you thanks for Jesus Christ, our Lord,  
who became the true paschal Lamb  
that was sacrificed for our salvation.

Therefore we join our voices  
with all the saints and angels and the whole creation  
to proclaim the glory of your name.

*[for Easter]*

With joy we praise you, gracious God,  
for you have created heaven and earth,  
made us in your image, and kept covenant with us—

even when we fell into sin.  
We give you thanks for Jesus Christ, our Lord,  
who by his glorious resurrection  
overcame the power of sin and gave us new life.  
Therefore we join our voices  
with all the saints and angels and the whole creation  
to proclaim the glory of your name.

*[for Ascension]*

With joy we praise you, gracious God,  
for you have created heaven and earth,  
made us in your image, and kept covenant with us—  
even when we fell into sin.

We give you thanks for Jesus Christ, our Lord,  
who was exalted as King of the universe,  
that at the name of Jesus every knee shall bow.  
Therefore we join our voices  
with all the saints and angels and the whole creation  
to proclaim the glory of your name.

*[for Pentecost]*

With joy we praise you, gracious God,  
for you have created heaven and earth,  
made us in your image, and kept covenant with us—  
even when we fell into sin.

We give you thanks for Jesus Christ, our Lord,  
and for the pouring forth of your Holy Spirit,  
who equips us for service and leads us into your truth.  
Therefore we join our voices  
with all the saints and angels and the whole creation  
to proclaim the glory of your name.

All: *[Sing the Sanctus (Psalter Hymnal 249:4 or 626) or another song of praise.]*

## **The Institution**

*[The people are seated.]*

Minister: We give thanks to God the Father that our Savior, Jesus Christ, before he suffered, gave us this memorial of his sacrifice, until he comes again. At his last supper, the Lord Jesus took bread, and when he had given thanks, he broke it *[here the minister breaks the bread]* and said, "This is my body, which is for you; do this in remembrance of me." In the same way, he took the cup, after supper *[here the minister pours the wine]*, and said, "This cup is the new covenant in my blood; do this in remembrance of me." For whenever we eat this bread and drink this cup, we proclaim the Lord's death until he comes (1 Cor. 11:23-26). Therefore we proclaim our faith as signed and sealed in this sacrament:

People: Christ has died. Christ has risen. Christ will come again.

## Prayer of Consecration

- Minister: Lord, our God, send your Holy Spirit so that this bread and cup may be for us the body and blood of our Lord Jesus Christ. May we and all your saints be united with Christ and remain faithful in hope and love. Gather your whole church, O Lord, into the glory of your kingdom. We pray in the name of Jesus, who taught us to pray,
- All: "Our Father in heaven . . . Amen." [or sing the Lord's Prayer (Psalter Hymnal 207 or 208)]

## The Invitation

- Minister: Congregation of Jesus Christ, the Lord has prepared his table for all who love him and trust in him alone for their salvation. All who are truly sorry for their sins, who sincerely believe in the Lord Jesus as their Savior, and who desire to live in obedience to him as Lord, are now invited to come with gladness to the table of the Lord.
- [Indicating the elements, the minister proclaims,]  
The gifts of God for the people of God!

## The Communion

[During the distribution, communion hymns may be sung, or the minister may read an appropriate passage of Scripture.]

- Minister: Take, drink! Remember and believe that the body of Christ is the bread of heaven for us.  
Take, drink! Remember and believe that the blood of Christ is the cup of our salvation.
- [or]  
The body of Christ, given for you.  
The blood of Christ, shed for you.  
[or a more traditional formula]

[The sacrament concludes with a song of thanksgiving.]

2. A revision of the "Service of Word and Sacrament" (Psalter Hymnal, pp. 973-75). This form incorporates more congregational singing as part of *The Thanksgiving* and has notes with more suggestions of appropriate hymns.

[During the offering, the congregation may sing a hymn, and the gifts of bread and wine may be brought forward to prepare the table.]

## The Institution

- Minister: We give thanks to God the Father that our Savior, Jesus Christ, gave us this memorial of his sacrifice until he comes again. For the Lord Jesus took bread, and when he had given thanks, he broke it [here the minister breaks the bread] and said, "This is my body, which is for you; do this in remembrance of me." In the same way, he took the cup after supper [here the minister pours the wine] and said, "This cup is the new covenant in my blood; do this in remembrance of

me." For whenever we eat this bread and drink this cup, we proclaim the Lord's death until he comes (1 Cor. 11:23-26).

### **The Thanksgiving**

*[The people stand.]*

All: *[Sing Psalter Hymnal 309 or 515 as a thanksgiving.]*

Minister: *[offering the following consecration prayer]*  
Lord, our God, send your Holy Spirit upon us,  
that all who eat and drink at this table  
may be one body and one holy people,  
a living sacrifice to the glory of Jesus Christ,  
in whose name we pray. Amen.

All: *[Sing the Sanctus (Psalter Hymnal 249:4 or 626)]*

### **The Acclamation**

Minister: In unity with Christians everywhere, let us proclaim the mystery of our faith.

People: Your death, O Christ, we proclaim.  
Your resurrection we affirm with joy.  
Your coming we await with hope.  
Glory be to you, Lord Jesus!  
*[or]*  
Christ has died!  
Christ is risen!  
Christ will come again!

### **The Invitation**

*[The people are seated.]*

Minister: Congregation of Jesus Christ, the Lord has prepared his table for true believers. If you are sorry for your sins and sincerely follow Jesus Christ as your Savior and Lord, you are invited to come with gladness to this table of the Lord.

### **The Communion**

*[Appropriate hymns may be sung during the distribution; see note below for suggestions.]*

Minister: Take and eat this in remembrance that Christ died for you, and feed on him in your heart by faith with thanksgiving.  
Drink this in remembrance that Christ's blood was shed for you, and be thankful.  
*[or a more traditional formula]*

### **Thanksgiving Song**

*[All sing one of the following Psalter Hymnal choices: 103, 297, 475 (settings of Psalm 103); 216 (Song of Simeon); 267, 306, 313, 401, 453, 454, 629.]*

### **3. New forms: biblical models**

The set of new Lord's Supper forms that we offer are short formularies or models that are all variants of each other: each focuses on one book of the Bible; all are structured by a period of preparation, followed by the Lord's

Supper, and concluded with thanksgiving; and all leave room for local adaptation. The formula "Take, eat! . . ." is consistent in each one.

a. From the Psalms

*[The following elements may be used earlier in the service.]*

A Psalm of Preparation: Psalm 116 *[may be read in unison]*

Our Praise: Psalm 103, sung from *Psalter Hymnal* 475

A Psalm of Prayer: Psalm 139 *[may be read with different voices]*

**The Lord's Supper**

The Words of Institution: 1 Corinthians 11:23-26

Our Testimony: *Psalter Hymnal* 309, "Lift Up Your Hearts unto the Lord"

A Prayer of Consecration

The Bread *[The minister lifts or gestures toward the bread, saying Psalm 34:8.]*

Distribution of the bread, with singing of one or several communion songs

Call to Participation:

"Take, eat! Remember and believe that the body of our Lord was given for the complete forgiveness of all our sins!"

The Cup *[The minister lifts or gestures toward the cup, saying Psalm 116:13.]*

Distribution of the cup, with singing of one or several communion songs

Call to Participation:

"Take, drink! Remember and believe that the blood of our Lord was given for the complete forgiveness of all our sins!"

The Thanksgiving: Psalm 23 *[may be read in unison]*

A Psalm (or Hymn) of Joyful Thanksgiving

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b. From the Prophecy of Isaiah

*[The following elements may be used earlier in the service.]*

The Call of God: Isaiah 55:1-7

Our Testimony: *Psalter Hymnal* 500, "How Firm a Foundation"

The Way of the Suffering Servant: Isaiah 53

Our Confession: *Psalter Hymnal* 194, "Comfort, Comfort Now My People"

The Delight of Salvation: Isaiah 11:1-10

Our Celebration: *Psalter Hymnal* 198, "Arise, Shine, for Your Light Has Come"

**The Lord's Supper**

The Words of Institution: 1 Corinthians 11:23-26

Our Testimony: *Psalter Hymnal* 309, "Lift Up Your Hearts unto the Lord"

A Prayer of Consecration

The Bread

Distribution of the bread, with singing *Psalter Hymnal* 193, "Surely It Is God Who Saves Me"

Call to Participation: "Take, eat! . . ."

The Cup

Distribution of the cup, with singing *Psalter Hymnal* 616, "Isaiah the Prophet Has Written of Old"  
Call to Participation: "Take, drink! . . ."  
The Thanksgiving: Isaiah 61:1-3 [*leader*], 10-11 [*people*]  
Songs of Response: *Psalter Hymnal* 195, "Our God Reigns"; 197, "The Trees of the Field"

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c. From the Gospel of Mark

[*The following elements may be used earlier in the service.*]

An Act of Loving Devotion: Mark 14:1-9  
Our Testimony of Devotion: *Psalter Hymnal* 284:2, "Jesus, I Adore You . . ."  
An Act of Betrayal: Mark 14:10-11  
Our Prayer of Confession  
An Act of Preparation: Mark 14:12-16  
Hymn of Preparation: *Psalter Hymnal* 307:1, 3-4, "O Jesus, Joy of Loving Hearts"

**The Lord's Supper**

Prayer of Consecration  
The Bread: Mark 14:17, 22  
Distribution of the bread, with singing  
Call to Participation: "Take, eat! . . ."  
The Cup: Mark 14:23-25  
Distribution of the cup, with singing  
Call to Participation: "Take, drink! . . ."  
A Hymn of Joyful Thanksgiving: *Psalter Hymnal* 306, "Now the Solemn Feast Is Done"

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d. From the Gospel of Luke

[*The following elements may be used earlier in the service.*]

The Gospel Story: Luke 15:11-24  
Our Testimony: *Psalter Hymnal* 462, "Amazing Grace—How Sweet the Sound"  
The Unfortunate Response: Luke 14:16-24  
Our Prayer of Confession  
The Table of Grace: Luke 19:1-9  
Our Song of Joy: *Psalter Hymnal* 571, "Jesus Loves Me, This I Know"

**The Lord's Supper**

The Preparation of the Upper Room: Luke 22:7-16  
Our Prayer: *Psalter Hymnal* 302, "In the Quiet Consecration"  
Prayer of Consecration  
The Bread: Luke 22:19  
Distribution of the bread, with singing  
Call to Participation: "Take, eat! . . ."  
The Cup: Luke 22:20  
Distribution of the cup, with singing  
Call to Participation: "Take, drink! . . ."  
The Thanksgiving: Luke 24:13-35

A Hymn of Joyful Thanksgiving: *Psalter Hymnal* 299, "As We Walk Along Beside You"

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e. From the Writings of John

[The following elements may be used earlier in the service.]

Finding Our Identity: 1 John 1:1-2:2

Bible Song: *Psalter Hymnal* 218, "In the Beginning Was the Word Eternal"

Forgiven in Christ: 1 John 3:4-5

Prayer of Confession

Following Our Lord: 1 John 3:7-10

Hymn of Testimony: *Psalter Hymnal* 301, "Taste and See"

**The Lord's Supper**

Words of Institution: 1 Corinthians 11:23-26

Bible Song: *Psalter Hymnal* 231, "How Great Is the Love of the Father"

Prayer of Consecration

The Bread: John 6:35

Distribution of the bread, with singing from *Psalter Hymnal* 300, "Gift of Finest Wheat"

Call to Participation: "Take, eat! . . ."

The Cup: John 7:37-38

Distribution of the cup, with singing from *Psalter Hymnal* 311, "I Come with Joy to Meet My Lord," and 219, "As Moses Raised the Serpent Up"

Call to Participation: "Take, drink! . . ."

The Thanksgiving: 1 John 3:16-24

A Hymn of Joyful Thanksgiving

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f. From the Writings of Paul

[The following elements may be used earlier in the service.]

Celebrating Christ: Ephesians 1:3-8

Testimony of Faith: *Psalter Hymnal* 479, "I Will Sing of My Redeemer"

Confessing Need: Ephesians 2:1-7

Prayer of Confession

Consecrating Ourselves: Romans 8:5-11

Hymn of Preparation: *Psalter Hymnal* 291, "May the Mind of Christ, My Savior"

**The Lord's Supper**

Prayer of Consecration

The Bread: 1 Corinthians 11:23-24

Distribution of the bread, with singing

Call to Participation: "Take, eat! . . ."

The Cup: 1 Corinthians 11:25

Distribution of the cup, with singing

Call to Participation: "Take, drink! . . ."

The Thanksgiving: Romans 12, Ephesians 3:14-21, or Colossians 3:1-17, followed by a thanksgiving hymn

4. A form adapted from confessional documents and Reformation writings familiar to the CRC. It includes elements adapted from forms in the *Psalter Hymnal*.

### **The Institution of the Lord's Supper**

We give thanks to God the Father that our Savior, Jesus Christ, before he suffered, gave us this memorial of his sacrifice, until he comes again:

The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

(1 Cor. 11:23-26)

### **The Teaching of the Lord's Supper**

*[may be spoken by all]*

With these words our Lord commands all believers  
to eat this broken bread and to drink this cup  
in true faith and in the confident hope of his return in glory.

In this Supper God declares to us  
that our sins have been completely forgiven  
through the one sacrifice of Jesus Christ,  
which he himself finished on the cross once for all.

He also declares to us  
that the Holy Spirit grafts us into Christ,  
who with his very body  
is now in heaven at the right hand of the Father,  
where he wants us to worship him.

(Adapted from the Heidelberg Catechism, Q. and A. 75, 80)

### **The Invitation**

Come, therefore, all of you who are truly sorry for your sins,  
who sincerely believe in the Lord Jesus as your Savior,  
have confessed his name,  
and desire to live in obedience to him.

Come eagerly and joyfully, with assurance of faith,  
for Christ, our risen Lord, invites you as guests  
to fellowship with him at his table.

(Adapted from *Psalter Hymnal*, p. 975)

### **Prayer of Consecration**

*[may be offered by all]*

Father, we give you thanks for your Son, Jesus Christ,  
for his willing obedience and suffering during his life on earth,  
and especially for his giving up of his body and blood on the cross.  
Give us assurance that our sins are pardoned through his blood.  
Let your perfect love drive out fear; make us perfect in your love.

Fill our minds with your peace and turn our eyes to heaven,  
where Christ is at your right hand interceding for us.  
Enable us to offer up ourselves in service to Christ and to all your children.  
Let no trouble or sorrow distract us from this loving service,  
and unite us with each other through your Spirit so that we may  
continue in the living hope of our Savior's coming in glory.  
Hear us now through our Lord Jesus, who taught us to pray, saying, "Our  
Father . . ."

(Adapted from *Psalter Hymnal*, p. 980)

### **The Communion**

People of God, let us lift up our hearts to the Lord;  
let us lift them up to the God of our salvation.

*[As the bread is broken, the minister shall say,]*

The bread which we break is a communion of the body of Christ.

*[At the eating of the bread, the minister shall say,]*

Take, eat, remember, and believe that the body of our Lord Jesus Christ was  
given for a complete remission of all our sins.

*[Taking the cup, the minister shall say,]*

The cup of thanksgiving for which we give thanks is a communion of the  
blood of Christ.

*[At the drinking of the wine, the minister shall say,]*

Take, drink, remember, and believe that the precious blood of our Lord Jesus  
Christ was shed for a complete remission of all our sins.

*[After the communion, all may sing Psalm 103 (Psalter Hymnal 103, 297, 475) or say,]*

Praise the LORD, O my soul;

all my inmost being, praise his holy name.

Praise the LORD, O my soul,

and forget not all his benefits—

who forgives all your sins

and heals all your diseases,

who redeems your life from the pit

and crowns you with love and compassion.

(Ps. 103:1-4)

"Worthy is the Lamb, who was slain,

to receive power and wealth and wisdom and strength

and honor and glory and praise!"

(Rev. 5:12)

### **Prayer of Thanksgiving**

With burning hearts we thank you, Father,

for making Christ known to us in the breaking of bread

and in the poured-out wine.

Now may this meal enable us to

increase in faith,

persevere in hope,

and grow in love.

May this witness to Christ's death  
draw others into fellowship with him  
so that all your children will be gathered in  
to share with us the joy of your salvation.  
Send us out from this place by your Spirit,  
our ears open to your Word,  
our minds alert to the calling you give us,  
our hearts full of zeal for your coming kingdom,  
our voices confessing the name of Jesus, our Lord and our God. Amen.

*Alternate Reading for The Teaching of the Lord's Supper*

God meets us in the sacraments,  
holy acts in which his deeds  
elicit our response. . . .  
In the Supper our Lord offers  
the bread and cup to believers  
to guarantee our share  
in his death and resurrection,  
and to unite us to him  
and to each other.  
We take this food gladly,  
announcing as we eat  
that Jesus is our life  
and that he shall come again  
to call us to the Supper of the Lamb.

("Contemporary Testimony," stanza 40)

*Alternate Prayer of Consecration*

We thank you, O God, that you remembered your promise  
to reconcile the world to yourself,  
that you have come among us  
in Jesus Christ,  
the eternal Word made flesh.  
As our substitute,  
he suffered all his years on earth,  
especially in the horrible torture of the cross.  
We thank you that he carried your judgment on our sin,  
that his sacrifice removes our guilt,  
and that he walked out of the grave, the Lord of life,  
conqueror of sin and death.

Lord Jesus, as both God and man,  
be our only Mediator  
between God and your people.  
You alone paid the debt of our sin;  
there is no other Savior!  
In you the Father chose those  
whom he would save.  
Now may your electing love sustain our hope:  
your grace is free

to save us sinners, who offer nothing  
but our need for mercy.  
Stay with us in the Spirit  
to renew our hearts,  
move us to faith,  
lead us in the truth,  
stand by us in our need,  
and make our obedience fresh and vibrant.

(Adapted from "Contemporary Testimony," stanzas 24, 27-28, 31)

### *Alternate Prayer of Thanksgiving*

We thank you, our Lord,  
for the hope this meal gives us,  
that Jesus will return as triumphant King,  
that the dead will be raised,  
and that all people will stand before his judgment.  
We face that day without fear,  
for you, our Judge, are our Savior.  
May our daily lives of service aim for the moment  
when the Son will present his people to the Father  
and God will be shown to be true, holy, and gracious.  
With the whole creation  
we wait for the purifying fire of judgment.  
For then we will see you face to face.  
You will heal our hurts,  
end our wars,  
and make the crooked straight.  
Then we will join in the new song  
to the Lamb without blemish,  
who made us a kingdom and priests.  
You, our God, will be all in all,  
righteousness and peace will flourish,  
everything will be made new,  
and every eye will see at last  
that our world belongs to God!  
Hallelujah! Come, Lord Jesus.  
Amen.

(Adapted from "Contemporary Testimony," stanzas 57-58)

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### *C. Notes on Administering the Lord's Supper*

1. As in the case of baptism, it is important that the sacrament of the Lord's Supper appeal to the senses of the congregation. The actions of taking and breaking bread and pouring wine should be clearly visible to the congregation. For this purpose, an uncut loaf of bread may be preferable to precut pieces. When possible, the bread and wine should be brought to the table at the beginning of the Lord's Supper liturgy itself—for example, as part of the offertory.

2. In many congregations it is customary to distribute the elements to communicants in their seats. The alternative of having people go forward to receive the elements has much to commend it, since it invites them to respond actively and physically to the invitation to partake. (Those for whom walking is difficult would of course continue to be served in their places.) The old Dutch Reformed practice of going forward to sit at actual tables may not be feasible in many settings; an effective alternative may be for the people to form successive circles around the communion table and receive the elements (or pass them to each other) while standing. Yet another possibility, especially suitable for large congregations, is for people to process up the main aisle, receive the elements from persons at designated stations at the front of the sanctuary, and return to their places by way of the side aisles. In all cases, distribution can effectively be accompanied by singing.
3. While the elements are distributed or the people are coming forward to receive them, Scripture may be read or hymns may be sung. The *Psalter Hymnal* has a wide selection of communion hymns (297-314; many additional suggestions are given in the Topical Index under "Lord's Supper," pp. 1064-65; see also "Easter," p. 1058).

Here are some additional choices:

- 161, 550—other settings of Psalm 23.
- 190, 193, 257 (*Agnus Dei*), 536.

The following are more seasonal suggestions for Lord's Supper songs:

- Advent-Christmas: 302 (framed with 640), 341, 478 (Song of Mary).
- after Epiphany: 34 (framed with refrain of 301), 72, 107 (v. 2).
- Lent: 298, 310, 578.
- Easter: 299, 398 (v. 5), 402.
- Pentecost (and after): 104; 516 (v. 2); 523 (v. 3).

There is, of course, much suitable choral music that may be sung during communion, and there are many organ preludes on communion hymns. For many Lord's Supper services, however, we recommend congregational singing. Passion hymns are appropriate during Lent, and Easter hymns are appropriate on all Sundays of the church year (though some may want to limit the use of *alleluias* during Lent).

4. The Lord's Supper should be celebrated regularly and frequently as part of a single liturgy of Word and table.

## APPENDIX D

### Language Committees of World Literature Ministries

#### I. Arabic Literature

The Arabic Literature Committee (ALC) plans to work exclusively with established publishing and distribution ministries located in the Middle East.

The committee provided financial support to Dar El-Thaqafa's efforts to release a series dealing with evangelical faith issues.

Dar El-Thaqafa continues to report positive results from its publication *Encyclopedia of the Bible*. This project is the first of its kind in Arabic. The translation, publication, and distribution of Bavinck's *Our Reasonable Faith*, a four-volume project, continues to move forward.

## **II. Chinese Literature**

At present the Chinese Literature Committee (CLC) co-publishes its projects with Tien Dao of Hong Kong. Two additional studies of CRC Publications' Revelation series were released this past year. Many Chinese young people express their need and desire for these Bible-study tools. CLC plans to translate and release the remaining six titles during the next eighteen months.

## **III. French Literature**

The French Literature Committee (FLC) continues working through its co-publishing arrangement with Les Editions Sator of Paris, France. FLC plans to release at least six new titles this year; three of these titles are to be written by French authors. These products help French Christians apply scriptural truths to their everyday life. In the past three years, fourteen books have been released, dealing with topics in the areas of theology, ethics, Christian-life issues, art, and psychology. The committee selected these titles because they nurture their readers in a biblical, Reformed vision of faith and life.

## **IV. Hausa Literature**

The economic situation in Nigeria continues to challenge our Hausa Literature Committee (HLC), particularly in the area of distribution. In August the committee's administrative assistant resigned, making it even more difficult to improve the distribution network. The committee understands that distribution of its products must improve before new products can be published.

HLC continues to study alternative ways for organizing its work. As a part of this study, it anticipates looking at the possibility of adding new members and becoming more independent.

## **V. Spanish Literature**

In 1992 the Spanish Literature Committee (SLC) added one new title to its popular New Testament Commentary Series: *Santiago/I, II, III Juan (James/I, II, III John)*. The committee plans to release two additional volumes in this series in 1993/94: *I, II Pedro/Judas (I, II Peter/Jude)* and *Hechos (Acts)*.

We anticipate new work in publishing small-group Bible studies (Coffee Break style) and courses in theological education by extension. This new work will support Home Missions and World Missions respectively.

## **VI. Russian Literature**

*Space for God (Place for God in Russian)* by Rev. Donald Postema was released in May of last year. It was funded largely through grants from foundations and individuals. A specific distribution plan still needs to be developed. Our plan calls for placing 5000 copies in public and church libraries. We plan to sell the

second 5000 copies through book outlets. Sales income will help fund future print runs.

In 1993-1994, CRC World Literature Ministries plans to work jointly with The Back to God Hour on a translation project dealing with the teachings of John Calvin. We believe a publication of Calvin's teachings will give the Russian people a systematic way to think about God and his relationship to humankind, which they desperately need and want.

## **VII. Korean Literature**

We have now published three full courses in the Discover Your Bible series in the Korean language, *Mark*, *Acts*, and *Colossians*. Two parts of the *Genesis* course are also available. We plan to publish up to four additional courses in 1993-1994.

Koreans living in Korea also expressed a desire for these Bible-study tools. We granted Word of Life Press in Seoul, Korea, the rights to publish an edition for Korea. It printed 2000 copies of *Mark I* in September. In November Dr. Kim, president of Word of Life Press, reported this course would be reprinted because the first printing had already sold out.

### I. Introduction

#### A. *The Gathering God's Growing Family vision*

The Christian Reformed Church is committed to gathering lost people throughout the United States and Canada. 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). *Gathering God's Growing Family* was developed in the context of that doctrinal statement, and today it energizes our church members to "seek the lost, disciple the found . . . all for God's glory."

Because God "reconciled us to himself through Christ and gave us the ministry of reconciliation" (II Cor. 5:8), the CRC 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 1992)

Synod 1987 adopted *Gathering God's Growing Family* as the motto for the whole CRC as it prays and works toward achievable goals. While "400,000 members by the year 2000" provides a measurable goal, the focus of Home Missions' ministry is "the salvation of the lost through gospel proclamation, and the extension of Christ's kingdom through the growth of the church" (Home Missions Order, V, 1). This work is carried out through prayer, established-church development, new-church development, and financial resources (see goals on next page).

#### 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 five years, 1988 through 1992. By God's grace, growth through evangelism in those years totaled 12,388 persons (1992 projected for twelve months), compared to 10,110 persons brought in through evangelism in the five years before *Gathering* (Goals 2 and 3). In the 1992 reporting period (December 1991 through August 1992), 2351 persons were added through evangelism, compared to 2699 persons in all of 1991. **The Christian Reformed Church is becoming a more evangelistic church.**

Prayer mobilization (Goal 1) is a key factor to success in the evangelistic harvest. Prayer for the lost is becoming an increasingly important part of Christian Reformed life in congregations and in classical meetings. The CRC Prayer Force is a growing body of Christian Reformed members who are committed to regular personal prayer and intercession for family and friends, their church, the kingdom, and the unsaved. The new personal prayer guide, *Releasing God's Power*, has enjoyed increasing acceptance as individuals use it to develop effective and focused prayer habits. The "Prayer" bulletin insert also is steadily gaining subscribers throughout the CRC. About four hundred pastors and other leaders have participated in prayer seminars and retreats sponsored

**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*.

by Home Missions. Video-based prayer instruction and books and publications on prayer mobilization continue to have a wide, enthusiastic acceptance in the church.

Beginning new churches (Goal 3) is a primary factor in the evangelistic growth of the CRC. From August 1988 through August 1992, fifty-five of the reporting churches funded by Home Missions accounted for 3751 new members in the Christian Reformed Church. In the same period, seventy new churches were started under *Gathering*, slightly below the projection of eighty-one. There were thirteen new church starts from September 1991 through August 1992.

Membership data for 1992 (December 1991 through August 1992) shows that the CRC added 8743 new members, evangelism accounting for 2351 persons (Goals 2 and 3). The sobering news is that, for the same period, those leaving for other denominations, deaths, reversions, and congregations withdrawing from the denomination caused an overall decline of 1.7 percent, or 5213 persons. As of September 1, 1992, total CRC membership stands at 311,202.

While it is clear that God is using the CRC to bring lost souls into the kingdom, the challenge of reversing a decline in church membership is apparent.

## **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. Bruce Ballast, president; Mr. Jack Geschiere, vice president; Rev. John Rozeboom, secretary (executive director); Ms. Grace Smith, recording secretary; Mr. Jack Heinen, treasurer (director of finance); and Mr. Jay Morren, assistant treasurer.

### **C. *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:

<i>Region</i>	<i>Classes</i>
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, Dakota, 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,
Thornapple Valley	

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

### **III. Established-Church Development**

Bethel CRC in Dallas, Texas, was energized for evangelism through Home Missions' Congregational MasterPlanning (CMP) consultation. Early in 1992, the congregation committed itself to praying, planning, and working hard in its own *Gathering* program, "22 in '92." Only months into the program, twelve new households were added to the membership.

CMP consulting is but one of the many ways the Established-Church-Development (ECD) Department fulfills its mandate: to provide creative leadership and partnership assistance so that established churches can effectively seek the lost and disciple the found, all for God's glory (see Goal 2). This is accomplished through church-development materials, Coffee Break and Men's Life ministries, financial grants for outreach programs and staff, *Gathering* conferences, training activities, and consulting.

Three primary objectives form the basis for ECD work:

*A. To provide guidance for established congregations and classes in their planning and working for Gathering.*

1. In consultation with CRWRC, ECD has established a task force on the role of classes in the twenty-first century. This task force supports the *Gathering* plans of specific classes which want to move toward becoming agents for strategic ministry planning in their churches.
2. ECD has laid the initial groundwork for an established-church-development network strategy.

*B. To enable established churches to plan for and experience healthy and effective growth through outreach to unchurched, non-Christian people in their communities.*

1. Nineteen consultants are serving Congregational MasterPlanning contracts, and eighteen more contracts are in process. Several five-hour CMP promotional seminars were held in different regions of the church.

2. The seminar Managing Change in the '90s is being offered in six different regions.
  3. The Summer Workshop in Missions (SWIM) program employed the energy and talent of 212 SWIMers in fifty-three new or established churches.
  4. Church Development Resources (CDR), the publishing arm of Home Missions, offers materials to help churches reach out—from making the first community contacts through assisting new believers in using their spiritual gifts in ministry. Among the new materials available are the personal prayer guide *Releasing God's Power*; *Facilities Planning Sourcebook*; *How to Obtain and Use Population Statistics*; and the first year of the two-year Little Lambs curriculum for two- and three-year-olds.
  5. More than a dozen Men's Life workshops were held across Canada and the U.S.
- C. To assist established-church leaders in creating the conditions in the churches they serve in order to confidently claim God's promise of a Gathering harvest.*
1. More than 1500 leaders filled McMaster University fieldhouse for the Coffee Break Convention from July 15 through 17, 1992, in Hamilton, Ontario. Over 200 Coffee Break leaders had to be turned away. The Men's Life Retreat '93 is scheduled for September 24-26, 1993, at Calvin College Conference Center.
  2. Two *Gathering* conferences were held in 1992: one in connection with the Institute for Successful Church Leadership in Garden Grove, California, with 403 CRC members attending, representing eleven classes and 106 churches; the second in connection with Willow Creek Community Church's Church Leadership Conference, with 152 persons representing thirty-three churches attending.
  3. Twenty-three churches were represented at a three-day conference for small rural churches.
  4. Ten Pastors' Prayer Seminars were conducted in various regions of the U.S. and Canada.
  5. New materials and pastors' information luncheons are two means for more intentional men's outreach being pursued by Men's Life.

In addition, ECD works with CR/CMA (Campus Ministry Association) to ensure that each campus ministry becomes an integral part of local outreaching churches. Grants to twenty campus ministries total more than \$402,000.

In all of these efforts, Home Missions works to build momentum in the CRC so that the church will move forward in "seeking the lost and discipling the found . . . all for God's glory."

#### **IV. New-church development**

Through its New-Church-Development (NCD) Department, Home Missions encourages and equips churches and classes to plan and develop new churches which seek the lost and disciple the found (Goal 3).

NCD guides and supports new and emerging churches through their (1) conception, (2) pre-natal, (3) birth and early development, (4) growing-to-

maturity, and (5) reproducing stages. As of January 1993, Home Missions supports approximately 140-150 new churches and NCD ministry positions. Each year Home Missions also provides limited funding for new-church residents, for other training positions, and for personnel otherwise involved in NCD ministry. Home Missions' support of the Crownpoint, Rehoboth, and Zuni Christian schools in New Mexico also is administered by NCD.

Generally speaking, new-church development includes all new and emerging churches that receive financial assistance from Home Missions for the pastor-leader position. From Montreal to San Diego and Vancouver to Miami, new-church-development ministries are 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. New churches since 1988*

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 new churches started since 1988 are profiled in the chart on next page.

NCDs started from September 1991 through August 1992

Location/Name of Ministry	Home Missionary	Starting Date
Austin, TX/North Community	Mark Brouwer	6/92
Bigelow, MN/Laotian NCD	Ron Lammers	9/91
Camarillo (Ventura), CA/New Harvest	Greg Smith	9/91
Campbell River, BC/Hope Community	Charles Claus	9/91
Cincinnati, OH/New Community	Paul Sikkema	9/91
Downey, CA/Faith	Inyeol Jeong	9/91
Grand Rapids, MI/Discovery	James Hoogeveen	9/91
Las Vegas, NV/Joong-Ang Presbyterian	Chung Choo Cho	9/91
Los Angeles, CA/Rehoboth Presbyterian	Yong Tae Kim	9/91
Miami, FL/South Kendall Community	Mike Van Hofwegen	9/91
Minneapolis, MN/Great Love Missions	Sun M. Kim	9/91
Norwalk, CA/Rok Won Korean	Myung Hwan Kim	9/91
Ontario, CA/Bethel Hispanic	(now vacant)	9/91

Grand Openings from September 1991 through August 1992

Location/Ministry	G.O. Date	G.O. Attendance
Bakersfield, CA/Cornerstone	4/19/92	284
Camarillo, CA/New Harvest	4/19/92	252
Darien, IL/Suburban Life	10/13/91	438
De Soto, TX/Hope Fellowship	4/5/92	80-90
Grand Rapids, MI/Discovery	12/8/91	245
Rocklin, CA/Granite Springs	4/5/92	193
San Jose, CA/Liberty Vietnamese	4/5/92	246

# CRHM-Funded NCD Starts 1988-2000

Actual (1988-1993), Projected (1993-2000)

Ministry Year*		1988	1989	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000
Projected # of starts		14	15	17	17	18	19	21	21	22	24	25	27	
Cumulative (Projected)		14	29	46	63	81	(100)	(121)	(142)	(164)	(188)	(213)	(240)	
Actual (Projected)		13	14	20	10*	13	18(23)+	22(25)						
Cumulative, actual		13	27	47	57	70	88							
Predominant Ethnicity	Anglo	5	5	6	4	6	5(9)	10(2)						
	Hispanic	0	4	1	1	1	3(4)	3						
	Korean	6	2	7	1	5	3	6						
	All other	2	3	6	4	1	7	5-6						
Regions	C/E Canada	1	2	3	0	0	5(6)	3(4)						
	E Cent US	2	0	1	1	0	1(2)	2						
	Eastern US	3	3	1	1	2	1(2)	2						
	N Pacific	1	3	3	1	1	1	0(1)						
	Red Mesa	0	0	1	0	0	0	0(1)						
	S Pacific	4	5	8	5	6	7	11						
	W Cent US	2	1	3	1	3	1(2)	3						
	W Mich	0	0	0	1	1	2(3)	1						
Country	Canada	1	3	4	1	1	5(6)	3(4)	6	6	6	7	7	-
	USA	12	11	16	9	12	13(17)	19(21)	15	16	18	18	20	-

\* 1988-90 are calendar years; 1991 is an 8-month year; for 1992 and following, the ministry year is 9/1 through 8/31.

+ As of 1/1/93; 5 more NCD starts are possible by 8/31/93.

Eight NCDs were organized from September 1991 through August 1992

Location/Ministry	Date of Organization
Homer, IL/Community Life	11/91
Houston, TX/Peace Community	10/91
Iowa City, IA/Chinese NCD	10/91
Jacksonville, FL/Atlantic Community	9/91
Madison, WI/Geneva CRC	10/91
McMinnville, OR/Sunrise	9/91
Miami, FL/Buenas Nuevas	4/92
Red Valley, AZ	12/91

Six emerging churches transferred from direct sponsorship to grant funding, and Home Missions funding was concluded for seventeen other churches. In addition, funding was begun for sixteen new NCDs on September 1, 1992.

### *B. Finding and guiding the right people*

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. The event was deemed valuable, and a second Assessment Center was held in October 1992 with nineteen clients (eighteen spouses) and eleven assessors in attendance. A Hispanic subgroup was also represented. A third Assessment Center, to be held in May 1993, will be limited to fifteen clients (and spouses).

In addition, NCD provides orientation and coaching for NCD leaders through seminars, training events, and the NCD residency program (particularly targeted to seminarians recruited for NCD). The New Church Incubator (NCI) strategy continues to unfold as well. NCI is a strategy for coaching and supporting NCD workers in their first two years of NCD work. This is done through monthly group skill-training sessions and monthly individual coaching appointments. NCD is networking with two other evangelical denominations participating in NCI, with a view to providing incubators for each other's NCD workers in locations where we do not have our own NCI. Currently there are four direct contracts with Church Ministry Resources, for a total of twenty-two churches participating, as well as three subcontracts under CRHM, with twelve churches participating.

The need for pastors to start churches in communities of high need and cultural transition requires careful multiethnic recruitment. Don Tamminga provides Red Mesa leadership training, and Gary Schipper continues to head the evangelist training program in California and Florida. The effectiveness of our recruitment and training of Hispanic NCD missionary pastors is being evaluated in the hope that we may eventually more fully realize the program's potential.

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."

## NCD Harvest Chart

Total NCDs	1990	1991	1992
1. Main worship	7829	9822	9732
2. Church school	2747	3676	3146
3. Total member families	2067	2638	2443
4. Total members	8216	9993	10,008
5. Professions of faith	523	422	283
6. Growth by evangelism	200	474	768
7. Growth from other denominations	196	437	378
8. Child baptisms	322	269	280
9. Total member growth (6-8)	1754	1180	1426
10. Total member losses	658	583	556
11. NET growth (9 less 10)	1096	597	870
12. Total # NCDs reporting	96	117	115

*Note:* The 1990 totals for lines 9, 10, and 11 include CRC member transfers in and out of new churches

### V. 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 1992 in other-than-ministry-share fund-raising programs

	1992	1991
1. Congregational financial giving		
Missionary support (churches)	\$1,016,200	\$1,077,800
Church support	263,600	306,500
Missionaries receiving support	158	118
Churches supporting missionaries	327	401
Individuals supporting missionaries	410	112
2. All individual giving	\$502,407	\$413,296
3. Individual and church giving for land grants	\$70,000	\$66,800
4. Total received from other-than-ministry-share sources and grants (not including estates)	\$2,157,207	\$1,974,296
5. Planned giving		
Bequests	\$151,600	\$327,100
Gift annuities	\$41,500	\$73,000
6. New resources		
Foundation and corporate gifts for the <i>Gathering</i> conferences and New Church Incubator (NCI)	\$305,000	\$109,900

#### B. Ministry-share giving

Ministry-share received	\$5,668,600	\$5,866,600
The amount of ministry-share funds received decreased by \$198,000.		

### VI. Finance

Home Missions, through its Finance Department, provides financial, informational, and managerial support to the *Gathering* vision and goals.

*A. Fiscal 1992 financial report*

1. The 1992 financial report covers the fiscal year from September 1, 1991, through August 31, 1992. A detailed audited financial report for the year ended August 31, 1992, will be presented to synod in *Agenda for Synod 1993—Financial and Business Supplement*. A summary is shown below:

<u>Source of income</u>	<u>Income (\$000's)</u>	<u>% of total</u>
Ministry share	\$5,668.6	60.9%
Missionary support	1,063.9	11.4
Above-ministry-share gifts	1,009.7	10.9
Catalog, conferences, consulting	1,045.4	11.2
Interest and other	515.9	5.6
Total income	\$9,303.5	
<u>Use of funds</u>	<u>Disbursements (\$000's)</u>	<u>% of total</u>
New-church development	\$5,342.7	57.2%
Established-church development	2,362.0	25.3
Land, capital, currency	659.8	7.1
Administration	602.0	6.4
Resource development	375.8	4.0
Total disbursements	\$9,342.3	

*Note:* Fiscal 1992 income was 8.2 percent below budget and 2.2 percent below 1991. Ministry-share receipts were 8.0 percent below budget and 34 percent below 1991. Disbursements were reduced to the level required to balance the budget by eliminating \$268,000 from general-support expenses, completing two favorable real-estate transactions, reducing grant payments to churches for ministry positions, and delaying new church starts.

2. A detailed list of loan balances as of August 31, 1992, 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	\$3,090,168
Present Home Missions-funded churches	\$5,845,948
Total loan balance	\$8,936,116

3. Home Missions provides advice and financial assistance in site selection and purchase and in building design and construction for new churches. The status of these real-estate activities follows:

- Site selection in progress: Rancho Cucamonga, California; Surrey, British Columbia; Darien, Illinois; Miami, Florida.
- Sites purchased during the past year: Pickering and Ajax, Ontario; Tualatin, Oregon.
- Building program in process: Arlington, Texas.
- Building programs completed during the past year: Houston (Hope), Texas; Sugar Land, Texas; El Paso, Texas; Kanata, Ontario.

*B. Fiscal 1993 financial projection*

As of December 31, 1992, Home Missions' first four months of fiscal-1993 income was 81 percent above budget and 73 percent above 1992. Ministry-share receipts were 154 percent above budget and 138 percent above 1992. Careful

management has resulted in disbursements of 6.7 percent below budget after four months. The projected 1993 income and disbursements are shown below.

<u>Source of income</u>	<u>Income (\$000's)</u>	<u>% of total</u>
Ministry share	\$5,400.0	59.3%
Missionary support	1,106.0	12.2
Above-ministry-share gifts	1,058.0	11.6
Catalog, conferences, consulting	1,016.0	11.2
Interest and other	<u>520.0</u>	5.7
Total income	\$9,100.0	
<u>Use of funds</u>	<u>Disbursements (\$000's)</u>	<u>% of total</u>
New-church development	\$5,252.9	57.8%
Established-church development	2,467.8	27.1
Land, capital, currency	377.5	4.1
Administration	599.8	6.6
Resource development	<u>402.0</u>	4.4
Total disbursements	\$9,100.0	

### C. *Proposed 1994 budget*

A detailed budget for fiscal 1994 will be submitted to synod in the *Agenda for Synod 1993—Financial and Business Supplement*. A summary of income and disbursements is shown below:

<u>Source of income</u>	<u>Income (\$000's)</u>	<u>% of total</u>
Ministry share	\$5,500.0	61.7%
Missionary support	990.0	11.1
Above-ministry-share gifts	1,100.0	12.4
Catalog, conferences, consulting	878.0	9.8
Interest and other	<u>442.0</u>	5.0
Total income	\$8,910.0	
<u>Use of funds</u>	<u>Disbursements (\$000's)</u>	<u>% of total</u>
New-church development	\$5,116.2	57.4%
Established-church development	2,422.1	27.2
Land, capital, currency	330.0	3.7
Administration	601.4	6.8
Resource development	<u>440.3</u>	4.9
Total disbursements	\$8,910.0	

### D. *Salaries*

#### 1. *Field personnel*

The following schedule for fiscal year 1993-1994, which determines the compensation provided to directly sponsored missionaries for the work they perform, is also 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)	\$25,900
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 0-6	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 and housing)	50%

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

Base salary	\$22,200
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 \$22,200 for persons with at least an A.B. degree or equivalent and \$18,700 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 1992*, p. 536).

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 1993 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

## VII. Recommendations

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 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

### I. Introduction

In the spirit of Pentecost, Christian Reformed World Missions (CRWM) continues to proclaim the gospel and develop churches around the world. With gratitude to the Lord of the harvest, we report to synod on opportunities, efforts, and results during 1992.

CRWM currently has missions in thirty-one countries—97 long-term and short-term missionaries in Asia, 92 long-term and short-term missionaries in Latin America, 77 long-term and short-term missionaries in Africa, and 25 long-term and short-term missionaries in Europe, for a total of 291 missionaries (accompanied by 190 children). They give support to thirty Reformed and Presbyterian churches, which are attended by over 1 million people, and to about twenty other agencies in these countries.

### II. Report on mission fields and projects

Mission fields and projects are listed alphabetically below with a brief report on each.

#### A. *Argentina*

The last CRWM missionaries in Argentina, Dr. Sidney and Mrs. Mae Rooy, retired from service in 1992. CRWM will continue to provide the Reformed Church of Argentina with matching financial grants until 1996. This church is growing very slowly.

#### B. *Central America*

CRWM supports small CRC churches in Costa Rica, El Salvador, Honduras, and Nicaragua with thirty-six long-term missionaries and six associate and volunteer missionaries who work in Costa Rica and Honduras. Most missionaries are involved in evangelism and leadership training. The Honduran CRC formed a national synod in 1992 and now has eight organized and twenty-two unorganized churches with about 1600 communicant members. The churches in the other countries are still small and without synodical organization.

#### C. *China (including Taiwan)*

On the Chinese mainland CRWM supported about 30 teachers in 1992. Some of them have completed multiple years of teaching and are planning long-term ministry in China. The CRC has placed over 175 teachers in China during the past six years, at least 30 at any given time. The Chinese government recently admitted that, by its own count, there are at least 63 million Christians in China. Literature is being distributed in China. On Taiwan six missionaries continue to support the slowly growing Reformed Presbyterian Church by training leaders and producing literature.

#### D. *C.I.T.E.*

Two missionaries administer a project called Cooperative International Theological Education (C.I.T.E.), which publishes leadership-training materials and provides leadership seminars primarily in Spanish-speaking countries. CRC Publications and CRWM expect to conclude an agreement in 1993 though

which CRC Publications will assume responsibility for the publication and distribution part of this ministry.

*E. Cuba*

Attendance at the twelve Christian Reformed churches in Cuba has swelled from fewer than one thousand to over five thousand within the last two years. CRWM gives this church financial grants and provides short-term missionaries for leadership workshops.

*F. Dominican Republic*

Twenty long-term missionaries and four associate and volunteer missionaries facilitate the development of a Christian Reformed church and a Christian-school system. Most of the growth occurs among Haitian people who work on sugar plantations. The CRC of the Dominican Republic has grown to over ten thousand members in the last twelve years.

*G. Ecuador*

CRWM has an agreement with the International Fellowship of Evangelical Students through which we provide two associate missionaries for work at its Latin America headquarters in Quito, Ecuador.

*H. France*

The Harold Kallemeyn family works in France. Rev. Kallemeyn has been loaned to the Reformed Seminary at Aix-en-Provence. The family also provides support and teaching ministries to congregations of the Reformed Church of France and the Evangelical Reformed Church.

*I. Guam*

Four long-term missionaries, two associate missionaries, and one volunteer give support to Faith Presbyterian Reformed Church, Faith Bookstore, and the Pacific Islands Bible College. Faith Church is independent of CRWM, and Faith Bookstore will soon be turned over to a local board.

*J. Guinea and Mali*

Our missions in these two west African countries began among the Fulbe people in 1984. Eleven long-term and two volunteer missionaries use a variety of ministries to plant a church among the 3 million Muslim Fulbe. These missions have seen their first fruit and are praying that a church of 200,000 members will be established in this generation.

*K. Haiti*

In 1985 CRWM began placing missionaries across the border from the Dominican Republic, in Haiti, to provide leadership training and develop a Christian-school system among Haitian independent churches. Six long-term missionaries and five associate and volunteer missionaries provide training to over a thousand church leaders through training centers and correspondence programs. Reformed churches are also beginning to develop because of the flow of Haitian people between the two countries.

*L. Hungary, Romania, Slovakia, and Ukraine*

Support for the Hungarian Reformed churches in these countries continued with the placement of two long-term and four short-term teachers at the

Reformed Academy in Sarospatak and the Reformed University in Miskolc, Hungary. Plans for sending more volunteer teachers and summer volunteers are in place.

*M. Japan*

This mission celebrated its fortieth anniversary and has now developed over 40 of the 135 organized congregations of the Reformed Church of Japan, which now has about 9000 members. Twelve unorganized mission churches grew at a rate of 19 percent in 1992. Sixteen long-term missionaries and eleven associate missionaries worked in Japan.

*N. Kenya*

CRWM support for the Nairobi Evangelical Graduate School of Theology has been discontinued with the relocating of the Berends family to Australia. Miss Mary Kaldeway provides evangelism and leadership training through Hospital Christian Fellowship International.

*O. Liberia*

War has closed much of our mission work in Liberia. Rev. Don and Mrs. Marty Slager continue to support the translation of the Bassa Bible from bases outside of Liberia. Financial support for the Christian Education Foundation of Liberia, a consortium of churches among the Bassa, continues so that Christian leaders are trained. Some relief work is being provided. The project to evangelize the Vai people has ceased, although our partner, World Witness of the Associate Reformed Presbyterian Church, has translated the film *Jesus* into the Vai language.

*P. Mexico*

Fifteen long-term missionaries provide evangelism and leadership-training support to the Independent Presbyterian Church and the National Presbyterian Church. These missionaries are located in Tijuana, Yucatan, and Mexico City. Most of our ministry is concentrated on the Independent Presbyterian Church, which now has thirty-five organized churches, one hundred unorganized churches, and average Sunday attendance of about twenty thousand.

*Q. Nigeria*

The NKST (Tiv) Church in Nigeria, which was formally organized in 1954, has 450,000 attenders among the 3 million Tiv people in Central Nigeria. CRWM no longer has long-term missionaries supporting this church, but it does provide financial grants for some of its ministries and short-term teaching and medical missionaries. The Christian Reformed Church of Nigeria, a multiracial church located primarily among the Jukun, Icen, Ndoro, Tigum, Fulani, Chamba, Jibu, and Daka peoples (4 million population) in northeastern Nigeria, was formally organized in 1957 and now has 160,000 attenders. Fifteen long-term and two volunteer missionaries support its evangelism, leadership-training, church-education, and medical ministries, and CRWM provides financial grants to some of its ministries. Six long-term missionaries recently began to reach the 150,000 Kambari people in northwestern Nigeria, and the first forty baptisms have occurred. We pray for a church of 10,000 members by 2005. In Plateau State five long-term missionaries conduct evangelism, leadership-training, and music and literature ministries. In 1992 CRWM decided to phase

over or phase out some of these ministries, including the music ministry and an urban-development ministry, because of financial constraints. An additional eleven missionaries work in a variety of support ministries in Nigeria, such as Hillcrest School, Mountain View Hostel, and the SUM-CRC office.

#### *R. Puerto Rico*

Rev. Bill and Mrs. Theresa Renkema provide leadership training and evangelistic encouragement to the five CRC congregations in Puerto Rico. TELEPAZ, a radio station call-in ministry, is bringing good growth to three of these churches.

#### *S. Pakistan*

CRWM is exploring a partnership with the Associate Reformed Presbyterian Church through which CRWM will loan one CRC missionary family to World Witness, the foreign mission of the ARPC, for service in Pakistan.

#### *T. Philippines*

The CRC in the Philippines now has over one hundred churches and about six thousand attenders. There were 760 baptisms and professions of faith in 1992. Thirty-two missionaries support church development and leadership training on five major islands.

#### *U. Russia*

The agencies of the CRC are developing a joint strategy for mission in Russia. Some short-term projects, including a teaching ministry at major military academies in Moscow and support for a summer evangelism project, have been carried out. Possibilities for placing more teachers and evangelists are being explored.

#### *V. Sierra Leone*

Four long-term missionaries and one volunteer work among the Kuranko people in Northern Sierra Leone. Over 1100 people who formerly identified with Islam are now forming a Kuranko church after ten years of mission.

#### *W. Zambia*

Rev. Harold and Mrs. Joanne de Jong live and work at the Justo Mwale Theological College of the Reformed Church of Zambia.

### **III. Personnel report**

The number of short-term missionaries continues to grow. They fall into the categories of volunteers, associate missionaries, seminary interns, and summer mission participants. Short-term missionaries serve for one to twenty-four months and do not receive salaries from CRWM. They support themselves or raise their support (travel costs and living allowance) from churches and friends or, in the case of associate missionaries (tentmakers), are supported by a job in the country to which they go. CRWM provides them with logistical assistance, medical coverage if needed, and other support on the fields.

The number of missionary children declined slightly this year to about 190. Providing for their education in a variety of situations where adequate schools are not available continues to be a challenge. CRWM does send volunteer teachers or tutors to some countries to help them.

The names and addresses of missionaries and administrative personnel may be found in two places. They are listed in the "Directory of Agencies and Committees" of the CRC *Yearbook*, and they are listed in the back of the World Missions calendar.

Each year we give tribute to missionaries who are celebrating significant anniversaries of service. During 1993 we honor the following for twenty or more years of service with CRC missions:

- Mr. Vince and Mrs. Lucy Apostol, thirty years in the Philippines
- Miss Mary Kaldeway, twenty years in Nigeria and Kenya
- Mr. Lee and Mrs. Carolyn Baas, twenty-five years in Nigeria and the Philippines
- Rev. Mike and Mrs. Trudi De Berdt, thirty years in Japan
- Mr. Gordon and Mrs. Florine Buys, thirty years in Nigeria and administration
- Mr. David and Mrs. Janice Dykgraaf, twenty-five years in Nigeria
- Rev. Tom and Mrs. Evelyn De Vries, thirty-five years in Argentina, Puerto Rico, and administration
- Dr. Martin and Mrs. Barb Essenburg, twenty years of service in Japan and administration
- Dr. Winabelle Gritter, thirty years in Taiwan, Mexico, and C.I.T.E.
- Rev. Paul and Mrs. Mary Kortenhoven, twenty years in Nigeria and Sierra Leone
- Miss Ruth Veltkamp, twenty-five years in Nigeria.

#### **IV. Relationship with other agencies**

Each year CRWM and CRWRC provide their committees with a Joint Fields Assessment Report, which identifies progress made in interagency cooperation. Copies of this report are available from our offices.

Over the last year the CRWRC Task Force on World Hunger, which was developed by Synod 1991, has consulted with CRWM. The report of this task force will be before Synod 1993. CRWM has reviewed the recommendations that apply to CRWM and to the agencies in general and commits itself to carrying out these recommendations if they are adopted by synod.

The Back to God Hour, CRC Publications, and CRWM have had a series of meetings to discuss joint ministry in Russia. We have agreed to seek permission from our committees to develop a joint CRC study center in Moscow which will be used to evangelize the Russian intelligentsia. A proposal regarding this new ministry is being formulated. The project will be expanded to include other agencies during 1993.

Calvin Theological Seminary continues to develop a mission institute, which has already provided CRWM with seminars and workshops for newly appointed missionaries in the summers of 1991 and 1992. In the future the institute will provide expanded services, including short-term teaching stints for seminary professors in overseas seminaries and on-field seminars for missionaries. We welcome this development.

#### **V. Long-range plan, fiscal 1993 plan, and fiscal 1994 plan**

Copies of World Missions' long-range plan are available on request. It describes our mission purpose, principles, and values, our mission task and design of fields and projects, strategic issues for effective mission, our deploy-

ment plan for mission, and the force for mission provided by the CRCNA. This plan is updated regularly and was recently altered to reflect declining revenue, specifically, the \$500,000 shortfall in quota receipts in fiscal 1992. The long-range plan helps to give shape to our three-year plan as well as to our annual plan and budget.

During the summer of 1992, the World Missions Committee decided to reduce our fiscal 1993 plan by twenty long-term missionary positions (ten of which were vacant) and to reduce our 1993 budget by 10 percent on account of declining revenue. This was a painful step because it required us to encourage three missionaries to retire in fiscal 1993 and to conclude the services of seven other missionaries during fiscal 1993.

Our fiscal 1994 plan and budget are also 10 percent lower than the guidelines we had earlier adopted for use in its preparation. The plan calls for 132 long-term salaried missionaries, about 100 spouses (who contribute much volunteer time to missions), and 131 short-term missionaries. They will be supported by a North American administration of twenty-four people based in Grand Rapids and Burlington. This budget will be a ten-month budget because of a change in the beginning of our fiscal year from September 1 to July 1. The ten-month budget will be \$10,744,000. North American administrative and promotional expenses will be about 13.9 percent of budget. Budget details will be provided in *Agenda for Synod 1993—Financial and Business Supplement*.

The amount of income received from ministry shares will continue to be nearly 50 percent of total income received from churches and church members for fiscal year 1994. We seek a per member ministry share that will be equivalent to a \$111 per family quota.

## **VI. CRWM Canada report**

The year 1992 was one of transition for the CRWM office in Burlington, Ontario, as Mr. Al Karsten, newly appointed director of CRWM-Canada, began his work. A positive and helpful relationship has developed between staff in the Burlington and Grand Rapids offices. CRWM-Canada continues to focus on strengthening the relationship between the agency, its missionaries, and the CRC churches in Canada by highlighting the following themes: (1) ownership: proclaiming the gospel and developing churches through CRWM is the work of the church; (2) vision: communicating a clear mission vision; (3) results: sharing with the churches the results of CRWM activities; and (4) support: communicating the need for ongoing prayer, care, and financial support and emphasizing the importance of teamwork.

Financially, we ended the year with receipts 18 percent below the projected budget. The major variance was in the area of quotas, or ministry shares, which were 23.2 percent below the expected level. Financial concerns have been shared with the congregations, and for the first five months of fiscal year 1993, the income has improved. We give thanks to God for this turn-around and pray that the trend may continue.

A ministry agreement with CRWM-U.S.A. enables us jointly to support the same missions around the world. An agency agreement with CRWM-U.S.A. enables it to provide CRWM-Canada with various media, promotional, and church-relation services.

Over 65 percent of the Christian Reformed churches in Canada support one or more CRWM missionaries with above-quota (ministry-share) offerings or faith-promise gifts.

## VII. CRWM-U.S.A. report

Experiencing a considerable reduction in income during the 1992 fiscal year, CRWM decided in May 1992 to reduce its fiscal 1993 budget by 10 percent. Most of this shortfall resulted from decline in quota (ministry-share) gifts. During the first half of fiscal year 1993 the decline in giving has turned into an increase in gifts. This increase gives us confidence to expect that we will be able to meet our reduced budget for fiscal 1993.

Since 1983 there has been a 27 percent increase in the number of churches supporting missionaries. Nearly 80 percent of the Christian Reformed churches in the U.S. support one or more CRWM missionaries with above-quota (ministry-share) offerings or faith-promise gifts. Stronger links between the sending churches and their missionaries are being developed by the growing and faithful network of over five hundred congregational (local) and regional representatives.

We are currently discussing a 10-50-50 support plan with our missionaries and with CRWM-Canada, by which we would enable every missionary to obtain and sustain at least ten supporting churches, at least fifty prayer partners, and at least fifty financial partners.

## VIII. Salary information

CRWM provides the following information about missionary salaries. In fiscal 1993 the base salary for single missionaries is \$18,000, and the base for married couples is \$22,680. In addition, each missionary receives 1.1 percent of single base salary for each year of applicable prior service and 1.4 percent of base salary for each year of CRWM service. Education allowances in the amount of 2.3 percent of single base salary for an M.A., 3.4 percent of single base salary for an M.Div., and 4.5 percent of single base salary for a Ph.D. are provided. Children's allowance is \$400 per child. CRWM provides assistance for educational costs of children. CRWM also provides U.S. Social Security payment or allowance and a Canada pension payment; payments to denominational pension plans, including disability insurance; worker's compensation insurance; medical and hospitalization costs; housing; an automobile or mileage reimbursement for overseas ministry; and a cost-of-living differential.

CRWM provides the following information about administrative salaries.

Job level	Number of positions	Compensation quartile (includes housing allowance)
7	2	3rd quartile
6	1.5	2nd quartile
5	2	4th and 2nd quartile
4	1	2nd quartile

## IX. Recommendations

CRWM-Canada and CRWM-U.S.A. respectfully recommend the following to synod:

- A. That two or more of its committee members or administrative staff be given the privilege of meeting with the advisory committee of synod and of representing CRWM to synod when synod deals with matters related to our agency.
- B. That synod continue CRWM on the list of denominational agencies recommended to the churches for one or more offerings.
- C. That synod encourage all Christian Reformed churches to recognize Pentecost Sunday as a significant opportunity to take an offering for Christian Reformed World Missions.
- D. That synod approve a per member ministry share that is equivalent to a family quota of \$111.00 for calendar year 1994.
- E. That synod note CRWM's plan to form a partnership agreement with World Witness, the mission agency of the Associate Reformed Presbyterian Church (ARPC), through which CRWM will loan one missionary family to World Witness for ministry in the Pakistan mission of the ARPC.
- F. That synod permit CRWM to present missionary personnel who are on home service to synod at 1 p.m. on Friday, June 11.

Christian Reformed World Missions  
William Van Tol, international director  
Al Karsten, CRWM-Canada director  
David Radius, CRWM-U.S.A. director

## **I. Introduction**

CRWRC is a binational agency in Canada and the United States. Its diaconal and church-relations programs within these two countries are carried out by offices in Burlington, Ontario, and Grand Rapids, Michigan. The two entities jointly carry out the overseas and the disaster-response programs. Thirty staff persons are located in the U.S. and eight in Canada. The overseas family includes forty-eight expatriates and approximately five hundred local staff persons. Disaster teams are made up of 1250 trained volunteers. CRWRC responds annually to the needs of 15,000 families and individuals in the U.S. and Canada through its collaborative diaconal partnerships. Overseas, 85,000 needy families and individuals are served each year through seventy-five partner groups engaged in over 120 projects. CRWRC operates on a total annual budget of \$9 million (U.S.), countless hours of volunteer time, and generous material donations.

## **II. Diaconal ministries**

### *A. General for Canada and the U.S.*

The primary role of CRWRC diaconal ministries is to develop ministries to and with the most needy. The development of such ministries is linked with existing diaconal conferences and/or church networks. The goal is to have as many needy people as possible meet Christ through the helping programs of the church. CRWRC's board is hoping that the number of needy people reached will be 44,000 by the year 2003.

In the U.S., a three-pronged strategy is being used to achieve this goal:

1. On-going development and partnership with diaconal conferences.
2. Collaborative work with other agencies (especially Home Missions) and with home-missions committees at the classis level.
3. Working in high-need areas in order to identify, develop, and link care networks.

In Canada, diaconal conferences have a stronger organizational history than in the U.S., and they tend to run independently. CRWRC's Canada staff does provide consultation and coordination for them. The All Ontario Diaconal Conference and the Northern Alberta Diaconal Conference have given strong leadership in providing resources and consultation to deacons. Currently they are working with the family-of-churches concept, whereby a small number of churches that are in geographical proximity plan for ministry opportunities together.

The refugee program in Canada has changed substantially in the past three years. Under refugee coordinator Mr. Peter Zwart, increased emphasis is being placed on advocacy activities for refugees worldwide and on bringing the gospel to new Canadians.

Some highlights of the U.S. work are described below:

1. A doubling of the number of families served in the U.S. through diaconal conferences. All of these families have plans toward eventually achieving self-sufficiency.

2. In Holland, Michigan, one staff person works to accomplish the joint objectives of the Holland Diaconal Conference and the classical home-missions committee. This unique cooperative structure is being looked at by other classes.
3. The Kalamazoo Deacons Conference board is now made up of deacons from both the Christian Reformed Church and the Reformed Church in America.
4. Diaconal conferences in Minnesota, Iowa, and South Dakota organized two major grain and fund drives for Sudan, Somalia, and the Ukraine.
5. In Paterson, New Jersey, the urban churches are working together to develop a comprehensive plan for that region. The plan addresses both diaconal and church-growth needs.
6. A national Diaconal-Leadership Conference was held in Toledo this year, bringing together diaconal leaders, urban pastors, and disaster-response managers. It resulted in new enthusiasm and vision for what the CRC can accomplish through diaconal work.
7. In the Grand Rapids area, Volunteers in Service provides referral and consultation services to deacons. This year this organization hopes to link up nine hundred needs in the community with the diaconal outreach of the churches.
8. A task force sponsored by CRWRC and Home Missions is tracking the various models that classes are looking at as they seek to be more responsive to ministry needs.

#### *B. Cooperation with other agencies*

CRWRC continues to enjoy good working relationships with other agencies. The Committee on Disability Concerns has found it helpful to work through diaconal conferences. CRWRC and Home Missions work together on two task forces, one on urban ministry and the other providing consultation to classes interested in planning for more ministry. SCORR played a key role in the joint CRWRC and CRHM urban conference and has helped facilitate discussions on planning for ministry in Red Mesa.

#### *C. Disaster response*

1. In the 1991-1992 fiscal year, disaster responses resulted in the following figures:

Site	Reason	Expenditures Canada (in Can. \$)	U.S.A. (in U.S. \$)	Consolidated (in Can. \$)	(in U.S. \$)
Florida/Louisiana	Hurricane	2,231	17,031	22,668*	18,890
California	Earthquake	0	22,399	26,879	22,399
Pinellas Park, FL	Tornado	0	4,814	5,777*	4,814
Chandler, MN	Tornado	0	3,777	4,532*	3,777
Fortuna, CA	Earthquake	0	8,585	10,302*	8,585
Ohio	Crop damage	0	26,083	31,300	26,083
Ohio	Flood	3,245	0	3,245	2,704
General		<u>58,927</u>	<u>218,246</u>	<u>320,822</u>	<u>267,352</u>
Total		64,403	300,935	425,525	354,604

\* These figures represent initial costs for responses that were just beginning.

The figures above give no account of the tremendous amount of love and dedication poured out by hundreds of people toward strangers in distress. Four hundred volunteers served disaster victims with 20,328 hours of labor.

2. The list below shows some of the specific, less-expensive disaster projects covered by the "General" category:
  - a. Clean-up after flooding in Renville, Minnesota.
  - b. Assessment and assistance in Oakland, California, fire.
  - c. Needs assessment in northeast coastal storm of October 1991.
  - d. Major needs assessment and advocacy in central and southeast Texas.
  - e. Consultation in Los Angeles flash floods.
  - f. Consultation in Peace River, Alberta.
  - g. Consultation on windstorms in Alabama and Mississippi.
  - h. Needs assessment in northern-California earthquake.
  - i. Consultation on June flooding in Florida and South Dakota.
  - j. Administrative support at the home office.
3. As of the first week in January 1993, CRWRC-DRS is involved in the following disaster responses:
  - a. Monitoring needs in wake of a December New England coastal storm.
  - b. Monitoring needs in Texas, Mississippi, and Georgia in response to November tornadoes.
  - c. Long-term response to Pinellas Park tornado.
  - d. Monitoring response to Kauai hurricane after helping with needs assessment.
  - e. Long-term response to Hurricane Andrew in Florida and Louisiana.
  - f. Long-term response to Chandler, Minnesota, tornado.

In an effort to get the churches more involved in our ministry, CRWRC-Canada has committed itself to visit one-third of the deacons in the churches in Canada this year, promoting volunteer opportunities for members. Our communications staff has developed hunger-awareness materials specifically for our young-adult population. The circulation of materials for children is also a part of our effort to have our churches come to a greater understanding of the development work that CRWRC does.

It has been an exciting year in diaconal ministry. God is richly blessing the efforts of deacons, diaconal conferences, and CRWRC.

### III. Report of the Task Force on World Hunger (see Appendix to this report)

The Task Force on World Hunger is reporting to synod through the CRWRC board. It envisions a recommitment of the church to those in need, under the theme **FREEDOM TO SERVE: Meeting the Needs of the World**. It is recommending that the Synodical Interim Committee (SIC), through the services of the Ministries Coordinating Council (MCC), provide active leadership toward the implementation of this vision by denominational agencies, colleges, related organizations, and the denomination as a whole. All of the agencies have been asked to address themselves to the issue of world hunger and what they as individual agencies can contribute to the total response.

Given CRWRC's mandate to focus on meeting the needs of poor people, it welcomes the opportunity to work with other agencies to implement the task force's general recommendations for agencies. In particular, it will be an enthusi-

astic participant in interagency efforts to better inform church members about the causes of poverty and about where the agencies do wholistic ministry. CRWRC will also support and assist other denominational and denominationally related agencies, institutions of higher learning, and other organizations to carry out tasks related to the task force's report and vision.

CRWRC's response to the specific task-force requests is fourfold. First, it will gladly provide its share of the leadership needed to secure a full-time person to coordinate the vision. (The administrative details of just how this world-hunger coordinator will serve on an interagency basis have not yet been worked out.) Second, CRWRC-U.S.A. had already made the decision to focus its classical hunger-coordinators' efforts on advocacy. Information has already been given to the hunger coordinators about a number of Christian advocacy organizations—Bread for the World, Evangelicals for Social Action, and Association for Public Justice—and they have been encouraged to promote specific advocacy activities. CRWRC-Canada staff are committed to visiting with all diaconates every three years to keep them updated and enthusiastic about responding to hunger and poverty. In addition, CRWRC-Canada has developed a communication strategy that focuses on development education. Third, CRWRC will begin to work more closely with the seminary so that field staff can help provide seminarians with up-to-date information about hunger and poverty. And fourth, CRWRC will provide the Chaplain Committee with the material it needs.

#### **IV. CRWRC long-range plan**

CRWRC has spent considerable time this year developing a long-range plan. It continues to focus internationally on assisting 100,000 overseas families to gain self-sufficiency, using the strategy of building and strengthening local, regional, and national service groups, Christian organizations, and churches that are working with the poor. Domestically, in ten years we hope to have helped 44,000 families toward self-sufficiency through a collaborative partnership with deacon conferences, diaconates, and church networks. A new emphasis is being placed on the interdependence between the poor and our church members and the desire to have our members more integrally involved in ministry with the poor. Improved communication, volunteer opportunities, increased empowerment for domestic ministries, stewardship education, and planned programming and funding are means whereby we hope to improve our constituents' involvement in CRWRC's work.

#### **V. International programs**

##### **A. *Audit***

##### **1. Global situation**

There are encouraging signs of progress, cause for cheer and hope: some negative indicators about the human condition, such as infant mortality and malnutrition, are on the decline globally; the Cold War is over, and democracy is on the rise; Christians are finding opportunities to witness and do ministry in new places.

Still, there are many places where Christians are not salt and light, and we should be. We must be in prayer for and willing to act on behalf of the suffering. Child-mortality rates are very high in Africa, so high that, though only 12 percent of the world's children are in Africa, 33 percent of the 40,000

children under 5 who die each day from malnutrition and disease are African. Thirty-four million (30 percent) African children are malnourished. Liberia, Malawi, Mali, Mozambique, Sierra Leone, and Somalia—African countries where CRWRC has begun work in the past fifteen years—and Bangladesh still have infant mortality rates above 120 per thousand. Reflecting declining economies, the percentage of children enrolled in primary schools decreased from 80 to 75 between 1980 and 1989. In many places worldwide, food stocks are dwindling. Ethnic, tribal, and religious tensions are high. Experts believe that these unwelcome developments will lead to massive unrest in the misery belt which runs across Africa, the Middle East, and south Asia. The countries with the means have responded well to Somalia, where the media have gone, but for every one child at risk of dying in Somalia there are one hundred elsewhere in the world where the media have not gone.

## 2. Past and projected international results and budgets (by regions)

### a. Asia

Karl Westerhof, CRWRC Asia regional director, wrote a very informative semiannual summary of Asia. He observes that most of the world's poor live in Asia and that CRWRC budget constraints have negatively influenced both our ability to respond to needs and our staff morale. Still, CRWRC provided 21,783 families with assistance in meeting their goals, and goal attainment was slightly above target.

The major theme in Asia, especially relative to boards and finances, is partner sustainability. A major question is how best to allocate scarce resources between old efficient programs and new experimental ones. The total number of families assisted in Asia has fluctuated between 18,000 and 22,000 families, going down some in places where we are phasing out our work with a particular partner organization. The total in 1991-1992 was 21,783. The plan for 1993-1994 includes 22,751 families.

### b. East Africa

Doug Seebeck, CRWRC's east Africa regional director, has observed that because of drought, political disturbances, and program setbacks, 1991-1992 was a very demanding year for staff, one with results less than expected. Now the drought response CRWRC is making is gratifying. Rains at this time look good. In many African countries, economic stress, drought, and war have slowed or reversed gains made in the nutritional status of children during the 1970s and 1980s.

An east Africa regional emphasis is leadership development conferences, whereby we train our own staff, who then move the training out to partners. In a region where many young programs are being introduced and momentum has begun to build, cutting and flattening budgets are especially hard. Until 1991-1992, east Africa had experienced a steady increase, from 7150 families in 1987-1988 to 17901 in 1990-1991. The reduced 1991-1992 total of 14,554 is, we think, a glitch caused by organizational and environmental uncertainties. The 1993-1994 plan targets 25900 families.

### c. Latin America

Jim Boldenow, the Latin America regional director, is pleased that we now have staff in all countries where we are still active. Phaseouts, the

point at which projects can or should be independent, are mostly right on target. CRWRC has ended programs in Costa Rica, Panama, and Belize. Recently CRWRC has been able to move staff into Nicaragua, Mexico, and Ecuador. These staff persons require good support: their spiritual and professional development is key. Our work in this region is shrinking as we deliberately move out of poor countries and less-effective programs. The Latin America program has enjoyed significant increases in the number of families assisted, going from 11,256 in 1987-1988 to 28,351 in 1992-1993. The 1993-1994 plan has a goal of 35,978 families.

d. West Africa

Budgets (and the number of North American staff at work for CRWRC in west Africa) have been decreasing for years as projects are "built down." Presently, Peter Vander Meulen, CRWRC's west Africa director, is concerned that a freeze in budgets has trapped west Africa at a low ebb and is preventing new responses to needs in the area. The urgent need is to build up again. Until 1991-1992, west Africa had been reporting between 4000 and 5000 families assisted each year. In 1991-1992 the reported total declined to 3665. Plans during the next two years are in the same range. The plan in 1993-1994 adds up to 3897. When Arid Lands projects are beyond the pilot stage, we expect the total to increase rapidly.

In 1991-1992 the global total number of families assisted by CRWRC's international program was 68,353; the 1993-1994 plan is for 88,526.

3. Strategy

CRWRC-International's long-range plan calls for a continued focus on the development of communities through work with Christian counterpart groups in the host country. The intent is that the communities become self-sufficient and self-governing and continue to effectively solve local problems long after CRWRC has left. The result is ministry which is not only cost effective but also wholistic, appropriate, developmental, and sustainable. We concentrate our efforts on the immediate needs of impoverished communities: food production, income generation, health care, and literacy.

B. *Issues CRWRC faces and its responses*

1. The transfer from World Ministries to SIC

We have moved from having a supervisory board (Board of World Ministries) which monitored the integration of our work with that of our sister agency, Christian Reformed World Missions, to being part of a cluster of agencies working in coordination under the supervision of the Synodical Interim Committee and its executive director of ministries. We are eager for the benefits which this change can bring and hopeful that the agencies involved will continue to view the change positively and that the rest of the denomination will also be approving of it.

2. Stress

CRWRC overseas staff need the prayers of the denomination. As they have said,

Nurturing each other's faith and building an organizational climate that nurtures spiritual development are important. Spiritual health is a prerequisite for our work, for restoring communities to kingdom wholeness, for communi-

cation with churches. Our organizational climate is a demanding one, with its focus on tasks, on deadlines, and on outcomes. Keeping our work in the perspective of joyful obedience is vital.

### Staff have concluded that

perhaps the most common hindrance to spiritual development is busyness, the failure to take time for spiritual refreshment. We fill our time with tasks and tend to rely on our own strength and competence. We are so busy meeting others' needs that we are overwhelmed by the demands of the task. The importance of  *routines* for ensuring spiritual freshness cannot be overemphasized; spiritual disciplines and the development of quality relationships take time and steady, faithful attention.

### 3. Spouses

CRWRC spouses leave familiar surroundings and support networks to take on assignments which in the abstract may sound more dramatic and more shared with the employee spouse than they are in reality. We must continue to be alert to ways that the organization can be responsive.

### 4. Appropriate use of volunteers

Finding ways to use the gifts and skills of people who are available for short terms is a challenge to our organization. We are being approached by more and more volunteers and people wanting short-term assignments. We are trying to become more "volunteer friendly." At one time CRWRC had a policy which restricted volunteers on overseas fields to those requested by the field. Recently, given our commitment to motivate and enable members of the CRC to joyful and effective service with the poor, we are using volunteers in ways consistent with CRWRC goals, values, and strategies. Volunteer proposals are evaluated against the following criteria:

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

This change in policy has made us much more active in placing volunteers overseas. Throughout this report there is evidence of increased involvement from volunteers. The report itself was prepared with the assistance of volunteer Thelma Schutt.

Volunteers are going to Somalia and elsewhere in the Horn of Africa. They have assisted with disaster response in southern Africa. They have gone to Sierra Leone (for water-project work), Bangladesh (to work with the health program), Honduras (to assist a partner organization), El Salvador (to test some microbusiness strategies), and Liberia (disaster relief). In addition, a student group from Calvin College went to Guatemala to carry out engineering assignments.

### 5. Making the right ministry choices

Always we wrestle with whether to allocate resources to old efficient programs or to new more developmental ones. At the management level there is a 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 promotions activity.

6. Rapid Response programs

Although Rapid Response programs, tour groups, and the Free a Family program have been added to the church-support letters, narratives, and deputations as means of contact between overseas people, needs and opportunities, and North Americans, there is still a conclusion that North American supporters need better information from international staff. Various groups have asked us to provide additional types of information. Some of these requests arise out of a desire that our organization be more donor responsive.

7. Affirmative action

Having the Haiti field-director position in mind, the delegates in September approved the following concerning CRWRC diversity (gender, race, ethnicity) and development: *That CRWRC in overseas programs, when appropriate to the field, practice affirmative action with regard to filling management positions.* The term *affirmative action* in this policy means intentionally addressing inequalities in gender, race, and ethnicity.

8. The environment

God created a world incredibly beautiful, complex, and well-ordered: everything was intended to work perfectly together. We all must recognize that when sin entered in, the finiteness of this planet's resources became a serious risk. Our obligation is to correct the growing inequalities between the poor and the affluent and to live and work in ways that help to stave off ecological collapse.

9. Disaster response

Disaster-response work this year has been handled very capably by Ellen Monsma and Madeline Wierenga Robins. While our disaster responses have concentrated on Somalia, Kenya, Ethiopia, and Sudan in the Horn of Africa and Malawi and Zambia in southern Africa, we have also offered short-term assistance in Liberia, Haiti, Nicaragua, Russia and eastern Europe, Sierra Leone, and Indonesia.

The drought in eastern and southern Africa has caused severe food shortages and immense suffering. Through the Canadian Foodgrains Bank, CRWRC was able to ship over \$2.5 million (Can.) in food to Zaire, Ethiopia, Mozambique, Zimbabwe, and Sudan as well as food shipments to Croatia, Romania, and Nicaragua valued at \$350,000 (Can.).

C. *International long-range plan*

1. Families

By the year 2000, CRWRC plans to help more than 100,000 families per year move toward or accomplish self-sufficiency. Our strategy is to build and strengthen local, regional, and national service groups, Christian organizations, and churches which measurably help the poor. These organizations sponsor community-development projects that help needy people to understand the socioeconomic conditions in which they live and to discover a means whereby they can solve their particular problems.

## 2. Resources

Spending on international programs has declined each year since 1989-1990 by a total of \$300,000. While we are budgeting for cost-of-living increases in the 1993-1994 budget year, our staff continues to feel the impact of financial constraints. We have had to cut programs and have not been able to reinstate them even though there are significant needs in those areas where there have been cuts. We have been unable to follow through on planned expansion of programs. High inflation in many of the countries where we work overrides even a program's cost-of-living increases. The overwhelming needs that our staff are requested to respond to, the pressures on staff to do more with less over a prolonged period of time, the demands to maintain older programs, and the inability to maintain vitality with new programming create significant tensions for staff. Our financial and human resources have been significantly stretched. The projects that were cut and the amounts of those cuts are shown below.

<b>ASIA</b>	
Bangladesh Supoth Grant reduced	-\$ 6,000
Bangladesh S&T project eliminated	-\$25,800
Indonesia S&T project eliminated	-\$39,000
<b>EAST AFRICA</b>	
New Mozambique project (contingent on additional funding)	-\$25,000
Lachinga consultation and support in Mozambique eliminated	-\$ 4,000
Additional income for Mozambique from DANIDA eliminated	-\$ 3,000
Regional director research and development reduced	-\$ 2,000
KENCOD reduced	-\$ 3,000
<b>LATIN AMERICA</b>	
Dominican Republic S&T project eliminated	-\$35,000
Plans for national staff in El Salvador eliminated	-\$30,000
ODEKKA project funds reduced	-\$10,000
AMEXTRA project funds reduced	-\$ 5,000
Funds for new partners in Central America reduced	-\$15,000
Latin American country expansions made contingent on finding additional donor(s)	-\$49,000
<b>WEST AFRICA</b>	
Allowance for Mali vehicle reduced	-\$ 8,000
Allowance for Arid Lands strategy reduced	-\$50,000
ABF-Nigeria project eliminated	-\$19,423
W.A. AIDS project eliminated	-\$ 7,000

## VI. Administration

As reported last year, CRWRC-Canada and CRWRC-U.S.A. have formed a binational board, which is currently responsible for international disaster response, volunteer service, world hunger, and long-range planning. Communications, finance, and domestic programs of both offices are also working collaboratively.

### A. Officers committee—U.S.A.

The following were elected to the U.S. officers committee for 1993-1994 (effective 9-1-1993):

- Art Jackson - chairman
- Mary Hoekstra - vice chair
- Norma Coleman - treasurer
- Duane Bajema - secretary

*B. Officers committee—Canada*

The following were elected to the Canadian officers committee for 1993-1994 (effective 9-1-1993):

- Fred Bennink - chairman
- Richard Winkelaar - vice chairman
- Gerrit Apperloo - secretary
- Marius Van Ellenburg - vicar

*C. Binational executive committee*

The following were elected to the binational executive committee for 1993-1994:

1. From CRWRC-Canada

- Fred Bennink
- Richard Winkelaar
- Gerrit Apperloo
- Marius Van Ellenburg
- Jack Kerkhof
- treasurer to be elected

2. From CRWRC-U.S.A.

- Art Jackson
- Mary Hoekstra
- Norma Coleman
- Duane Bajema
- Lou Haveman
- Randy Kroll

*D. Nominations for members-at-large*

1. CRWRC-U.S.A. recommends that synod appoint *Shirley Roels* to a second term as a member-at-large for CRWRC-U.S.A. Professor Roels teaches at Calvin College and serves as the Business and Economics Department chairperson. She is a member of Boston Square CRC in Grand Rapids. Ms. Roels served her first term as the treasurer of CRWRC and on the officers committee. Though Professor Roels has decided not to serve on the officers committee this year, she is willing to serve as a member of the board.
2. CRWRC-U.S.A. recommends that synod appoint *Sally J. Vander Ploeg* to a second term as a member-at-large for CRWRC-U.S.A. Ms. Vander Ploeg is a tax attorney for a multinational company, has traveled extensively internationally, and is a member of Shawnee Park CRC in Grand Rapids. She has agreed to serve a second term if asked to do so by synod.
3. CRWRC-Canada recommends that synod appoint *Beverly Abma* as a member-at-large for the board of CRWRC-Canada. Ms. Abma is a nurse who currently serves as director of nursing in a hospital in Edmonton, Alberta. She has worked for CRWRC in the Dominican Republic. She served as a

volunteer in Nicaragua and is involved in Disaster Response Services. A member of Covenant CRC in Edmonton, she currently serves as an alternate CRWRC board member for Classis Alberta North.

4. CRWRC-Canada recommends that synod appoint *Peter Bulthuis* as a member-at-large for the board of CRWRC-Canada. Mr. Bulthuis is the vice principal of Smithville Christian High School and is a geography teacher. He has a keen interest in environmental issues. He is a member of Grimsby CRC.
5. CRWRC-Canada recommends that synod appoint *Annette Tensen* as an alternate member-at-large (to Beverly Abma) for the board of CRWRC-Canada. Ms. Tensen is a family therapist and a social worker by profession. She has worked for CRWRC in Sierra Leone for three and a half years. She is a member of Kitchener CRC.
6. CRWRC-Canada recommends that synod appoint *Barbara Hoekstra* as alternate member-at-large (to Peter Bulthuis) for the board of CRWRC-Canada. Ms. Hoekstra currently serves as the CRWRC board member for Classis Illiana. Her family is moving to the Toronto area this summer/fall. She is a member of Peace CRC in South Holland, Illinois.
7. CRWRC-Canada recommends that synod appoint *Rev. Peter De Bruyne* as pastoral adviser for CRWRC-Canada. Rev. De Bruyne is one of two pastors of Mountainview CRC, Grimsby, Ontario, and also ministers at Shalom Manor Home for the Aged. He has been in the ministry for thirty years, is serving his fifth charge, and has a keen interest in the diaconal office.

## VII. Finance

- A. *CRWRC's financial picture since 1988*  
See graph on next page.

B. *Fluctuations of the Canadian dollar*

The decline of the Canadian dollar has resulted in about \$200,000 (U.S.) less in program purchasing power this year. At the same time, the Canadian International Development Agency (CIDA), which in the past has funded CRWRC-Canada with \$1.2 million (Can.) for our development programs, is cutting funding by 20 percent over the next two years. It also has plans to fund relief activities rather than self-help development activities in the future. Both of these initiatives, if implemented, affect our programming significantly, at least in the short term.

C. *Salary disclosure*

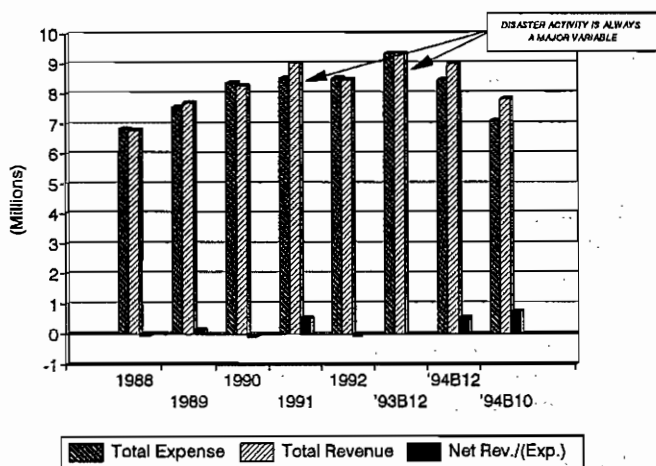
In accordance with synod's mandate to report the executive levels and the percentage of midpoint, CRWRC reports the following:

Job level	Number of positions	Compensation quartile (includes housing allowance)
7	2	1st through 4th quartile
6	2	3rd through 4th quartile
5	2	2nd through 4th quartile

**CRWRC-Consolidated Revenue and Expense History/Budgets, Including Disasters**  
(B12 = 12-Month Budget, B10 = 10-Month Budget)

**For the fiscal years ended:**

	1988	1989	1990	1991	1992	'93B12	'94B12	'94B10
Internat'l	4,605,153	4,861,360	5,424,536	5,427,297	5,271,011	4,950,384	5,153,370	4,294,475
Domestic	781,729	824,466	761,015	707,665	594,113	823,647	635,990	530,406
Disaster	390,910	722,909	865,749	1,055,190	953,524	1,657,918	641,805	575,202
Admin.	736,360	806,575	875,727	789,550	902,472	967,022	1,000,458	836,749
PR/Educ.	326,138	347,952	449,623	551,014	812,992	945,504	1,038,033	870,821
Tot. Exp.	6,840,290	7,563,262	8,376,650	8,530,716	8,534,112	9,344,475	8,469,656	7,107,653
Tot. Rev.	6,779,298	7,699,068	8,276,813	9,055,614	8,462,980	9,344,475	8,999,985	7,847,322
Net R/(E)	(60,992)	135,806	(99,837)	524,898	(71,132)	0	530,329	739,669



#### *D. Detailed financial information*

Detailed financial information and budgets will be submitted to synod by way of the *Agenda for Synod 1993—Financial and Business Supplement*.

### **VIII. Recommendations**

A. That synod authorize the agency directors and board presidents of CRWRC-U.S.A. and CRWRC-Canada to represent the board at synod.

B. That the agency missionaries who are presently in North America be presented and acknowledged at synod.

C. That synod commend the work of mercy carried on by CRWRC and urge the churches to take one offering per quarter to provide the funds necessary for this ministry.

D. That synod approve the appointment of the members-at-large nominees for both the regular and alternate positions.

Christian Reformed World Relief  
Committee

John De Haan, director, CRWRC-U.S.A.  
Ray Elgersma, director, CRWRC-Canada

## APPENDIX

### SECTION A: Report of the Synodical Task Force on World Hunger (1993)

#### FREEDOM TO SERVE: Meeting the Needs of the World

##### I. Introduction

###### A. Our vision

It is our vision and our prayer that

*God's spirit will revive the church,  
inspiring each member and every ministry  
to serve with compassion that is passionate—  
faithfully studying God's Word,  
following his will,  
spreading his love,  
and ceaselessly seeking to meet the needs of the world.*

*God's grace will renew his children,  
liberating each member and every ministry  
to love our neighbors as ourselves—  
using God's good gifts in stewardly ways,  
living lives that reflect his love,  
respecting each neighbor as imagebearer,  
and ardently acting to meet the needs of the world.*

*God's love will bring about reunion,  
joining each member and every ministry  
to work together as brother and sister—  
learning about hunger and poverty,  
locating sources and solutions,  
searching ourselves for sin,  
and selflessly sharing to meet the needs of the world.*

###### B. Our wounded world

We live in a wounded and weary world, where millions of people suffer from hunger and poverty, alienation and despair. Women, men, and children of all races and religions in countries the world over experience abandonment and rejection, oppression and injustice, poverty and starvation.

Therefore, our world yearns for compassion and love. We all hunger for freedom and fellowship, for a life worth living. In inexpressible ways we all long for a way of life that respects our God-given humanity and does not violate God's good creation.

The violation of our neighbors and the degradation of the creation demand not only words of healing and hope but also deeds of justice and mercy, deeds that flow from faith in Jesus—the Light, Life, and Hope of the world, the Creator, Redeemer, and Sustainer of all things.

Scripture teaches us that the ability to love through both word and deed comes as a direct result of the freedom we gain in Christ. For we were called to freedom not to indulge our sinful natures but to “serve one another in love” (Gal. 5:13). It is this biblical view of freedom which we uphold as the means of meeting the needs of our world.

### C. *Our changing world*

During the past decade the problems of hunger and poverty have persisted and have grown even more pervasive. As a result of current developments in global economics and politics, millions more people must now endure the overwhelming problems of poverty.

#### 1. The changing geography of hunger

New places of profound poverty have emerged where poverty did not prevail before, especially in eastern Europe and the former Soviet Union. In addition, Africa's suffering has intensified. *Forty thousand children die daily* from preventable causes. *Each year forty million people die* from hunger and hunger-related diseases, a figure equivalent to more than three hundred jumbo-jet crashes a day with no survivors, almost half of the passengers being children.

#### 2. Post-cold-war conflicts

The decline of East-West tensions has increased ethnic, racial, and religious conflicts and wars. And despite relief in the tension between the U.S.A. and the former U.S.S.R., no significant reduction in military expenditures and international arms trade has resulted.

#### 3. The widening gap

The gap between incomes of rich and poor nations and between people within nations continues to widen. Income in many developing nations has actually declined in the past decade.

#### 4. International debt

Since 1984, wealthy nations have been receiving far more in debt and interest payments from poor nations than they have been giving in aid. In 1984, for example, the Ethiopian famine was making the news daily—and so was the unprecedented amount of aid given by concerned people around the world. What we did not hear, however, was that, at the same time, Ethiopia paid out to the West in debt and interest payments four times as much as it received in international aid. Today for every one dollar received in aid and loans from the West, the developing world must give back two. (See Section G of this report, Graph 2.)

#### 5. Environmental destruction

Human degradation of creation and of the resources upon which all people depend for sustenance and livelihood continues unabated. The destruction of the world's forests and the resulting expansion of the deserts is proceeding at unprecedented rates. *In 1950, 15 percent* of the earth's land was covered by tropical forest. *By 1975, tropical forest areas* had declined to 12

percent; by 2000, it is expected that *less than 7 percent* of the land will be covered by tropical forest. The United Nations estimates that about 135 million people are severely affected by desertification and that 850 million are somewhat affected.

6. The refugee crisis

The number of refugees worldwide has nearly doubled since 1984. Today there are about eighteen million refugees who have been forced to flee their home countries due to persecution, political violence, and civil warfare. Another ten million have fled because their environment can no longer sustain life.

7. Escalating poverty in North America

Poverty and homelessness are escalating in many cities and rural areas of North America. For example, two million people, including 700,000 children, used food banks in Canada in 1991, a 40 percent increase over 1990.

8. The apathy of North Americans

Compassion fatigue and spiritual indifference plague those living in the developed world, including Christians, causing them to become hardened to the suffering and plight of people who are poor.

9. Other social issues

We have not even begun to mention the multitude of other tragedies causing suffering in our world: the AIDS crisis, family and marriage breakdown, drug and alcohol abuse, crime and gang conflict, and many more. Many of these tragedies are complicated by the problem of where and when to assign societal or personal responsibility.

All of the above developments reinforce the call to renew our personal and communal commitment to combat poverty and hunger in the 1990s and beyond.

## II. Synod's mandate and the task force's response

A. *Synod's five-part mandate*

Synod 1991 established a Task Force on World Hunger to (1) develop a five-year plan to increase church-member involvement in responding to hunger. Synod thus responded positively to an earlier initiative underway by the Christian Reformed World Relief Committee (CRWRC).

In addition, the task force was mandated to (2) review the work of the 1978 Task Force on World Hunger; (3) evaluate the integration of word and deed, specifically as it relates to the issue of world hunger; (4) solicit feedback from church councils and diaconal conferences on their perception of the world-hunger education program that came out of the original task force; and (5) enhance education about the systemic causes of world hunger.

B. *The task force's response*

In response to synod's mandate, the task force reviewed the work of the 1978 Task Force on World Hunger (see mandate, 2). As a result, the current task force realized early on that a lengthy exposition on the problems of world hunger and how to address them would be superfluous. The task force discovered that the 1978 Task Force on World Hunger had already provided a thorough study on

hunger and poverty, including an in-depth evaluation of the integration of word and deed in the ministry of the church.

For this reason the mandate's call to evaluate "the integration of word and deed ministry as it relates specifically to the issue of world hunger" (see mandate, 3) was not bypassed but set aside as a task already considered, a task with outcomes that desperately need a communal revisiting by the church.

The task force endorses the two reports that resulted from the 1978 task force's work—*And He Had Compassion on Them* and *For My Neighbor's Good*—as partial fulfillment of synod's mandate. In the past these reports received extensive exposure and perhaps had the greatest direct influence of any synodical report in the history of the CRC. This excellent work does not need to be repeated. Therefore, the present task force strongly urges review and reconsideration by our churches and agencies of both the analysis and recommendations of the 1978 report.

Synod also mandated the present task force to solicit "feedback . . . from local councils, churches, and diaconal conferences" (see mandate, 4). In response, it worked through the staff of CRWRC to conduct visits with and surveys of local diaconates to obtain appropriate input. Information was gathered regarding world-hunger education and local-church and individual responses. Visits with diaconal conferences and their leaders provided further information. The trends gathered from these surveys can be found in Section B of this report.

In response to synod's mandate to enhance the "education about the systemic causes of world hunger" (see mandate, 5), the task force interviewed CRC agencies and the agencies of other denominations. This survey of hunger- and poverty-education materials produced by other Christian relief and development agencies revealed that our most urgent task is not the production of additional resources. It is more essential to make these materials available to the churches through a single distribution source.

The task force concluded that its report would be most effective if it presented a vision and a process by which the whole church can become reenergized and recommitted to a comprehensive ministry that meets the diverse needs of the world's poor and hungry people in the name of Jesus.

### III. Our church and the needs of the world

#### A. *Looking back: the CRC's involvement in world hunger*

The CRC and many of its members have been actively involved in responding to the plight of people who are poor. In addition to the domestic and overseas ministries of a number of our agencies, many members have been involved in local, national, and international church ministries, advocacy, diaconal conferences, food banks, and other volunteer efforts. Through all these the CRC has responded in word and deed to the suffering of people in poverty. The CRC has been entrusted with many of God's good gifts for ministry among needy people. We are beneficiaries of a heritage of well-articulated, well-founded convictions about the Bible, our faith, and the world. We have few peers in the education of our children and our leaders. We have preached the gospel in many parts of the world. We have cultivated compassionate habits in response to disaster, famine, and poverty around the world. We have also acquired the financial means to support a great number of ministries.

The task force affirms that the agencies of the CRC are among the most effective organizations in their respective areas of ministry. They do excellent work at a reasonable cost with low overhead.

#### *B. Denominational involvement after the 1978 Task Force on World Hunger report*

Following synod's adoption of many of the recommendations of the 1978 Task Force on World Hunger, many congregations studied the task force's reports, sponsored hunger-awareness dinners, and engaged in fasting as a spiritual repentance exercise and as a means of declaring solidarity with people who are poor. Contributions to CRWRC rose to the point of taxing the organization's capacity.

Gradually, however, implementation of the 1978 task force's recommendations began to flounder. Our church's interest in the issues of world hunger, the needs of the poor, and the causes of poverty diminished. This became manifest through declining study and discussion of hunger and poverty issues, less direct involvement with the poor, increasingly consumptive life-styles, and a lower level of giving.

The present task force has concluded that the recommendations of the 1978 Task Force on World Hunger were never fully implemented for two reasons. First, the 1978 recommendations included no built-in evaluation process to monitor success or failure and no means to suggest possible alternative actions. Second, the work of the 1978 Task Force on World Hunger was never fully embraced by all the church agencies.

#### *C. Looking ahead: beyond issues to ministry*

From a historical perspective, the CRC appears to have turned inward in the years following the 1978 task force, focusing much of its energy on issues such as women in ecclesiastical office and creation and evolution. The current task force began its discussions in the months leading up to and during Synod 1992. This context made the task force acutely aware of one of the current realities of the CRC: our divisions over theological and ecclesiastical issues have hindered our ministry and witness to our living Lord.

Moreover, the church's general inattentiveness to the needs of people in poverty caused many members committed to active involvement with the needy to concentrate their action and their giving outside of the CRC, despite the presence of the denominational agencies.

### **IV. Our renewed challenge and calling**

#### *A. A time to refocus*

While honoring the continuing work of the CRC, its agencies, its congregations, and its individual members, the present Task Force on World Hunger, like its predecessor, is convinced that the whole church must refocus its attention and energies on a wholistic ministry that meets the needs of the world, for working among and with people who are poor is not a ministry only of CRWRC and Christian Reformed World Missions (CRWM); it is central to the ministry of the *entire* church. Similarly, the task before us is broader than the single issue of feeding the hungry. Hunger is always part of a complex web of natural disasters, poverty, oppression, structural injustice, and spiritual alienation.

Hence, we must remotivate and recaptivate the *whole* church in *wholistic* ministry with the poor. Our increasingly splintered and suffering world needs our commitment to that ministry. In fact, the well-being of the CRC requires it. Most importantly, our Lord calls us to it. He calls us to a life-changing conversion in Jesus so that we conform no longer to the ways of this world but are transformed by the renewing of our minds so that we will demonstrate God's good, pleasing, and perfect will (Rom. 12:2).

*B. A time to respond*

Now is the time for the church to respond both in word and in deed to the full range of human suffering and need, giving special concern to those who are most vulnerable. Jesus himself announces and defines his living example of wholistic ministry with these words from Isaiah:

*The Spirit of the Lord is on me,  
because he has anointed me  
to preach good news to the poor.  
He has sent me to proclaim freedom for the prisoners  
and recovery of sight for the blind,  
to release the oppressed,  
to proclaim the year of the Lord's favor.*

(Luke 4:18-19)

Although the task force recognizes that the church has and must have additional ministry emphases, in the Old and New Testament, Scripture significantly focuses on God's love and compassion for the poor and the oppressed. Hence, that focus should be reflected in the ministries of our church.

In this context, the task force found it beneficial to articulate our calling in Christ to meet the needs of the world:

God is calling the CRC to translate its biblical commitments into concrete deeds of compassion and justice.

God is calling us to move beyond theoretical reflection to practical action, to move from a theological analysis of poverty to a loving solidarity with suffering people.

God is calling us from mere financial assistance to compassionate relationships with people in need.

He is calling us from a period of introspection and divisiveness to a renewed vision for ministry and unity in that task.

He is calling us to a time of healing and love.

God is calling us to move beyond a stagnant level of hunger awareness to a more integral understanding of the causes of hunger and poverty that plague a suffering humanity.

He is calling us to address injustices between people and within the structures of institutions and governments, even our own.

He is calling us to address not only deliberate violations of justice but also inadvertent attitudes and actions that result in injustice and oppression.

He is calling us not only to claim respect for all people but also to nurture and demonstrate it regardless of race, religion, gender, or class.

C. *A time to repent*

Finally, God is calling us to repent of dominance and control and to live with our neighbors in humility and partnership. He is calling us from narrow North American self-absorption and materialism to global awareness that responds with ministries of mercy and justice to a creation groaning for freedom along with the children of God.

V. **The task force's vision for the church**

A. *An evocative theme . . .*

developed to stimulate the CRC to pursue ministry for people who are poor: **FREEDOM TO SERVE: Meeting the Needs of the World.** This theme recalls that, through God's gift of salvation in Christ, we are freed from sin and bondage. The theme forces us to consider how our freedom in Christ gives us the *privilege* of serving the needs of the world.

Although this theme is broader than the mandate of this task force and the issues it has addressed, it helps orient our church to its global and primary task of being a wholistic witness to the gospel of Jesus Christ to people around the world. All denominational agencies, organizations, churches, and members can then incorporate their own particular ministries into this broader theme.

B. *A revival of the spirit and commitment of the early 1980s . . .*

when the report of the 1978 Task Force on World Hunger motivated church members to serve their neighbors through the relief and development efforts of the CRC.

C. *A revitalized church . . .*

that is *passionate about compassion*. Our church must be passionate in its study and proclamation of God's Word and in its zeal to reflect the healing power of God's Word for a hurting world. We must meet with compassion those people who are poor, treating them as whole persons who become our partners in ministry. We need to live stewardly lives that reflect our role as caretakers, not owners, of God's earth. We must make our ministry with needy people an integral part of our individual and communal lives rather than a special program carried out by others on our behalf.

D. *A reenergizing of all people and agencies of the CRC . . .*

in dealing with the problems of world hunger and poverty, each group playing *its own* pivotal role in this unified effort:

1. *The Back to God Hour* would educate not only CRC members but also its worldwide audience about the nature and causes of poverty and the needs of people who are poor.
2. *Christian Reformed World Missions* and *Home Missions* would work in partnership with CRWRC in addressing both the spiritual and material poverty of the whole person, both at home and abroad.
3. *Synodical Committee on Race Relations (SCORR)* would educate our church members about the role of racism in causing poverty, in perpetuating poverty, and in rationalizing our inaction with respect to poverty.

4. *Church-related colleges and Calvin Theological Seminary* would play key roles in educating church leaders, future pastors, and all the people of God about the nature and needs of people in poverty.
5. *CRC Publications* would supplement its extensive catalog of resources with materials which reflect the full range of ministry of the church, including already existing materials, which could be distributed to inspire the church to Christian action to reduce hunger and poverty.
6. *Christian Reformed World Relief Committee (CRWRC)* would expand opportunities for hands-on involvement of church members—adults and youth—in service of people in poverty. It would also encourage and enable individuals and local churches in advocacy—speaking to governments and institutions on behalf of the poor.
7. *Youth programs* would respond to the growing desire among CRC youth for active involvement in service among those in need.
8. *All church members* would involve themselves in meeting the needs of people who are poor by becoming partners with them and by living a stewardly lifestyle, making financial contributions, and advocating publicly for justice.

*E. A recommitment to our denomination's ministries . . .*

by church members who are increasingly aware and appreciative of the work of our deacons, missionaries, congregations, and ministries. We envision a church whose members concentrate on serving through our church's people and ministries, which have a proven record of effective and stewardly use of gifts.

*F. A revised perspective . . .*

that envisions a body of believers who earnestly seek to "love globally—serve locally" in the Lord's name. We seek a church whose members willingly share their resources of time, talents, money, goods, and the opportunities of citizenship to assist in alleviating poverty and hunger locally, nationally, and internationally. We seek a church moved to action not out of guilt or fashion but simply because we seek to follow God's Word and live for Christ by demonstrating his love to people who are poor.

## **VI. The vision enacted**

*A. Avoiding breakdown in implementation*

The breakdown of implementation that occurred with the 1978 task force's recommendations must not be repeated. Successful implementation of this report will occur only if the vision of the task force is owned not only by synod but also by the entire church, its agencies, and each of its members. Similarly, we believe that the ministries of all our members and agencies need to reflect more fully the compassion and love of our Lord for the needy. This will be accomplished through the following:

1. *The increased cooperation of agencies*

The task force established working relationships with many of the denomination's agencies, as well as with related organizations, to determine their interest in helping the church tackle the problems of poverty more effectively. Their cooperation has been excellent. In meetings with their

representatives, it was enlightening to learn what many of our agencies are already doing and their willingness and capacity to do more. That work must continue and expand.

2. More actively involving church members

The impact of our efforts must be experienced fully and effectively in the lives and ministries of individual church members and their congregations. Church members need to be invited to have a more hands-on role in the ministry of the church. The church and its agencies also need to actively support the ministries of individual members in their communities. It is the task force's hope that all individual church members of the CRC will have the opportunity to serve—meeting needs and building relationships in their own communities in addition to supporting national and international ministry through time, talents, treasures, and prayer.

3. A larger role for deacons and diaconal conferences

Our deacons and diaconal conferences, who already perform excellent service in leading church members in direct ministries of mercy, need to play a greater role in giving guidance to the church's ministry. Ordained as "prophetic critics of the waste, injustice, and selfishness in our society," deacons must lead the church and its members in learning about life-style changes that can diminish hunger.

4. The Ministries Coordinating Council, the executive director of ministries, and the Synodical Interim Committee

The executive director of ministries (Dr. Peter Borgdorff), the newly formed Ministries Coordinating Council (MCC), and the Synodical Interim Committee will continually encourage and ensure interagency cooperation in response to world hunger.

The task force is grateful that the MCC has already endorsed the vision outlined above and has supported the thrust of the recommendations listed below.

B. *Recommendations of the task force*

The task force offers the following recommendations to further the process, already in motion, of revitalizing the church's ministry of meeting the needs of the world. Synodical delegates, pastors, deacons, elders, and church members are encouraged also to review the recommendations of the previous 1978 Task Force on World Hunger to see that the current recommendations complement and build on the earlier ones (*Acts of Synod 1978*, pp. 79-86; *And He Had Compassion on Them*, pp. 83-88).

In addition to these recommendations, Sections D, E, and F of this report provide specific suggestions for actions by agencies, diaconal conferences, congregations, and individuals.

1. That synod grant the privilege of the floor to the task force's chairperson, Vernon Ehlers, and/or his designate.
2. That synod endorse and commend to the churches the theme **FREEDOM TO SERVE: Meeting the Needs of the World** and the vision described in this report as a basis for denomination-wide ministry at home and abroad.

3. That synod urge all members, congregations, denominational agencies, and related institutions and organizations to recommit themselves prayerfully to achieving this vision.
4. That synod commend and affirm the decision of the denominational agencies to join in achieving this vision.
5. That synod instruct each denominational agency to include in its long-range strategy an action plan for achieving its part of this vision and request each agency to consider the suggestions relevant to its ministry found in the sections of this report.
6. That synod instruct CRWRC and CRC Publications to ensure that a wide range of educational materials on hunger and poverty becomes available to the churches, including biblical studies, analyses of the causes of and solutions to poverty, and ministry-action guides.
7. That synod instruct the Synodical Interim Committee, through the services of the Ministries Coordinating Council, to provide active leadership, to practice frequent mutual accountability in implementing this vision by denominational agencies, and to assist denominationally related institutions and organizations such as the various colleges and advocacy organizations to this end.
8. That synod instruct the Synodical Interim Committee, through the services of the Ministries Coordinating Council, to engage a full-time person to coordinate the implementation of the vision described in this report.
9. That synod designate a month every fall, beginning in 1993, as **FREEDOM TO SERVE MONTH** in celebration of Christ's compassion and love and our freedom and responsibility to reflect his justice and mercy in this world. Activities could include special worship services and liturgies, focused prayers and offerings, *Banner* features, church-school studies, Back to God Hour broadcasts, college and seminary lectures, other mission emphases, etc.
10. That synod instruct the Synodical Interim Committee, through the services of the Ministries Coordinating Committee, to report annually to synod for a five-year period on the realization of this vision.
11. That synod declare the mandate of the task force to be completed and discharge the task force with thanks.

Task Force on World Hunger (1993)

Anne Doef  
 Vernon Ehlers, chairperson  
 Claire Elgersma  
 Arthur Hoekstra  
 Marie Holtrop  
 Margaret Kleis

Harry Spaling  
 Mary Stamps  
 Gerald Vandezande  
 Jeremy Van Duyvendyk  
 Bill van Geest

## **SECTION B: Summary of Survey of Diaconates and the Denomination**

The Task Force on World Hunger's mandate included the need to obtain input from churches, councils, and diaconal conferences about the world-hunger program in the CRC. To carry out its mandate effectively, the task force obtained information from a variety of sources both inside and outside the denomination: Church World Service, Reformed Church in America Hunger Education Program, Bread for the World, and Canadian Baptist Relief and Development. Information was also obtained from Ministry of Money and River Terrace CRC (Lansing, MI).

The task-force membership was constituted in such a way that input was consistently received from a variety of perspectives—diaconal conferences (Arthur Hoekstra, diaconal consultant for the Kalamazoo Diaconal Conference); deacon (Anne Doef); minority (Mary Stamps, director of ministries for Madison Square CRC); domestic hunger (Anne Doef, director of a food bank and soup kitchen in Belleville, ON); U.S. and Canadian (equal representation from each); political advocacy (Gerald Vandezande, public affairs director, Citizens for Public Justice); and international development (Harry Spaling, former CRWRC field staff in Sierra Leone). The other members reinforced these perspectives or added their own.

At its June 1992 meeting, the task force met with representatives of a variety of denominational and related agencies: Calvin College and Seminary, Christian Reformed World Missions, CRC Publications, and the Young Calvinist Federation. Subsequent to that meeting, input was solicited and obtained from all CRC agencies, including the Canadian agencies. This input focused on what the agencies are already doing with hunger and poverty education and response and what they can do in addition. The task force considered this information and made use of it in the part of the report called "Our Vision for the Church."

CRWRC-Canada home-office staff visited seventy-two diaconates to obtain input on a variety of topics, including world hunger. Of these, 92 percent responded affirmatively to the question "Do you involve the members of your congregation in learning about and responding to world hunger?" and 97 percent gave an affirmative response to the question "Do you think the present CRWRC-Canada world-hunger program motivates people to help in solving the problems of hunger and related issues?" Over twenty suggestions to improve the program were received and considered.

In early 1992, CRWRC-U.S.A. conducted a survey of diaconates, diaconal conference leaders, CRWRC staff, hunger coordinators, pastors, and others to evaluate response to domestic poverty. There were 263 respondents. On a scale of 1 (poor) to 5 (excellent), CRWRC's world-hunger education efforts were rated at 3.7. Numerous suggestions were given in response to the question "What else should CRWRC do nationally to address poverty in the U.S.?"

During the past ten years, CRWRC-U.S.A. has conducted an in-depth evaluation of diaconal conferences to which it provided financial support. These evaluations included an analysis of the conferences' world-hunger education efforts, as well as the conferences' analysis of the CRWRC-U.S.A. world-hunger education program.

CRWRC and the task force worked with the Calvin College Social Research Center to include in the recent denominational survey a number of world-hunger-related items. Of the respondents, 97 percent indicated they are con-

cerned about world hunger, and over 70 percent indicated that the CRWRC World Hunger Program had helped them learn about and respond to world hunger.

This information provided a useful foundation for the task force's efforts to assist the denomination in becoming much more passionate in its awareness of and response to hunger and poverty, both in North America and around the world.

### **SECTION C: Suggested Activities for Congregations**

To assist congregations in living out the vision of **FREEDOM TO SERVE: Meeting the Needs of the World**, the task force has compiled a list of actions which can be taken to respond to hunger and related issues. We suggest the following measures:

1. That pastors in Christian Reformed churches be encouraged to preach about the Christian responsibility to respond to people in need. Pastors could lead the congregation in exploring biblical responses to the problems of poverty and our responsibility to act on behalf of people who are poor and oppressed.
2. That congregations observe World Hunger Week in November, including a day of prayer and fasting.
3. That congregations spend adequate time each year studying world hunger/poverty/justice issues in both adult- and youth-education classes, using the books *For My Neighbor's Good* and *He Had Compassion on Them* as well as books, audiovisuals, and speakers available from CRWRC, Bread for the World, Church World Service, the Reformed Church in America, and other agencies.
4. That each congregation adopt a specific "hunger project" through an agency such as CRWRC. Such projects can provide an opportunity for the congregation to learn about the root causes of hunger and an avenue to respond through prayer, action, and financial support.
5. That congregations encourage and support youth involvement in local hands-on service projects and in the SERVE projects through the Young Calvinist Federation.
6. That congregations develop a local hands-on response to neighbors in their own community who are suffering injustice, hunger, or poverty.
7. That congregations ask CRWRC to hold regional workshops each year to keep church leaders informed about world hunger/poverty needs and facts.
8. That congregations designate members with special gifts in education and organization to facilitate hunger awareness in every congregation. Councils could support these members in organizing activities (hunger walks, hunger-awareness dinners, showing videos, etc.).
9. That congregations become actively aware of the needs and opportunities to meet needs within their own community and publicize them through bulletins, church newsletters, and the pulpit.

10. That congregations link themselves with racially diverse or ethnic congregations in supporting a common mission project.
11. That congregations ask the council either to appoint a new committee or to ask an existing one to help the entire congregation deal with both personal and institutional racism and its role in poverty and hunger.
12. That congregations hold an annual "Missions Emphasis Sunday," inviting representatives of agencies that work to end hunger and poverty to speak or bring displays which help raise awareness of these issues among their members.

#### **SECTION D: Suggested Activities for Individuals and Families**

To enhance individual commitment to the cause of world hunger, the task force considered various ways in which Christians can enact the vision—**FREEDOM TO SERVE: Meeting the Needs of the World**. The following list includes a variety of hands-on responses suitable for individuals and families. The task force suggests

1. That each Christian participate in study, seminars, reflection, prayer, and confession about world hunger and our role in that problem and its solution.
2. That each Christian consider giving at least 1 percent of his or her time and money to organizations and causes working to alleviate hunger and poverty.
3. That each Christian become an active advocate for those suffering injustice, poverty, and hunger by doing justice in our everyday contact with neighbors at school, work, or home.
4. That each Christian keep informed of government decisions and policies toward developing countries and write letters to our government representatives on behalf of people who are poor.
5. That each Christian consider joining organizations which act as advocates for the poor and the oppressed (for example, Bread for the World, Citizens for Public Justice, and Evangelicals for Social Action).
6. That each Christian consider how we can adapt life-styles to avoid waste of resources and to reflect a genuine commitment to stewardship, generously sharing what we have with others.
7. That each Christian live in a way that does not degrade the earth and its resources but does, wherever possible, make every effort to work toward their restoration.

#### **SECTION E: Suggested Activities for Diaconal Conferences**

The task force has compiled the following list of activities which will promote the cause of world hunger in local churches. We suggest that diaconal conferences use them as ways to encourage local churches to enact the vision **FREEDOM TO SERVE: Meeting the Needs of the World**.

1. Compile a list of local-ministry success stories which can be shared with other congregations in the conference and with other diaconal conferences. These should not only focus on ministry "projects" but also include worship events and church-education materials or curriculum that encourage people to serve. These can be shared through conference newsletters, local-church bulletin announcements, or videos that can circulate to all churches in the conference.
2. Promote use of the task force's liturgy within congregations by encouraging deacons to speak to pastors and worship leaders about the vision **FREE-DOM TO SERVE: Meeting the Needs of the World**.
3. Select a specific CRWRC project around which funds, materials, overseas volunteer service, and hunger and poverty education can be focused within a diaconal conference. Classes Alberta North and South used this highly successful model to organize and help construct several gravity-flow water-supply systems in remote rural villages of Sierra Leone.
4. Sponsor a qualified student from the developing world to attend a Christian college or seminary in North America as a way of linking people in our communities with communities in the developing world.
5. Integrate word and deed ministry by encouraging diaconates to network with classical evangelism committees, campus ministries, home-missions outreach, etc. Encourage churches to have deacons on evangelism and missions committees.
6. Stimulate deacons to sponsor local youth service projects where youth can spend time volunteering to meet community needs (i.e., working in local food banks, shelters, urban ministries, etc.).
7. Encourage and organize spring-break projects whereby church members can volunteer to spend a week serving through local ministries or meeting community needs (i.e., renovating or making repairs on the homes of the elderly and low-income families).
8. Encourage local diaconates to organize collection of grocery items for local food banks or shelters.
9. Stimulate and publicize involvement in local ministries so that each member of each congregation is aware of opportunities to serve (i.e., in local food banks, soup kitchens, women's shelters, child care, homes for the disabled, and housing alternatives for the homeless).
10. Encourage and promote conference-wide involvement in volunteering to respond to both local and national disasters through agencies like CRWRC.
11. Encourage the initiation and development of intercongregational advocacy groups like Bread for the World, designed to lobby legislative bodies for the sake of low-income, unemployed, and homeless people.
12. Encourage the initiation and development of self-help mutual-support groups that provide solutions to specific problems affecting people at the community level, for instance, Alcoholics Anonymous for people who are addicted or parenting support groups for single parents.

13. Organize diaconal exchanges between classes that differ significantly in some way from each other (rural/urban, rich/poor).
14. Encourage individual diaconates to host monthly "deacons only" prayer meetings to pray for ministries of people in the diaconal conference or local congregation as well as the specific needs of individuals. In addition, set aside a half hour at diaconal-conference board meetings to do the same.
15. Host seminars which lead congregations to use their gifts in meeting the needs of the world (i.e., Home Missions' "Discover Your Gifts").
16. Participate with agencies like CRWRC to arrange educational field trips to interesting diaconal outreach programs in nearby cities, in various places throughout North America, and even overseas. Conferences could arrange to host each other's groups of visitors, share strategies for ministry, and encourage cross-cultural dialogue and understanding.

## **SECTION F: Suggested Activities for CRC Agencies**

To encourage the agencies of the CRC to implement the vision—**FREEDOM TO SERVE: Meeting the Needs of the World**—the task force has compiled proposals to stimulate agency action plans. These proposals are based on information gathered from agency staff members during task-force consultations. The agencies have been asked to use these proposals and their own ideas to develop action plans and to include these plans in their reports to synod. The task force therefore suggests that

### **All Agencies**

1. Form an interagency group using the 1978 Task Force on World Hunger's materials, as well as others, to identify the causes of poverty and to develop a plan to disseminate that information throughout the denomination by their respective agencies or collectively. The expected outcome is that church members will become more involved in addressing these issues through their local churches, diaconal conferences, and the denominational agencies.
2. Identify where they already do wholistic ministry and regularly communicate this ministry to church members. The expected outcome is that church members will begin to see all the agencies as individual parts of a larger ministry, meeting the needs of *whole* persons in a wholistic way.
3. Look for opportunities to work together to implement the vision whenever possible. Actions by one agency will often require the support of one or more other agencies.

### **The Back to God Hour**

1. Publicize the causes of poverty as well as the good things churches are doing to address poverty and hunger. That knowledge will influence people's choices about what strategies they support or respond to in addressing hunger and poverty needs.
2. Promote the theme of the task force report—**FREEDOM TO SERVE: Meeting the Needs of the World**—in its broadcasts.

3. Dedicate one month each year (possibly November) to diaconal (not necessarily CRWRC) meditations in its *Today*.

### **Calvin College**

1. Initiate and sustain the activities it has suggested in its communications with the task force.
2. Build stronger working relationships with other denominational organizations and agencies to help sustain and implement their activities.

### **Calvin Theological Seminary**

1. Work with CRWRC, SCORR, and other denominational resources to develop more opportunities for experiential learning about hunger and poverty for both seminarians and pastors.
2. Work closely with CRWRC to find ways in which field staff on home service can help give seminarians information and advice about hunger and poverty awareness and response.
3. Give the students a stronger diaconal orientation, possibly including a separate course and a recurring diaconal theme through all courses.

### **Calvinettes and Calvinist Cadet Corps**

1. Help provide Cadets and Calvinettes with greater hands-on experiences in addressing poverty and hunger.
2. Develop badges for service related specifically to hunger and poverty awareness and response.
3. Seek material for its publications from sources inside and outside the denomination to increase Calvinette and Cadet awareness about poverty and hunger.

### **CRWRC**

1. Develop positive advocacy programs in both Canada and the U.S.—in cooperation with Bread for the World, Association for Public Justice, Evangelicals for Social Action, Citizens for Public Justice, and other such organizations—to foster greater involvement by church members in this area of hunger and poverty ministry.
2. Make greater staff resources available to expand its hunger- and poverty-education efforts.
3. Work more closely with other denominational agencies to provide information, field staff, and consultation to assist these agencies in their own diaconal ministry opportunities.

### **Chaplain Committee**

Solicit stories from its chaplains about how they have been involved in poverty- and hunger-alleviation work and disseminate those stories in their publications.

## **Committee on Disability Concerns**

1. Work with the Calvin College sociology and social-work departments as well as other resources to clarify the relationship between disability and poverty
2. Work with the Association for Public Justice, Evangelicals for Social Action, and other organizations to determine what information about poverty and hunger is already available.

## **Home Missions**

1. Follow up with an increased emphasis on church development in high-need urban areas.
2. Include a strong diaconal component in the Congregational Ministry Planning and Classical Strategic Planning processes.

## **Pastor-Church Relations Services**

Solicit from other agencies and organizations information about successful models for ministry that it can suggest to churches undergoing internal difficulties to help them increasingly focus their energies on ministry.

## **Pensions and Insurance**

Develop investment policies which will help alleviate poverty and promote justice.

## **CRC Publications**

1. Solicit additional assistance from other agencies to produce articles and materials about hunger and poverty.
2. Work with CRWRC, The Back to God Hour, and other relevant agencies to produce audiovisual materials for distribution to churches and church members.

## **SCORR**

Be more persistent in helping all CRC agencies and organizations to understand how oppression and injustices such as racism contribute to the problems of world hunger and poverty.

## **World Missions**

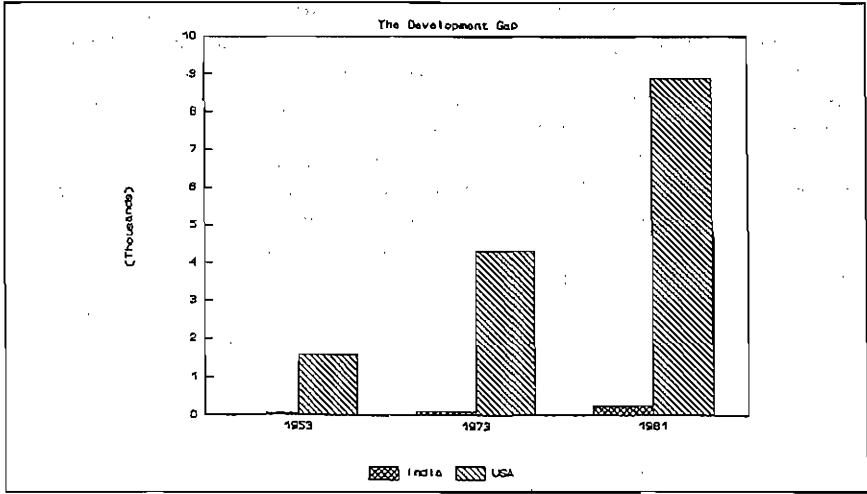
Ensure that new staff and staff on home service are fully aware of poverty and hunger and how their work responds to these needs.

## **Young Calvinist Federation**

Be more persistent in soliciting assistance from CRWRC and other agencies and organizations to effectively work through SERVE projects and publications to increase youth commitment to the cause of world hunger.

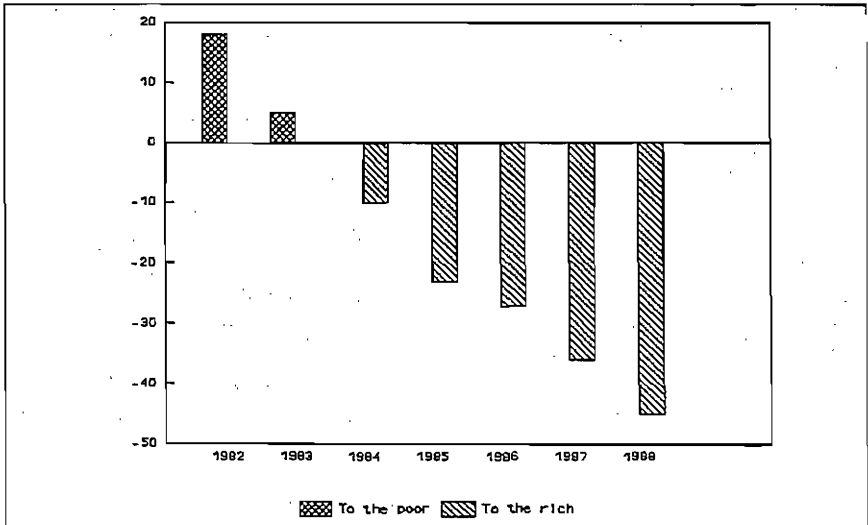
## SECTION G: World Hunger: Some Facts and Figures

Graph 1—The Widening Gap



Two hundred years ago the average per capita income of the richest countries was perhaps eight times greater than that of the poorest. But today's average U.S. or Canadian citizen has an income level almost a hundred times that of his or her counterparts in Bangladesh. This gap continues to widen.

Graph 2—South Aids North



In addition to the widening gap between the incomes of people living in developing and developed countries, the net transfer of dollars from the developed to the developing world has now shifted in favor of developed nations.

### I. Introduction

The Chaplain Committee is grateful for the opportunity to report to synod as it begins its second fifty years of existence as an agency of the church doing ministry in specialized settings. Chaplains do ministry most often with people who are experiencing a time of special need and with people who live at the edges of society. In hospitals, the military services, prisons, rest homes, industrial settings, pastoral-counseling centers, and other institutions, nearly ninety CRC chaplains represent Christ and the church. Because their ministry is widely varied and their contexts are widely diverse, this report will seek to answer some of the questions most commonly asked about this ministry of the church. The recently conducted denominational survey indicated that the membership of the CRC does not have a high level of awareness about chaplain ministry, and therefore this report is part of an attempt to correct that lack of information and understanding.

### II. Questions

#### A. *What is ecclesiastical endorsement?*

An ecclesiastical endorsement is an action taken by a denomination to affirm that a person is a minister of that religious body and enjoys good and regular standing in it. Institutions desiring chaplains often use ecclesiastical endorsement as a condition for beginning and continuing employment. Institutions employing a chaplain want to know if a particular minister is recognized as clergy in a particular denomination, as claimed. Most denominations have established an agency/person to do their ecclesiastical endorsing.

The Christian Reformed Church has assigned the task of granting ecclesiastical endorsement to the Chaplain Committee, even though the CRC has never required chaplains to have endorsement. However, synods have *urged* chaplains to gain endorsement through the committee. The chaplain, the local calling church, and the classis may ask that the chaplain gain endorsement from the Chaplain Committee.

Ecclesiastical endorsement by the Chaplain Committee accomplishes two functions for the CRC. (1) It declares that a chaplain is a minister in good and regular standing in our denomination, has received specialized training in pastoral care, is recognized by the committee as having expertise to serve as chaplain in a specialized setting, and is able to represent the denomination from a Reformed Christian perspective. (2) It provides supervision for ministers serving in specialized settings.

The Chaplain Committee grants four levels of endorsement. Level I is endorsement for training; Level II is a provisional endorsement for a particular position, with the understanding that deficiencies in training are to be made up within a specific period of time; Level III is granted when the basic standards for training are satisfied; and Level IV is granted to those chaplains who are recognized supervisors of training by a professional pastoral-care organization.

#### B. *How are ministers recruited for chaplaincy?*

The staff of the Chaplain Committee spends very little time recruiting ministers for chaplaincy. There are more ministers desiring to go into chap-

laincy than there are funds to assist them in getting the specialized pastoral training required for chaplaincy.

Some ministers who now serve as chaplains were recruited for specialized ministries while they were in seminary. Others simply expressed an interest in chaplaincy and were willing to take some risks in getting additional training for a job which might not be available when they were ready for it.

*C. What are the key factors in developing a successful chaplaincy program in a denomination?*

1. A pool of candidates who have had good liberal-arts exposure in college and a solid theological education in seminary. These two conditions probably explain why many CRC chaplains have gained positions of leadership and influence in chaplaincy.
2. Funding to help ministers get additional training in pastoral care to serve in specialized settings.
3. A high level of contact between the denomination and its chaplains from the time they are recruited until they leave chaplaincy.

*D. How do ministers in training for chaplaincy learn about job opportunities?*

They learn about job opportunities in several ways. Some pastoral-care organizations have newsletters in which job openings are advertised. The Chaplain Committee staff learns of job openings through events such as conferences and conventions. Some job openings for chaplains are advertised in newspapers and religious magazines. Some federal, provincial, and state agencies employing chaplains project how many openings will be available during a given year. These are the main ways whereby chaplains learn about job opportunities either directly or through the committee.

*E. How do the committee and its staff maintain contact with the chaplains?*

The staff of the Chaplain Committee personally meet most of our chaplains each year, (1) at the annual Chaplain Conference/Retreat, (2) at conventions of pastoral-care organizations, or (3) in visits with chaplains and their families. Chaplain Committee members maintain contact with chaplains through periodic letters and through the annual conference/retreat. The staff sends out newsletters several times each year and keeps in touch with chaplains by the telephone and fax machines. In turn, chaplains send in reports, call on the telephone, and stop by the office to keep in contact. The annual Chaplain Conference/Retreat is probably the most important contact the chaplains have with the larger church structure, primarily because it is always scheduled to coincide with the annual meetings of synod.

*F. Why do staff persons get involved in national organization structures?*

This question is not easy to answer because the issue is quite complex. National chaplaincy-related organizations are concerned not only with the narrow denominational interests and benefits of chaplaincy but also with its broader issues and concerns, such as pastoral care in institutions and legislation regarding pastoral care. Answering the question may best be done by two illustrations.

1. Each year representatives from denominations meet with chaplains from the central offices of the Department of Veterans Affairs. These chaplains voice concerns and sometimes complaints about not being able to get for VA chaplains what they deserve. A few years ago the executive committee of the Endorsers Conference on Veterans Affairs chaplains began a staff study of the problems associated with these concerns. These findings were presented to the proper person in the VA system, together with recommendations. The Department of Veterans Affairs agreed that all but two of the recommendations could and would be put into effect. These recommendations will not only upgrade the training of VA chaplains but also make available better pastoral-care coverage of patients in VA facilities. This task was delicate and time consuming, but worthwhile, a task in which representatives of religious bodies cooperated, negotiated, and worked with an agency to upgrade pastoral care.
2. On December 3, 1992, at 3:30 P.M. a historic event took place between the government of Ontario and the Ontario Interfaith Committee (now called the Ontario Multifaith Council on Spiritual and Religious Care). They signed the Memorandum of Agreement, which affirms responsible partnership between the government of Ontario and the religious bodies in the delivery of spiritual and religious care for persons directly affected by governmental structures. There were representatives from twenty-six religious bodies present for the signing. Rev. Peter J. Hogeterp signed for the CRCNA. Rev. Carl Tuyl, who was quite instrumental in the development of this document, has been asked to write the constitution for the Multifaith Council. In these and other ways the Chaplain Committee, its staff, and the chaplains have affected the future and the shape of pastoral care.

G. *When meeting in interfaith settings, do you have to compromise your faith perspective?*

Compromise is possible, and perhaps some do compromise, but it is not necessary. In interfaith settings the prevailing practice is to recognize that honest differences exist among us and to concentrate on what is best morally and spiritually for those for whom we share responsibility. This practice works. Moreover, the survival of chaplain ministry in governmentally related agencies depends on whether interfaith groups can agree on the basic need for such ministry and on the best way of providing it.

### III. A response to the Task Force on World Hunger

The hunger task force met with the Ministries Coordinating Council (MCC) on two occasions. The task force requested MCC to endorse the vision and proposals of its report to synod and requested that each agency indicate its concurrence with the proposals particular to that agency. The Chaplain Committee wishes to respond to the hunger task force's proposal in this way:

The Chaplain Committee endorses the theme proposed by the Task Force on World Hunger: **FREEDOM TO SERVE: Meeting the Needs of the World.**

The Chaplain Committee will pursue in appropriate ways and within the scope of its mandate the proposal of the hunger task force to meet the needs of the world.

#### **IV. The Canadian consultant's report**

The very slow economic recovery from the recession had significant repercussions in Canada during 1992—increased unemployment, overburdened welfare rolls, deficit service costs, and revenue losses. To avoid raising taxes, the government has responded with drastic spending cuts at the federal level. These spending cuts are trickling down to all levels of service, including chaplaincy, which is often regarded as easily disposable. Chaplaincy is not the only service facing a resource crisis. Many other care-giving branches are also threatened by painful amputations of their programs.

The Canadian chaplain committee has been influential in resisting the trend toward cuts in chaplaincy positions and in resisting the tendency to describe treatment and care of persons in profit/loss language. It has done so through our representation on regulating bodies and, in Ontario, through the excellent and important work of our regional coordinators: Revs. John de Vries, Dirk Habermehl, and Siebert Van Houten.

The committee continues to act on behalf of its chaplains, who through their difficult and demanding ministry reach faceless and nameless institutionalized people with the message of the God of hope.

#### **V. The committee's report on the staff**

The work of the church is best carried out by people with special abilities to provide day-to-day leadership. This is especially true in chaplaincy. The Lord has provided the CRC with a very capable and knowledgeable leader in Rev. Harold Bode, executive director.

Rev. Bode came to the committee after spending a part of his military career as a chaplain on active duty. Thus, he brings firsthand experience along with the gifts of wisdom, patience, and good judgment, which are so vitally needed in setting direction for the work of chaplaincy. He serves as a pastor to chaplains. He remains in contact with the chaplains and their families. He knows each of them. He is aware of their strengths, their weaknesses, and their particular struggles. Rev. Bode provides these persons with guidance and advice as needed.

In addition to providing the direction needed to ensure an effective chaplaincy program within the denomination, Harold Bode also serves in leadership capacities on several interdenominational boards and committees. His leadership and vision for chaplaincy are recognized and sought after by many groups outside the CRC.

Rev. Bode is assisted in his work by a very capable office person, Judy VerStrate, who has worked for the committee and for the chaplains for six years. She is an invaluable part of the work of chaplaincy. Her experience makes it possible for her to carry on the work of the committee during whatever absence from the office is required of its executive director.

The staff and the committee have experienced a wide range of emotions during this past year. Early in the year we celebrated the fiftieth year of chaplaincy with all the joy that accompanies this kind of event. The Chaplain Conference held at the time of Synod 1992 had the best attendance ever. When the chaplains were presented to synod, those who served the church during the early years of our work, including those who served during World War II, were

also in attendance, and we all were pleased with the recognition that was given them.

Shortly thereafter, we were made aware of the shortfall of funds that was taking place in the denomination. We, as were all the agencies, were asked to bring our 1993 budget down to 1992 income level. This meant making significant cuts, including the position of assistant executive director. As a result, we lost the services of Dr. Melvin J. Flikkema. In addition to losing a colleague and friend, we found ourselves with the necessity of distributing his responsibilities among the staff people remaining. This was a very painful time, and we carried on with great difficulty.

At the present time, chaplaincy activity in Canada is increasing. There we enjoy the capable services of Rev. Carl Tuyl. Rev. Tuyl served on the committee prior to his retirement from the active parish ministry and now acts as a part-time consultant in the development of the Canadian program. His knowledge of chaplaincy and his unique abilities make him an invaluable part of our development in Canada, especially in Ontario.

Together these people provide a level of service to the church and to the chaplains that has become recognized and respected by other denominations. They are to be commended.

## **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 chaplains listed on pages 492-94 in the 1993 *Yearbook* of the CRC. However, synod's attention is called to the following additional information.

Rev. Albert J. Roon retired from the United States Navy after many years of faithful service. Rev. Samuel Vander Jagt retired from thirteen years of chaplain service at Mercy Hospital in Davenport, Iowa. Rev. Gordon J. Kieft will continue in pastoral counseling but has affiliated with the American Baptist Church. In July Rev. Dirk Evans went to the Temple of the Gospel Baptist Church in St. Petersburg, Russia, to teach pastoral care to thirty lay people.

Several ministers took chaplaincy positions during the past year. Revs. Carroll Keegstra and Thomas Huizenga have become prison chaplains in Michigan. Rev. Roger Bouma serves as a chaplain in the U.S. Navy. Rev. Peter De Bruyne serves as chaplain at Shalom Manor in Grimsby, Ontario. Rev. Philip Weaver has become a chaplain at Lakehead Psychiatric Hospital in Thunder Bay, Ontario. Rev. Karl Van Harn has become a hospital chaplain in Santa Rosa, California. Rev. Raymond Hommes is a pastoral counselor in Upland, California.

During 1992 six ministers were granted stipends for specialized training in pastoral care: Revs. Harry Kuperus, Wiebe Geerts, Henry Lunshof, Daniel Tigchelaar, Gary DeVries, and Ronald Peterson.

We continue to endorse ministers who serve in the military Reserves, Army, and Air National Guard as well as several seminarians who are in the Chaplain Candidate Program.

## **VII. Organization**

Synod has appointed the following persons to serve on the Chaplain Committee (dates indicate end of term): 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), Rev. Peter C. Hogeterp (1994), Rev. Robert Heerspink (1995), and Rev. Raymond Swierenga (1995). Each of these persons serves on one or more subcommittees.

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

## VIII. Financial matters

### A. Salary disclosure

Job level	Number of positions	Compensation quartile (including housing allowance)
6	1	4th quartile

B. The financial statement, the auditor's report, the proposed budget, and the ministry-share request will be published in the *Agenda for Synod 1993—Financial and Business Supplement*, which will be available at the time of synod.

## IX. Requests and recommendations

### A. Representation at synod

We request that executive director Rev. Harold Bode and committee chairperson Mr. Harold Postma be permitted to speak at synod on matters affecting the Chaplain Committee.

### B. Presentation of chaplains

The Chaplain Committee was forced to cancel its annual Chaplain Conference/Retreat for 1993 because of financial cutbacks. We request that chaplains who are present while synod is in session be presented and that one chaplain be allowed to speak briefly to synod. We are planning a Chaplain Conference for 1994.

### C. Committee personnel

1. Mrs. Helen Brent has served the committee for two three-year terms and is ineligible for reelection. Helen is the first minority person to serve on the committee. She served well and wisely; we are grateful.
2. The committee presents the following name to fill the vacancy caused by Mrs. Brent's retirement from the committee: *Mr. Cisco Gonzales*, a youth counselor and a member of Madison Square CRC in Grand Rapids.
3. *Mrs. Arlene Wassink* is currently serving out the remainder of a previous member's term on the committee. We ask that she be reappointed to a full three-year term.

Chaplain Committee

Harold Bode, executive director

## **I. Introduction**

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.

## **II. 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, 1992, amounted to \$320,298 U.S. and \$48,121 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.

## **III. Progress toward implementation**

In 1992 further 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, 1992, a total of \$3,922,778 of interest-bearing notes, held by investors, was outstanding. Maturities range from one year to ten years, and interest rates vary from 5.00 percent to 10.50 percent, depending upon the market conditions at the time the notes were issued.

C. To date, 247 requests for loan information have been received from various Christian Reformed churches in the United States; sixty-three churches have completed loan applications, of which the board has approved sixty. Experience shows that generally there is a delay between the time a church first requests information and the time the church formally requests funds. On December 31, 1992, interest-bearing notes receivable balances from U.S. churches totaled \$5171,065 and from one Canadian church, \$398,237 (Canadian dollars). It is expected that several more churches will request funds in 1993 and 1994.

#### IV. Board of directors

The terms of board members Rev. Herman Hoekstra, Mr. Calvin H. Nagel, and Mr. Henry Washington will expire September 1, 1993. The board requests synod to appoint three members to the board of directors from the following nominees for terms as stated.

*A. Position #1—select one for a three-year term through August 31, 1996*

1. *Mr. Gerald Van Wyke* has served the Loan Fund board previously for seven years. He is currently the president of the Covington Group, Bloomfield, Michigan, specializing in financial consulting and investment management. He is a graduate of Calvin College and has a law degree from the University of Michigan School of Law. He has served fifteen years on the council of North Hills Christian Reformed Church, where he is a member. He serves on the board of Goodwill Industries of Greater Detroit, has been a section leader for the United Fund of Greater Detroit, and is currently on the President's Council of Calvin College. His fields of specialty are law, banking, real estate, and investments.
2. *Mr. Henry Washington*, incumbent, has previously served the board for two years. He is a business-opportunity specialist with the Small Business Administration of the U.S. government. Previously he was a small-loan officer with a bank for fourteen years. He has a business-management degree from Calumet College, Whiting, Indiana. Mr. Washington is a member of Pullman CRC, Chicago, Illinois. He has served on the SCORR board for six years and was a delegate to Synod 1983 and 1991.

*B. Position #2—select one for a three-year term through August 31, 1996*

1. *Mr. Gerard J. Borst* is past director of finance, Christian Reformed Board of Home Missions. He has a B.S. in accounting and a C.P.A. license in Michigan and California. He has served fifteen years on church council and four years on a Christian-school board, and he has attended twenty-seven synods as Home Missions' director of finance. He is a member of Plymouth Heights CRC, Grand Rapids, Michigan.
2. *Rev. Herman Hoekstra*, incumbent, has previously served the board for three years. He is a member of Baldwin CRC, Jenison, Michigan. He has been a delegate to synod six times, serving on various advisory committees, including Finance. He was a member of the Christian Reformed ministers' pension fund committee for six years. He is now a retired minister serving various churches as interim pastor.

*C. Position #3—appoint one for a one-year term through August 31, 1994*

*Mr. Calvin H. Nagel*, incumbent, has previously served the Loan Fund board for nine years, eight as a board member and an additional one year as a consultant to the finance committee. Mr. Nagel retired as senior vice president of the National Bank of Detroit, Grand Rapids (previously the Union Bank and Trust Company), 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 CRC, Grand Rapids, Michigan.

The remaining members of the board of directors are Gary A. Geenen (1994), Donald Molewyk (1995), and Merle J. Prins (1995).

## V. Recommendations

A. That executive director Garrett C. Van de Riet or any members of the board of directors of the Christian Reformed Church Loan Fund, Inc., U.S. be granted the privilege of the floor when matters pertaining to the Loan Fund are discussed.

B. That synod approve the five nominees to the board and that it vote for three of the five to serve on the board of directors of the Christian Reformed Loan Fund, Inc., U.S.

C. That synod thank Herman Hoekstra, Calvin Nagel, and Henry Washington for their years of excellent service on the board of directors. All three are eligible to serve additional time on the board.

D. That synod thank Harry J. Vander Meer, denominational financial coordinator; Jack Heinen, 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, 1992, appear in the *Agenda for Synod 1993—Financial and Business Supplement*.

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

## I. Introduction

In accordance with its mandate, the Committee for Educational Assistance to Churches Abroad (CEACA) continues to administer the denominational scholarship program for international students in educational programs designed to upgrade their qualifications to serve in their home churches and countries. This ministry clearly exemplifies 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 students from denominations with limited resources and most urgent needs.

Most CEACA students follow programs at Calvin Theological Seminary, but in recent years several programs at institutions closer to home for the student or more suitable in terms of the language of instruction have also been approved. During the past academic year, for example, CEACA sponsored five students at the following schools: two students at Justo Mwale Theological College in Lusaka, Zambia, and one student each at Daystar University in Nairobi, Kenya; the Faculte Libre de Theologie Reformee in Aix-en-Provence, France; and the University of Stellenbosch in South Africa.

In all cases it is the home church, not the individual student, that applies for sponsorship. We ask churches to have their applications approved by their broadest assemblies and to submit a copy of the minutes of the assemblies making the pertinent decisions. This requirement helps ensure that the church involved designates students who will benefit most 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 CEACA 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. The program

### A. *Student sponsorship*

The following students have been or are being sponsored by CEACA during the 1992-1993 academic year:

Armando Coxé (Angola)  
Winston Kawale (Malawi)  
Winnie Kottutt (Kenya)  
Stephen Kundishora (Zimbabwe)  
William Lane (Brazil)  
Myung Hee Lee (Korea)

Azwitaneli Liphadzi (South Africa)  
Moses Magombo (Malawi)  
Abraham Mbachirin (Nigeria)  
Christopher Munikwa (Zimbabwe)  
Jean Rajaonarivony (Madagascar)  
Chan Thleng (Myanmar)

Calvin Theological Seminary currently sponsors an additional six international students through its own International Student Assistance Fund, formerly known as the CEACA-CTS program.

## *B. Library assistance*

The committee approved six applications for library assistance for the 1992-1993 academic year:

Benue Bible Institute Hargu (Nigeria)  
Hindustan Bible Institute Ministries (South India)  
Malaysia Bible Seminary (Malaysia)  
Plateau Bible College (Kenya)  
Sekolah Tinggi Theologia Jakarta (Indonesia)  
Seminari Alkitab Asia Tenggara (Indonesia).

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.

Mr. Peter De Klerk has served CEACA in the area of library assistance for many years, even after his 1989 retirement from his position as theological librarian at Calvin Theological Seminary. It now appears that he will not be able to assist us much longer. Consequently, the committee is currently evaluating its library-assistance program and related staffing issues.

## *C. Committee membership*

The current committee members are Thelma Boonstra (1994), John De Jager (1994), Henry De Moor (1995), Evelyn De Vries (1995), Merle Grevengoed (1995), Lillian Grissen (1993), and Geraldine Vandenberg (1993). The terms of the last two expire in August of 1993. Geraldine Vandenberg is eligible and willing to serve for a second three-year term. Lillian Grissen is not able to continue her service after the four years she has given to this work. We are asking that synod appoint Ms. Karen Helder to replace her. Karen is a member of Eastern Avenue CRC, Grand Rapids, Michigan, and serves as director of professional services at Wedgwood Acres—Christian Youth Homes, also in Grand Rapids. She was nominated for CEACA membership in 1990 and 1991. Both times synod elected the candidate on dual nomination with her.

This year we are asking synod to waive the rule requiring dual nominations. Continuity is important to us. In addition, we are a committee made up entirely of volunteers. Geraldine Vandenberg is willing, and Karen Helder is eager to serve.

Some time ago we were informed that Ethel Schierbeek could no longer serve our committee in an administrative capacity because of a change in responsibilities at the Denominational Building. We are grateful for the contributions she has made. We are also delighted that Nancy Spiering has agreed to assume this task as of September 1992.

## *D. Budget 1993-1994*

The budget for the next fiscal year has been sent to the Finance Committee of the SIC. We who are close to the fruits of this ministry are profoundly grateful to churches and individuals who continue to support it with ministry shares and other gifts. We also lament the fact that CEACA's work is not well-known throughout our denomination. A poignant reminder of our status came when no reference was made to our ministry in the "Overview" document sent to all the churches this fall. Our volunteer structure simply does not allow for adequate promotional efforts. The advantage of such a structure, however, far

outweighs the concern: in the absence of paid staff, all contributed funds are used directly for our ministry.

CEACA denominational ministry share remained steady at \$0.75 per family for the years 1985 through 1990. It was raised to \$1.00 for 1991 and to \$1.25 for 1992. Synod 1992, by adopting a 1993 ministry share of \$1.30, was the first to initiate a more "regular pattern" of increases that will correspond roughly to the annual rate of inflation.

We therefore request that the \$1.35 per family ministry share (or its equivalent of \$.59 per professing member) 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 possible.

#### *E. Recommendations*

CEACA recommends the following to Synod 1993:

1. That our chairman (John De Jager) and our secretary (Henry De Moor) be given the privilege of meeting with the appropriate advisory committee(s) of synod and the privilege of the floor when synod deals with matters relating to our ministry.
2. That synod approve the work of the committee.
3. That synod express its gratitude to Lillian Grissen and Ethel Schierbeek for years of dedicated service on and for our committee.
4. That synod express appreciation to Mr. Peter De Klerk for his valuable assistance to CEACA both prior to and following his retirement.
5. That synod thank Geraldine VandenBerg for her three years of service to CEACA and, waiving normal procedure, reappoint her for a second three-year term.
6. That synod, waiving normal procedure, appoint Karen Helder for a three-year term.

Committee for Educational Assistance  
to Churches Abroad

Henry De Moor, secretary

### I. Overview

The Christian Reformed Church addresses disability concerns in two ways. Historically it has supported agencies and institutions that provide for the needs of people with significant disabilities. In the "Directory of Christian Service Providers," which the Committee on Disability Concerns (CDC) publishes, twenty-nine such organizations are listed. These agencies provide residential, educational, occupational, recreational, spiritual, and/or therapeutic services. The second way the CRC addresses disability concerns is through the direct ministry of its congregations. Congregational attention to disabilities has become more explicit and intentional in recent years and holds great promise for the future. Through local ministries churches are helping those whose disabilities have been overlooked in the past as well as those who were formerly isolated in institutions.

In order to assist churches in this ministry to and for those with disabilities, Synod 1986 established what is now called the Committee on Disability Concerns. The CDC is an official agency of the CRC mandated to help churches break down the barriers which prevent the full participation of people with disabilities in the life of the church. The CDC is one of the smallest CRC agencies. The staff consists of three people—a director, a program developer, and a secretary.

The CDC is small not because there are so few people with disabilities in the CRC. In fact, there are probably 50,000 of them in our denomination. A disability is any long-term physical, sensory, mental, or emotional impairment severe enough to require a significant adjustment in one or more of the basic functions of ordinary life. This definition includes progressive physical disabilities like multiple sclerosis; it includes episodic mental illness like depression; it includes disabilities of young people like emotional impairment; it includes disabilities of elderly people like arthritis. The rising average age of the population and the rising survival rate for many diseases and accidents mean that the number of people with disabilities is increasing faster than the population.

Why, then, is the CDC a small agency? Because each minister, each consistory, each diaconate is available to care for members and neighbors with disabilities and to enrich congregational life with the gifts these people have. CDC does not want to take this area of ministry away from the local congregations or to tell them how to do it. Its responsibility is to be available to help with information, consultation, and encouragement so that the needs of people with disabilities will be understood and their voices heard.

Through the ministry of CDC, churches and diaconal conferences are establishing disability-concerns committees to assist in this ministry. Over thirty congregations are now enjoying the services of disability committees. In addition, many churches have a partial disability ministry under the diaconate, the social-justice committee, or the care-and-fellowship committee. Six deacons' conferences have organized regional disability committees. Four additional conferences will be establishing committees in 1993.

Accessibility to all parts of church buildings and programs is essential to persons with disabilities. Building codes require accessibility when churches build or remodel, but some churches are not waiting till these changes are

required of them. CDC expects that this determination to remove all barriers to full participation for persons with disabilities will continue to grow throughout the denomination.

Awareness and sensitivity come in many forms. Many CRCs have begun designating a particular service or Sunday for highlighting disability concerns. Some churches have organized respite programs so that families of people with disabilities can have time out from their special tasks. The list of churches taking offerings in support of disability ministry is growing. There are also many other small, quiet ways whereby churches have begun to address the concerns of people with disabilities and to reap the benefits of this ministry.

People may have disabilities, but they are not disabled. They constitute a large pool of talented volunteer labor which is available for doing the work of Christ, and congregations are being enriched by their participation.

## II. Matters of special attention

A. CDC's first director, Rev. Ted Verseput, reached retirement age this year, and so his successor needed to be appointed. Director Verseput did a masterful job of establishing the CDC and of laying a good foundation of principles, policies, and procedures on which the future work of CDC could be built. He also became an influential presence in the broader ecumenical church world of disabilities ministry during the six years of his directorship at CDC. The entire CRC along with CDC owes him deep gratitude for his devoted work.

His successor, Rev. James Vanderlaan, Ph.D., was nominated by CDC and appointed by Synod 1992 to begin work in September. This transition from one director to another has demanded a good deal of time and energy from CDC and its staff. The transition has now been successfully completed, and the next phase of the ministry of CDC is underway.

B. The 1992 denominational survey indicated that, although CDC has a good approval rating from those who know about its work, the proportion of CRC members who know too little to have an opinion is higher than the committee would like. The CDC is therefore giving special attention to the task of informing churches about its services. In addition to its regular mailings, it has sent special bulletin announcements to the churches and is at this writing planning a special issue of the newsletter *Christian Companions* to be provided to every CRC family. The CDC is paying for this project with funds raised in addition to the regular budget. It is also analyzing the support base to determine which areas of the CRC need additional attention.

C. In 1990 the United States Congress passed and the President signed the Americans with Disabilities Act (ADA) into law. Churches are the only social institutions in the U.S. largely exempted from this law, because of the constitutional separation between church and state. Only Section I of the law, concerning equal employment, applies directly to churches. The CDC, however, is convinced that the CRC should voluntarily adopt the appropriate ADA standards as its own guidelines. The rationale for this proposal and the appropriate standards are detailed in the supplemental report. An executive summary follows.

The Committee on Disability Concerns (CDC) is pleased to submit to synod its report calling for the implementation of the Americans with Disabilities Act (ADA) of 1990 in the Christian Reformed Church (CRC) in North America. The

purpose of the ADA is "to provide a clear and comprehensive mandate for the elimination of discrimination against individuals with disabilities" and to provide clear and consistent guidelines regarding the levels of accommodation that both the private and the public sector are expected to provide for people with disabilities in all spheres of public life.

Although the ADA is an American law, the CDC recommends that it also serve as a framework for the CRC in Canada. Canadian disability-rights legislation currently lacks the comprehensiveness of the ADA. However, the CDC, comprised of both Canadians and Americans, found that federal and provincial legislation in Canada is clearly moving in the direction of the ADA and includes many of the principles and concepts that govern the ADA.

Churches and religious organizations in the United States are largely, but not entirely, exempt from the ADA in deference to the historic separation of church and state in American public life. However, the American wing of the denomination must comply with Title I of the act, which provides equal employment opportunities for people with disabilities. Though the American church is largely exempt from most other ADA provisions, the CDC report calls for the full implementation of the ADA in the life of the church, particularly ADA's Title III, which addresses issues of architectural and programmatic accessibility.

Thus, if implemented, the ADA would serve as a *framework* within which the denomination would meet its obligations to members, occasional worshippers, and others with disabilities. The ADA would also provide the standard by which people with disabilities could make their claims for accommodations.

CDC has determined that the U.S. church's partial exemption from the ADA did not make the act any less relevant to the life of the church. The report notes that "the principles and values that gave rise to the ADA are in accord with the principles and values that spring from the church's own faith commitment and belief system." The report observes that the church should not be held to a lower standard of accommodation than that of the secular world.

If adopted by synod, the ADA framework would become effective in the CRC over a two- to four-year period, except for the ADA's employment provisions, which are already applicable under federal law in the United States. The ADA would become applicable to all CRC congregations, agencies, and facilities and to all programs supported in whole or in part by denominational ministry shares.

The CDC found that, while the act is not clear in all instances, "the ADA is generally straightforward, internally consistent, flexible, and quite forgiving to those entities that would face 'undue hardship' in attempting to comply with the Act." It is neither a "quota act" nor "affirmative action." Persons with disabilities who promoted the act did not want to be perceived as less qualified or less worthy because of a quota or because they were given special consideration. They simply wanted the same opportunity to participate, to compete, and to contribute.

The report recommends several steps to facilitate smooth and timely implementation of the ADA in the CRC. These steps include an education program, the formation of an interagency implementation task force, agency and local-church self-evaluation, the provision of technical assistance, financial assistance for small churches, and the development of guidelines when the law does not adequately address those issues that may be idiosyncratic to the CRC.

The report also anticipates that there may be times when disputes arise. The report encourages that these disputes be resolved through negotiation, arbitration, and the existing grievance procedures of CRC agencies and organizations. When such mechanisms do not suffice, the report recommends that the CRC's Judicial Code (Article 30-c) be used as a last resort.

Finally, the report recommends that CDC monitor the implementation of the ADA in the CRC. The CDC is to prepare an interim report to Synod 1995 and a final report to Synod 1996 on progress related to the implementation of the ADA. The implementation of the ADA in the CRC enables the church to tie into a set of accessibility standards that have developed over many years and are widely understood within the disability community and among professional groups such as architects and human-resource professionals. The CDC views the implementation of the ADA as an opportunity to advance significantly Synod 1987's mandate

to the CDC calling for the elimination of "those barriers which hinder the full participation of persons who have disabilities in the life of the church . . ."

### III. CDC membership

The CDC has nine members, three from Canada and six from the U.S. It draws its membership from three groups: persons with disabilities, persons from families which have a disabled member, and professionals who work with persons who have disabilities. The CDC also seeks to maintain geographical balance reflecting the denominational concentration of members and to retain clergy representation.

The terms of three CDC members expire this year. Two of these are eligible for reelection, Mrs. Jane Manten and Rev. Roger Timmerman. Because nominations for CDC members are drawn from very specific groups of people, qualified nominees are hard to find. Consequently the CDC requests that synod reappoint these two eligible members to second terms.

A. *Mrs. Jane Manten* (incumbent) is a member of Guelph, Ontario, CRC. She has a daughter who has been blind since birth and a foster child who is visually impaired. She is a nurse working at the Wellington County Home for the Aged, where she is manager of a ninety-eight-bed ward which includes a special-care unit for residents who have cognitive impairments or Alzheimer's disease.

B. *Rev. Roger Timmerman* (incumbent) is pastor of Middleville, Michigan, CRC. He has been a pastor for twenty-six years and for all but six months of that time has had multiple sclerosis (MS). At the present time he walks with the aid of a cane.

To fill the remaining committee vacancy, CDC requests that synod elect a new committee member from the following nominations for the Professional/Greater Grand Rapids category.

A. *Patricia Nederveld* is a member of Grace CRC, Grand Rapids, Michigan. She has been a special-education teacher, curriculum writer and field consultant in Headstart and other programs, and writer in the Education Department of CRC Publications, where she did work on the Friendship Series (for persons with mental impairments). From 1980 to the present she has been an education editor for CRC Publications.

B. *Mary Stamps* is a member of Madison Square CRC, Grand Rapids, Michigan, an inner-city racially integrated congregation. She has been director of ministries and community outreach for Madison Square CRC since 1991. The responsibilities of this position include ministry to members of the church and surrounding community who have disabilities. She has a brother who is mentally impaired and a sister who is deaf.

### IV. Finance

The ministry of CDC is supported in part by denominational ministry shares. Approximately 60 percent of the annual budget is provided by ministry shares and 40 percent by offerings and gifts. CDC, like other CRC agencies, has experienced restricted income and has revised the budget for the current fiscal year to reflect the income level of the previous year. Ministry-share and above-

ministry-share giving seem at this writing to be adequate to meet the revised budget expenses as shown in the information CDC has submitted.

The projected CDC budget for fiscal year 1993-1994 is based on some assumptions. First, we assume that discontent in the CRC has crested and that CRC members remain steadfast in their loyalty to Christ and to the denominational ministries through which they serve him. That is, we assume CRC members want to give. Second, we assume that the North American economy has stabilized and will slowly improve. That is, we assume CRC members can give. Third, we assume that under the per professing-member method of calculating ministry shares the same 73 percent rate of payment received in the past will continue to be contributed. That is, we assume CRC members will give. Fourth, we assume that synod will grant and CRC members will pay the modest increase CDC requests of \$.03 per member. (The present \$2.00 per family ministry share CDC receives is the equivalent of an \$.87 per member ministry share, and so the \$.03 increase is a 344 percent increase.) That is, we assume CRC members will give a little more than they gave before.

The CDC therefore requests two decisions of synod:

- A. That synod approve a CDC ministry share of \$.90 per professing member of the CRC.
- B. That synod place CDC on its list of causes approved for one or more offerings from CRC congregations.

#### **V. CDC response to Task Force on World Hunger**

Synod 1991 appointed the Task Force on World Hunger to report in 1993. In the process of preparing its report, the task force asked all CRC agencies to respond to three questions. In its report to synod the task force includes recommendations for the CRC agencies. These recommendations are its response to the answers the agencies gave to its three questions. It also asked that the agencies include their reactions to its recommendations in their reports to synod. Its recommendations to CDC are as follows:

1. Encourage the agency to  
Work with the Calvin College sociology and social-work departments as well as other resources to clarify the relationship between disability and poverty.
2. Encourage the agency to  
Work with the Association for Public Justice, Citizens for Public Justice, Evangelicals for Social Action, and other organizations to determine what information about poverty and hunger is already available.

CDC has discussed these task-force recommendations and has decided to make the contacts recommended. After accumulating as much information as it can on the relationship between disabilities and poverty/hunger, it will decide what further action it should take and will contact appropriate cooperating institutions as needed. The CDC report to Synod 1994 will include an update on this matter.

## VI. Salary disclosure

Job level	Number of positions	Compensation quartile (includes housing allowance)
5	1	2

## VII. Recommendations

A. That synod grant the privilege of the floor to its chairman (Bert Zwiers), its director (Rev. James Vanderlaan), and other available CDC members when this report is discussed.

*Grounds:*

1. The privilege of the floor for the chairman and director to answer delegates' questions is routine.
2. The expertise of other committee members will be helpful to synod in processing the CDC supplemental ADA report.

B. That synod grant the committee a ministry share of \$.90 per professing member.

*Grounds:*

1. The CDC needs this ministry share because it represents people who because of disabilities are often underemployed and/or burdened with extra expenses and can not make generous donations.
2. The CDC has been mandated by synod to carry on its ministry and needs this financial support from synod to continue its work.
3. The CDC has not received an increase in its \$2.00 per family ministry share for three years and is in need of a raise.

C. That synod place CDC on the list of synodically approved causes recommended for offerings.

*Ground:* The CDC finds that this synodical endorsement is of some help in establishing its credentials and in securing offerings and gifts.

D. That synod declare it to be the policy of the CRC that the Americans with Disabilities Act PL101-336 and its accompanying regulations apply to all portions of the CRC located in the U.S. and Canada as recommended and outlined in the CDC supplementary report.

*Grounds:*

1. This proposed policy is in harmony with the historic commitment of the CRC to the values of nondiscrimination, integration, and inclusivity.
2. This proposed policy is in harmony with biblical teachings and with the historic Reformed faith based on them.
3. This proposed policy will provide the CRC with standards and criteria in areas such as employment and architecture which have been carefully crafted and are becoming operational throughout society.
4. This proposed policy is in accord with earlier synodical statements about the need for the church to respond to the concerns of people with disabilities.

5. This proposed policy will provide the incentive and assistance needed by many local CR churches which remain inaccessible to persons with disabilities.
6. This proposed policy is congruent with the societal consensus on disabilities which has emerged and will show that the CRC is consistent with the values and commitments it has proclaimed to the rest of society.
7. This proposed policy will strengthen the church's outreach efforts to those who have traditionally been excluded or made to feel excluded from organized religion.

E. That synod authorize the CDC, in cooperation with the executive director of ministries, to assist the congregations and agencies of the CRC in the ways outlined in its supplementary report as they implement the above policy.

*Grounds:*

1. Churches and agencies will need information and advice in implementing this policy.
2. The CDC is well situated to provide the needed help or to secure professional consultants as needed.

F. That synod make provision for covering any extra costs CDC may incur as it provides the above assistance.

*Grounds:*

1. The proposed budget and ministry-share request that the CDC has submitted can not and does not include provisions for funding work which synod has not as yet mandated.
2. The CDC will encounter additional expenses if synod mandates it to provide this assistance to the churches.

G. That synod reappoint *Mrs. Jane Manten* and *Rev. Roger Timmerman* to second terms as CDC members and elect a new committee member from the following nominations:

1. *Patricia Nederveld*
2. *Mary Stamps*

The Committee on Disability Concerns  
James Vanderlaan, director  
Bert Zwiers, chairman

## I. Organization

The committee is comprised of three lay people and two ministers, in keeping with synodical decisions. The present membership is as follows: Mr. Richard Knol (1993), president; Rev. Gary P. Hutt (1993), secretary; Mr. James Evenhouse (1994), treasurer; Mr. James Hofman (1995); Rev. Lambert Sikkema (1995), vicar.

## II. Work of the committee

### *Statistics for 1992*

Applications processed	97
Assistance granted	97
Average size of congregation	33.05 families
Educational allowances granted	24

## 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 its advisory committee, and we request they be given the privilege of the floor. In the absence of either, we request that the same privilege be granted to other members of the committee.

### B. *Financial recommendations*

1. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$25,450 for 1994 (\$24,700 in 1993; \$24,100 in 1992; \$23,100 in 1991).
2. That a service increment of \$100 per year, up to thirty years of service, continue to be granted.
3. That child allowance of \$600 continue to be granted for every unmarried child up to age 19 (age 23 if enrolled full-time at an educational institution in an undergraduate program).
4. That automobile expenses be reimbursed at the rate of \$.28 per mile (\$.28 per kilometer in Canada) times the percentage of ministry-share reduction granted.
5. That an allowance of up to 20 percent of the salary subsidy be granted each congregation which provides its minister with health/dental/life insurance offered by the Consolidated Group Insurance of the CRC or insurance comparable to it. Insurance coverage of the pastor and his family is mandatory for congregations receiving FSC assistance.
6. That salary allowance for stated supply be set at \$310 per week for 1994 (\$300 for 1993; \$280 for 1992; \$270 for 1991; \$260 for 1990).
7. That the per family contribution toward the minister's salary in a congregation receiving assistance from FSC be not less than and, if possible, more than \$425 per family for 1994 (\$415 for 1993; \$405 for 1992; \$390 for 1991).

8. That each church receiving assistance from FSC contribute 100 percent of the Ministers' Pension Funds ministry share.
  9. That congregations in the U.S. receiving assistance from FSC pay a Social Security/Medicare offset to their pastor in the amount of at least \$2425 for 1994 (\$2425 for 1993; \$2340 for 1992; \$2250 for 1991).
  10. That FSC churches in the U.S. be assisted in the Social Security/Medicare offset according to the following formula: churches shall receive assistance in the amount of 10 percent of the approved salary subsidy for 1994.
  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 and that Canadian churches contribute at a rate of 110 percent of the per family contribution rate established for U.S. churches for 1994 (\$425 times 110 percent: \$468).
    - a. The disparity in the cost of living between the U.S. and Canada makes such an adjustment necessary.
    - b. Other denominational agencies give a differential premium to those employed in Canada.
  12. That synod declare the continuing-education allowance for pastors in smaller churches to remain at \$350 for 1994.
  13. That synod approve a Christian-education allowance of \$600 per child for each child attending a Christian school, grades K-12, for 1994.
  14. That the 1994 ministry share for the Fund for Smaller Churches be set at \$8.00 per communicant member (based on 192,433) or \$20.00 per family (based on 75,103 families) as per a report sent to our treasurer, James Everhouse, by the Ministries Coordinating Council in January 1993 (\$12.00 for 1993; \$2.00 for 1992; \$1700 for 1991).
- C. *Recommendations re committee membership*
1. *Lay member*  
 Mr. Richard Knol has served two terms on the FSC Committee and is not eligible for reelection. The committee presents the following for nomination:
    - a. *Mr. Arthur Ruiter* has served as deacon and elder of Bethel CRC of Lansing, Illinois. He formerly served as executive director of the Christian Opportunity Center of Pella, Iowa; as director of special education at Hope Haven, Rock Valley, Iowa; and as principal of Elim Christian School, Palos Heights, Illinois. Presently he is general manager of Rest Haven Village Woods, Crete, Illinois.
    - b. *Mr. Jay Zandstra* has served as deacon and elder for Second CRC, Highland, Indiana. He has also served two terms on the Highland, Indiana, Christian School board and two terms on the Elim Christian School board. He is a partner in Dunhill Formal Wear, Inc.
  2. *Clergy member*  
 Rev. Gary P. Hutt has served one term on the FSC Committee and is eligible for reelection. We present the following for nomination:

- a. *Rev. Gary P. Hutt* is pastor of Park Lane CRC, Evergreen Park, Illinois. Ordained in 1969, he is serving his fourth congregation.
- b. *Rev. Bernard J. Haan* is pastor of First CRC of De Motte, Indiana. Ordained in 1983, he is serving his second congregation.

Fund for Smaller Churches Committee  
Gary P. Hutt, secretary

## I. Introduction

Synod 1982 created a new standing committee, the Pastor-Church Relations Committee (PCRC), that was to govern, in due time, the Pastor-Church Relations Services (PCRS) and the Ministerial Information Service (MIS). PCRC is happy to report to Synod 1993 that this past year has brought many blessings even though the denomination has been going through a difficult season.

## II. Looking back upon a year of ministry

As PCRS becomes more widely known, its services are more widely sought. As a result, the responsibilities of the *regional pastors* have markedly increased. Under a provision of Synod 1982, a regional pastor was appointed in every classis (some large classes have two) to minister to pastors in the context of their marriage and family and their relationship to their councils and churches. Their work is basically positive and preventive. The regional pastor, often accompanied by his wife, will drop in on a colleague and his wife for a heart-to-heart talk or will bring ministry to them when they face hardships.

When a congregation faces severe trouble or conflict, the regional pastor and PCRC director, Louis Tamminga, may come as a team and offer mediation. Such teams have also consulted with pastors and church councils for ministry review in order to make good ministries even better. The name of each regional pastor is listed on the classis-information page in the *Yearbook*.

Another form of PCRC ministry, also designed by Synod 1982, is the *mentor program*. Under the provisions of this ministry, newly ordained pastors are teamed up on a one-to-one basis with seasoned ministers. The two form a relationship aimed at enhancing each other's spiritual, professional, and personal well-being. Almost one-third of all CRC pastors are involved in this effective form of networking.

Synod 1982 also gave PCRC the mandate to assist local churches in setting up small support groups for their pastor(s) on a voluntary basis. These support groups still go by the synodically designated name of *pastoral-relations committees*. Fewer than one-third of the CRC congregations presently have these committees, but there are enough to demonstrate that this provision of Synod 1982 can be of great benefit to pastor-couples and their churches.

The *Ministerial Information Service* (MIS) assists vacant churches in their searches for new pastors. As reported last year, there is a growing shortage of pastors in the CRC, and vacancies are becoming increasingly long. Toward the end of 1992 there were vacancies in approximately 125 churches. Fortunately, many emeritus pastors are willing to assist vacant churches. The shortage of ministers would be even more acute if it were not for graduates of Reformed Bible College and Calvin Seminary with degrees in education and missions ministries. These ministry professionals are making an ever-growing contribution to local church leadership. The manual *A New Pastor for Greenville* has met a real need in helping vacant churches during their calling process.

A total of 2309 ministerial profiles were sent to vacant churches in 1992. Of this number, around 900 were mailed as a result of MIS's choice; just over 1400 were requested directly by the churches. At any given time during the past year MIS was in contact with about 130 vacant churches.

In an informal survey comparing the various age groups of pastors with the number of calls accepted by each group, we found that the younger half of the pastors accepted twice as many calls as the older half.

Age range	25-30	31-35	36-40	41-45	46-50	51-55	56-60	over 61
Number of pastors who accepted calls	20	21	25	16	8	6	7	3

### III. The spiritual climate of the CRC

The denomination has gone through much change in the last several years. Consumerism, materialism, and secularism, never fully absent in the twentieth century, have made deep inroads among us. Culturally we have become more diverse, and life-styles now differ markedly in CRC communities. Our membership is aging, and we have proportionally fewer children and young people than a generation ago. The recession has hit the middle-income group, and many local churches struggle with budget problems. Denominational ministries are suffering financial shortfalls and are going through the painful process of downsizing personnel and programs.

Doctrinal controversies and polarization also continued unabated through this past season. Much has been written about polarization that need not be repeated here. Let one observation suffice: polarization stifles doctrinal discussion. When doctrinal observations are slanted toward accusation, a climate of distrust is created, and the different camps no longer hear each other. Many gifted leaders among us who should take the lead in doctrinal discourse do not do so out of fear that their contributions will become ammunition for those whom they consider opponents. The result is that there is a dearth of doctrinal reflection among us, and doctrinal reflection is exactly what the CRC needs in view of the prevalent spirit of superficiality among us. Helpful doctrinal writing can be done only in a climate of tolerance and acceptance.

This past season also marked the sad spectacle of congregations going through the pain of splits and secessions. By the end of 1992 independent churches had been formed in the following places: Agassiz, British Columbia; Bowmanville, Ontario; Cutlerville, Michigan; Dunnville, Ontario; Dutton, Michigan; Flamborough, Ontario; Hamilton, Ontario; Kalamazoo, Michigan; Lethbridge, Alberta; London, Ontario; Lynwood, Illinois; Neerlandia, Alberta; Overisel, Michigan; Pella, Iowa; Pompton Plains, New Jersey; Salem, Oregon; Smithers, British Columbia; St. Catharines, Ontario; Telkwa, British Columbia; and Wyoming, Michigan. History has proved that the damage of church splits can hardly ever be removed.

Through these splits about a thousand families have left the CRC. This number does not include the substantial number of those who individually left the denomination over the past two years.

However, it would be an oversimplification to think that members trickle away from the CRC for reasons of orthodoxy only. A significant number of members have left for other reasons:

*A. Perceived traditionalism, rigidity, intolerance, and intellectualism* in many CRC churches. The number of ex-CRC members in various evangelical churches is probably much larger than we would care to admit.

B. *The spirit of secularism* has invaded our circles. Once the Christian faith no longer plays a vital role in people's lives, church membership becomes a burden that is laid aside.

C. *Unanticipated circumstances* such as divorce, conflict, business failure, unemployment, broken relationships, preference of the children, etc., have more and more frequently led to resignations.

This is not the place to suggest remedies. But from a church-pastoral view this much is sure: we ought to strive for engaging and biblical preaching and worship services and for pastoral ministries that are sensitive to fostering valid interpersonal relationships. And, at an even more fundamental level, church leadership ought to be concerned about a living, saving relationship between the members and Christ.

#### IV. Clergy families

The CRC ecclesiastical tradition was characterized by homogeneity. CRC congregations across the continent differed little in their ministry programs and worship practices. This homogeneity was reinforced by the personal demeanor of the pastor and his wife. Their mannerisms and ministry style were predictable, and they generally met congregational expectations, which were quite similar across the continent. The pastor reflected a modest form of patriarchal authority, and his wife was known to be a source of serenity and support to her husband, for which she was respected and accepted.

Although some of the better elements of this highly stylized image of the Christian Reformed clergy still exist among us today, profound changes have taken place. North American society was deeply affected by the upheavals of the sixties, seventies, and eighties. Following these decades of change, the personal life-styles of CRC members, pastor-couples included, were never the same again.

The changes in the life- and ministry styles of CRC pastors closely follow the patterns of change among the clergy of most Christian denominations in Canada and the United States. A recently published study by Paul A. Mickey and Ginny W. Ashmore (*Clergy Families—Is Normal Life Possible?* Grand Rapids, MI: Zondervan), based on extensive research by the J. M. Ormond Center of Duke University Divinity School, corroborates what many regional pastors and I have found to be true among CRC ministers and their families. One prominent change among CRC pastors is that they have come to highly value their home life. They have become careful not to allow church life to encroach unduly upon their personal and family life. Pastor-couples tend to adopt a more adventure-some life-style, doing imaginative—sometimes unconventional—things with less regard for congregational approval than was the case some decades ago. A growing number of pastors' wives have jobs or careers. Pastors ask their councils for more discretionary time for the pursuit of personal interests and hobbies. The work style of pastors has also changed. The range of new needs and challenges in the churches makes it necessary for pastors to gain new skills and to recruit members with skills needed for the ministry program. Pastors who are part of a staff arrangement tend to specialize in one or two aspects of ministry. Pastors are asking their councils to give them some relief from the constant grind of preparing two sermons every week. Congregations find it refreshing to have the pastor deliver the sermon while gifted members do the

liturgy. The CRC pastor is gradually becoming less the *patriarch-pastor* of the flock and more the *artisan-coordinator* for a large number of key players in the church's program. Though at times congregations still have unrealistic expectations of their pastors, they are becoming more aware that the pastor is not the only person on whom congregational success depends.

Though these changes were unavoidable, and perhaps necessary, they have also come at a price. Church members who now have highly nuanced expectations of their churches nevertheless still have very basic needs, which do not change: assurance of salvation, consolation amid life's harsh realities, a nurturing community, and a meaningful challenge toward service. The artisan-pastor is less intimately connected with his congregation than was the priest-pastor of previous generations. He is, therefore, in a less favorable position to meet these basic pastoral needs of his parishioners. The converse is also true. When the artisan-pastor is himself overtaken by difficulties or by a crisis, he finds that he does not have the ready back-up system that his counterpart in the fifties had. He also finds that his wife and children, even in the best of circumstances, are not able to have as intimate a part in the healing process as was the case some generations ago. Therefore, special care provisions for CRC pastors and staff professionals should always remain in place.

The need for ongoing pastoral care for pastors becomes even more urgent when one considers the number of pastors who parted ways with their local churches over the past decade under Articles 14, 16-b, 17, and 90 of the Church Order. Of this total number, thirty-one pastors were restored to the pastoral ministry.

Year	Number of separations
1982	8
1983	13
1984	13
1985	7
1986	8
1987	9
1988	13
1989	14
1990	26
1991	24
1992	33
TOTAL	168

The Pastor-Church Relations Committee wants to express its appreciation to Calvin Theological Seminary for its deep interest in the well-being of CRC pastors and for regularly seeking PCRC advice regarding the preparation of seminary students for the CRC ministry.

## V. National award

The Pastor-Church Relations Committee is happy to report that the National Association of Evangelicals (NAE) offered the 1993 Ministry to the Pastoral Family Award to the Christian Reformed Church. This award is extended annually to a denomination that has distinguished itself in providing care for its pastors and their families. In giving the award, the NAE stated, "Your pastoral care program is outstanding, and we want to recognize your efforts. Our hope is

that other denominations may learn something from your programs and work to strengthen their own pastors across the nation." At the annual NAE convention in March 1993, Louis Tamminga was given the opportunity of reviewing the PCRC program with representatives of the member churches.

## VI. The committee

The PCRC/MIS staff has received great help from the PCR Committee. The committee members, together and individually, have guided, assisted, corrected, and encouraged director Louis Tamminga and his assistants, Irene Wiersma and Alice Apol. They deserve a sincere thank you.

The committee is composed of the following:

Mr. John Vander Lugt	1993
Rev. Charles Terpstra	1993
Rev. Rolf T. Bouma	1993
Mrs. Mary Ratliff	1994
Dr. Wayne Brouwer	1994
Mrs. Mary Bouwma	1995
Mrs. Anita Schoonveld	1995
Rev. Richard E. Williams	1995
Rev. Edward J. Blankespoor	1995
Dr. William K. Van Dyke	1995
Mrs. Mary Vander Vennen	1995

Mr. John Vander Lugt, Rev. Charles Terpstra, and Rev. Rolf Bouma are completing their terms of office. The committee is deeply appreciative of their services and would like to nominate each of them for another three-year term, for which they are eligible.

We present the following sets of duos for the 1993-1996 term.

A. *Mr. John Vander Lugt* (incumbent), registrar, Calvin Theological Seminary.  
 B. *Dr. David H. Engelhard*, professor of Old Testament theology, Calvin Theological Seminary.

A. *Rev. Charles Terpstra* (incumbent), pastor emeritus, Grand Rapids, Michigan.  
 B. *Rev. Roger A. Kok*, pastor, Shawnee Park CRC, Grand Rapids, Michigan.

A. *Rev. Rolf T. Bouma* (incumbent), pastor, Eastern Avenue CRC, Grand Rapids, Michigan.  
 B. *Rev. Mark D. Vermaire*, pastor, Sherman Street CRC, Grand Rapids, Michigan.

## VII. Salary disclosure

Job level	Number of Positions	Compensation quartile (includes housing allowance)
6	1	2nd

## VIII. Matters requiring synodical action

PCRC makes the following recommendations to synod:

A. That synod grant the following committee members the privilege of representing PCRC before synod and its advisory committee: Rev. Edward

Blankespoor, chairman of PCRC; Rev. Charles Terpstra, vice all of PCRC; and Rev. Louis Tamminga, PCRS director.

B. That synod elect or reelect three members from the nominations proposed above for three-year terms.

C. That synod grant PCRS director Rev. Louis Tamminga the privilege of addressing synod briefly at a time of synod's choosing, as in previous years.

Pastor-Church Relations Committee  
Louis Tamminga, director

## I. Introduction

The office of pensions and insurance, under the leadership of the administrator and his assistants, is responsible for the Ministers' Pension Funds; the life-, health-, and dental-insurance plans for the Consolidated Group Insurance Committee; the Employees' Retirement Plan; and other fringe-benefit programs. The expenses for the administration of these various activities are allocated proportionately and are thus kept to a minimum for any one of these group plans.

## II. Census

### A. Participants

As of December 31, 1992, there were 1534 participants in the ministers' pension plans. Most of the 206 ministers who have withdrawn from the plan also retain some vested interest in it. Synod 1991 approved a plan to allow withdrawn ministers to withdraw their vested pension benefits. To date, seventy-one have taken advantage of this opportunity. These ministers are not included in the census below.

1240	United States ministers, shared ministers, widows, and orphans
<u>294</u>	Canadian ministers and widows
<u>1534</u>	Total

Another classification follows:

839	Active United States and shared ministers
<u>235</u>	Active Canadian ministers
1074	Total active ministers
287	Retired United States and shared ministers
<u>41</u>	Retired Canadian ministers
328	Total retired ministers
114	United States widows and orphans
<u>18</u>	Canadian widows
132	Total widows and orphans
<u>1534</u>	TOTAL

### B. Deaths in 1992

Name	Date of Death	Age
John Pott	March 28	83
Christian Ter Maat	July 17	94
D.J. Scholten	July 24	86
Lubbertus Oostendorp	August 5	79
J. Herbert Brink	December 8	86
Gerrit Vander Ziel	December 8	89
Henry Lamsma	December 31	49

### C. *Retirements in 1992*

#### Under the United States plan:

Name	Reason	Classis	Date
Lugene Bazuin	age	Illiana	January 1
Rein Leestma	age	Illiana	January 1
Allen Bultman	age	Grandville	January 1
Myung Jae Lee	age	Northern Illinois	January 1
Juan S. Boonstra	age	Pella	January 1
John Koopmans	age	Greater Los Angeles	January 8
Floyd De Boer	age	Northcentral Iowa	January 10
Jacob Boonstra	age	Pella	January 14
Harlan Roelofs	age	Kalamazoo	January 31
William Kosten	age	Muskegon	April 25
Peter Van Drunen	age	Iakota	May 1
Andrew J. Bandstra	age	G.R. East	June 30
Arthur J. Stienstra	age	Rocky Mountain	July 1
H. Dexter Clark	age	Arizona	July 5
Dick M. Stravers	age	Lake Erie	August 31
Theodore Verseput	age	G.R. East	August 31
Derke Bergsma	age	California South	September 9
Winston Boelkins	age	Central California	September 15
Peter Vander Weide	age	Atlantic Northeast	September 16
Esler Shuart	age	Zeeland	September 19
Clarence Van Essen	age	Iakota	September 30
Paul Hahn	health	Greater Los Angeles	September 30
Harold De Groot	age	Illiana	November 1

#### Under the Canadian plan:

Anthonie Vanden Ende	age	Toronto	January 1
Gerrit Bieze	health	Eastern Canada	January 1
Peter Sluys	age	B.C. Northwest	January 1
Gerard Nonnekes	age	Eastern Canada	July 1
Andrew Kuyvenhoven	age	Hamilton	September 15

### III. Actuarial assumptions

To determine required ministry shares 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 Board of Pensions and Insurance. The major assumptions follow:

A. For 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 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 1993 the U.S. salary used is \$26,903; in Canada it is \$29,816.) Pensions of those who retired in 1992 or before have been adjusted to the equivalent of 1992 retirement.

- B. Currently, pensions are not indexed.
- C. The census and asset values are those of January 1, 1991.
- D. Normal retirement age is 65.
- E. Investment yield of 8 percent is assumed. Unrealized gains and losses are spread over five years.
- F. Unfunded actuarial accrued liabilities are amortized over twenty years in the United States and, by law, over fifteen years in Canada.

#### IV. Asset balances

Market values of fund assets were as follows:

	December 31, 1992	August 31, 1991
United States	\$48,129,000	\$44,849,208
Canada	<u>12,120,000</u>	<u>10,992,736</u>
Total	<u>\$60,249,000</u>	<u>\$55,841,944</u>

#### V. Investment policies

Both the United States Board of Pensions and Insurance and the Canadian Pension Trustees are guided in their investment decisions by previously adopted policies governing social responsibilities and proportions of funds to be invested in various instruments. The primary goal is to provide an above-average return and at the same time to preserve the principal.

#### VI. Investment results

Investment returns are continually monitored by the investment committees of both the United States Board of Pensions and Insurance and the 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.

E. Specific results achieved on a compounded, annualized basis.

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.

### Summary of Investment Performance for Years Ended December 31, 1992

	1992	2 Years	3 Years	4 Years	5 Years
Total Portfolio:					
Canada - Mutual Life of Canada	5.0	11.6	6.4	8.1	8.9
United States	9.3	14.9	11.0	12.8	12.5
Total U.S. Equities	12.7	21.0	11.3	15.5	16.4
Total U.S. Fixed Income	7.2	11.7	10.8	11.6	11.0

## VII. 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 who applied for this status had to

- A. Have their councils acknowledge their action.
- B. Sign an affidavit of exemption, along with their spouses.
- C. Have approval of their pension committee.

This exception is no longer available. The committee approved thirty-eight ministers in the category of exception.

## VIII. Alternative funding methods for ministers' pensions

### A. Synod's mandate

Synod 1992 instructed the Ministers' Pension Funds committee and trustees (1) to consider alternatives to the denominational ministry share for funding ministers' pensions and (2) to present their recommendations to synod via the Synodical Interim Committee. The following grounds were given for this action:

- 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.

(Acts of Synod 1992, p. 708)

### B. Background

The boards of pension and insurance in both the United States and Canada have met at length to discuss alternatives to the ministry-share system (formerly quota) as the primary funding sources for ministers' pensions. Below we explain the policies of the present system, the rationale for the system, changes made within the system to rectify previously perceived inequities, some present concerns, and recommendations with grounds.

### *C. Three policies*

The Ministers' Pension Plan for U.S. and Canadian CRC ministers rests upon three policies:

1. Pension costs should be borne during the minister's active years of service, by the employers.

Synods on several occasions have affirmed that pensions are a form of deferred compensation to be collected from the congregations a minister serves before retirement.

2. The Ministers' Pension Plan should be a defined-benefit plan, not a defined-contribution plan.

It should be noted that past synods and pension committees have always been in favor of defining the value of a minister's pension at the time of his retirement. Assessments and investments are made to ensure the availability of such monies. The plan does not determine the amount to be contributed annually to a minister's retirement plan and assume that any particular minister at the time of his retirement will be able to make do with what has accrued from that investment. The thinking behind the defined-benefit plan is that the risks of investment and the risks of inflation should be borne by the plan, not by the minister.

3. All professing members in the denomination should be assessed an equal amount per year for the pensions of all the ministers in the denomination.

Equal contributions are thought to be fair for all professing members in the denomination. Under this arrangement, all professing members in all churches contribute the same amount toward the pension costs for all ministers serving in congregations. This arrangement eliminates differences in per member payment for large and small churches. Ministers in smaller churches receive pensions based on the same formula that is used to determine pensions for ministers of large churches. For small churches to pay the full costs of such a pension would likely be financially burdensome, and, in some cases, impossible. On the other hand, it would seem equally inequitable if members in large churches would pay less per person for their minister's pension than members in small churches do simply because in large churches there are more members among whom the cost can be divided. According to the current system, then, the pension contributions for all ministers serving congregations are divided equally among all professing members of all the churches.

### *D. Alternatives*

At the request of the Committee to Study Denominational Funding (reporting to Synod 1992), the question of whether pension amounts for the principal minister should also be paid on an assessment basis was raised. Both the U.S. Pension Committee and the Canadian Pension Trustees have studied alternatives and are recommending a continuation of the present system. It is true that some churches do not pay their full ministry share. However, the committees are firmly convinced that a principal minister should receive pension credit for his years of service in a church even when his congregation has paid less than 100 percent of ministry share. A congregation's failure to pay full ministry share should not determine whether a minister gets credit for service in his pension

plan, as has been suggested by some previous overtures to synod. The Synodical Interim Committee's Finance Committee and synod have both concurred with these positions in the past.

#### *E. Recommendations*

1. That the Ministers' Pension Funds continue to be financed by ministry share for one minister in each congregation and that all other participants be required to pay 10 percent of the average cash salary of the previous year to receive credited service.

##### *Grounds:*

- a. Ministry-share funding reflects the commitment of the CRC to provide pensions for all its ministers. Over 70 percent of all ministers are the principal ministers of organized churches.
  - b. Ministers generally serve several congregations and ministries during their careers, but the common thread is their service to the denomination.
  - c. Ministry-share funding treats pastors serving congregations as a group and spreads the cost equally among all the members of the CRC. The result is that members in small and large churches pay the same amount toward underwriting the pensions of all CRC ministers, not just the pension of the minister serving a particular congregation at a particular time.
  - d. Shifting to a system under which each church would pay a participant assessment for each minister, as is done for additional staff ministers and those serving in other ministries, would result in a substantial increase in costs for smaller churches and a corresponding benefit for larger congregations. The principal has been established by previous synods that each member, not each congregation, should be assessed the same amount for ministers' pensions.
2. That synod reaffirm that the ministry share for Ministers' Pension Funds is to be regarded by all congregations as being identical to payment of salary and other benefits and accorded the same priority.

##### *Grounds:*

- a. Pensions are part of total compensation, even though deferred (*Acts of Synod 1969*, p. 451; *Acts of Synod 1990*, p. 224).
- b. Only when a church does not pay its minister his full salary (i.e., another agency pays part of it) does it have a legitimate reason not to pay the Ministers' Pension Funds ministry share in full (*Acts of Synod 1990*, p. 224). In this case, although the minister may receive a full salary, part of the costs of the salary and benefits, including pension costs, is borne by the cooperating agency. For example, if the Fund for Smaller Churches (FSC) pays half the salary of a particular church's minister, it would also pay half the ministry share toward pensions. (*Note: The FSC has agreed with this arrangement.*)
- c. Classes should comply with provisions of the Church Order which require them to work with churches that do not pay their ministry shares in full and should assist financially any churches that are unable to do so.

3. That synod declare that the reduction of the ministry-share formula for smaller churches provided by Synod 1987 (*Acts of Synod 1987*, pp. 560-62) be nullified with respect to the Ministers' Pension Funds ministry share and that all congregations pay such ministry share *in full*.

#### *Grounds*

- Smaller churches receive an unintended double benefit. Since all members (formerly, families) pay the same amount toward the pensions of all pastors (one per church) serving congregations, it is obvious that, as churches, smaller churches benefit greatly. Reducing the ministry share under the 1987 formula is unnecessary and is unfair to larger churches and their members.
- Such inequities undermine the entire ministry-share system, which has served the CRC well for many years (*Agenda for Synod 1992*, p. 173).

### **IX. Employees' Retirement Fund**

The Board of Pensions and Insurance supervises the administration of the Employees' Retirement 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.

Synod 1991 approved a recommendation that the plan be amended to allow the individual participants to 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's assets. The change to individual-participant investment became effective January 1, 1992.

Our funds had the following returns:

	1992	1991	1990	1989	1988	Five Years Compounded to 12/31/92
Pooled Equity Fund	4.7	30.4	.3	31.1	11.4	14.9
Intermediate Bond Fund	6.8	15.4	10.1	12.6	7.5	10.4
G.I.C. Fund	7.8	9.0	9.4	9.7	10.6	9.5
Money-Market Fund	4.1	6.5	8.7	9.7	8.0	7.4

The following changes were also approved by SIC's Finance Committee:

- Vesting is now complete after two years of employment.
- There is no age limit for joining the plan.

C. Entry dates into the plan are January 1 and July 1.

D. An employee must work at least a full year before contributions can be made to his/her account.

E. The plan year is now the calendar year.

F. Canada now has its own group plan (Registered Retirement Savings Plan), in which Canadian agency employees are members. This plan is administered by Mutual Life of Canada. The plan has provisions similar to those in the U.S. plan.

## **X. Consolidated Group Insurance**

This is 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. Although the deductible for single coverage (\$300) didn't change this year, the deductible for family coverage changed from a maximum of two deductibles (\$600) to a maximum of three deductibles (\$900). The overall premium increase for 1993 for the United States was 4.5 percent; for Canada it was 9 percent.

Medical expenses paid in 1992 were \$3,812,276, a 5 percent decrease from 1991. Dental expenses paid in 1992 were \$531,669, an increase of 27 percent over 1991. Total medical increases have averaged nearly 13 percent each year since 1983. Premiums, deductibles, and copays were increased to provide funds for these increases.

The Flexible Spending Account program continues to be popular: 331 members used this tax-saving plan last year. This program allows U.S. members to use pretax dollars to pay for the deductible, 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 and to \$10,000 for children.

## **XI. 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 Board of Pensions and Insurance; to Dr. Ray Vander Weele, director; 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 Board of Pensions and Insurance requests synod to designate up to 100 percent of a minister's early and normal retirement pension or disability pension for 1993 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 trustees (U.S. plan)

Synod is requested to elect two U.S. Board of Pensions and Insurance members from the following nominations for three-year terms beginning September 1, 1993.

1. One member for a three-year term from the following nominees:
  - a. *Rev. Louis Dykstra*, incumbent, is a retired pastor and member of Alger Park CRC, Grand Rapids, Michigan. Rev. Dykstra has been a delegate to synod seven times and has also served on numerous classical and synodical study committees.
  - b. *Rev. John Van Ryn* is the pastor of Fellowship CRC, Big Rapids, Michigan. Rev. Van Ryn attended synod several times and besides serving as Home Missions' executive secretary for twelve years has also served the church on a variety of other committees and boards.
2. One member for a three-year term from the following nominees:
  - a. *Dr. John Vanden Berg*, incumbent, Grand Rapids, Michigan, is currently retired after having served as vice president for academic affairs and professor of economics at Calvin College. Dr. Vanden Berg has been a delegate to synod on several occasions.
  - b. *Mr. James Hertel*, Fremont, Michigan, is a member of Trinity CRC, where he served on council for twelve years. Mr. Hertel was a member of SIC Finance Committee for six years.

### D. Election to Canadian Pension Trustees

The Canadian Pension Trustees request synod to elect, effective September 1, 1993, three members for three-year terms.

1. One member for a three-year term from the following nominees:
  - a. *Mr. Ary de Jong*, Calgary, Alberta, is currently an adviser in pension and trust administration with Shell Canada. He is a member of Emmanuel CRC, where he has served on council for several terms. He has served on various boards, CRC committees, and Christian-school boards in the past.
  - b. *Mr. John Woudstra*, Edmonton, Alberta, is currently supervisor of credit and collections in a large gas-distributing company. He has served four terms as elder in Maranatha CRC, has been a member of several classical committees, and was a delegate to synod in 1981 and 1982.
2. One member for a three-year term from the following nominees:
  - a. *Mr. Harry Schep*, Ottawa, Ontario, is currently working with the federal government of Canada and has served his employer in various capacities. He is a member of Calvin CRC and has served as elder, on the administration board, and on various committees.
  - b. *Mr. Pieter Venema*, Peterborough, Ontario, is currently vice president of operations and director of Royal Homes, Limited. He is a member of the Peterborough Cephas CRC and has served for six years on council.
3. One member for a three-year term from the following nominees:
  - a. *Attorney David Van Der Woerd*, Hamilton, Ontario, is a member of Immanuel CRC in Hamilton, where he has served on council for two

years. Mr. Vander Woerd has served the CRCNA-Ontario Corporation in various corporate legal matters.

- b. *Mr. Alan Van Weelden*, Mississauga, Ontario, is currently a partner in Peat, Marwick, Thorne, an international certified-public-accounting firm. He is a member of Clarkson CRC, where he has served on council for seven years. He previously served in various capacities at London CRC.

*E. Benefits, ministry shares, and contributions*

The United States Board of Pensions and Insurance and the Canadian Pension Trustees jointly recommend the following for 1993:

1. That synod establish a per professing-member ministry share of \$1.00 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 establish a per professing-member ministry share of \$16.75 for the U.S. and Canadian pension funds.
3. That synod approve the recommendations dealing with funding (see Section VIII).

*F. That synod express its appreciation to the following members for their services:*

1. Canadian pension trustees Mr. Nicolaas Van Duyvendyk, Mr. Donald Nelson, and Mr. Durk De Jong, all of whom have served for six years and are not eligible for reelection.
2. United States Board of Pensions and Insurance member Rev. Louis Dykstra, who has served for three years and is eligible for reelection, and Mr. John Vanden Berg, who has served for three years and is eligible for reelection.

Pensions and Insurance  
Ray Vander Weele, executive director

### I. Introduction

The members of the board of the Synodical Committee on Race Relations (SCORR) and its staff wish to express their appreciation to the Christian Reformed Church for its faithful support. The year 1992 was filled with God's richest blessings and challenges. It is our privilege to share in this report what SCORR is, how God is using the ministry of SCORR, and what we believe will be our challenges in the years to come.

#### A. *The mandate of SCORR*

To design, organize, and implement programs through which the denomination, individual churches, and members can effectively use all available resources to eliminate racism, both causes and effects, within the body of believers and throughout the world in which we live.

(*Acts of Synod 1968*, p. 18; *Acts of Synod 1971*, p. 629)

#### B. *The board*

The members of SCORR's board reflect the growing racial diversity of the CRCNA. We praise God for a board membership that represents and is guided by the talents of sisters and brothers who are African Americans (3), Asian Americans (2), Dutch Americans (4), Hispanic Americans (2), and Native Americans (2). Our board is also blessed by the presence of up to two CRC agency directors.

We express our thanks to Rev. Pedro Aviles and Mrs. Charlotte Bradley, retiring board members, who have faithfully served our denomination and SCORR for the past six years. We are also grateful for the service of Mr. Gerry Bosma, who has just finished his first three-year term as a board member and has agreed to serve for another three-year term if synod so desires.

#### C. *The staff*

We are grateful to God for blessing us with staff members that love him and are committed to serving him. SCORR's staff includes Bing Goei, executive director; Mary James, administrative assistant; Teresa McCaskill, secretary; Gary Teja, leadership developer (in partnership with CRC Publications); Yvonne Rayburn, regional director, Chicago; Norberto Wolf, regional director, Los Angeles, California.

SCORR expresses its gratitude to Trinity Christian College for allowing us to have a Chicago office on its campus. We are also grateful to God for fulfilling our desire to have a mini denominational center in southern California. With the help of Home Missions, SCORR now has an office in Bellflower, California, where Home Missions' regional director, SCORR's regional director, Home Missions' Korean-ministry coordinator, and CRC Publications' Resource Center are all located under one roof.

### II. SCORR's ministry

#### A. *Leadership development*

With gratitude to God, we are happy to report that through the generosity of God's people the following SCORR scholarships were awarded, totaling \$53,500:

	African-American	Asian	Hispanic	Native-American	Other
Calvin College	3	8	5	2	2
Calvin Seminary	0	7	2	2	0
Dordt College	1	12	0	0	0
Reformed Bible College	1	1	0	0	0
Trinity Christian College	3	2	4	0	0
Miscellaneous	1	7	2	0	0

We are also happy to report that SCORR has been able to help in the ongoing development of multiethnic leaders and churches through SCORR's Leadership Development Grants. These grants are used to place ethnic-minority leaders in churches and other Christian institutions and to help these churches and institutions implement programs that meet the unique needs of communities with limited resources. The following ministries have received SCORR's support in the amount of \$19,375:

- Asian ministry, Covenant CRC, Lansing, Michigan
- Cambodian ministry, Graafschap CRC, Holland, Michigan
- First CRC, Grand Rapids, Michigan
- Lao ministry of Classis Hamilton, Hamilton, Ontario
- Grace and Peace Fellowship CRC, Chicago, Illinois
- Our Shepherd Korean CRC, Lombard, Illinois
- South Kendall Community CRC, Miami, Florida
- Sunshine Community Church, El Paso, Texas
- Apprenticeship School for Urban Ministry (TASUM), Chicago, Illinois.

#### B. *Advocacy*

SCORR continues to deal with decisions that have prevented the church and our nations from reflecting and valuing the diversity created by God. SCORR's staff is deeply involved in preventing the development and implementation of decisions that could minimize our ability to benefit from the gifts of all God's people.

1. We are deeply concerned about policies that seem to separate rather than unite.
2. We are concerned about the denomination's tendency to serve only those who have financial resources, to forget those who have little, and to judge this kind of action to be "good stewardship."
3. We are concerned about policies that require certain ethnic groups to develop bivocational leaders because of lack of funds, though no one in denominational management positions is asked to be bivocational, in spite of agencies' loss of financial support.
4. We lament the fact that God's people of color are not represented on the management staff or the boards of almost all CRC agencies.
5. We pray for the day when our pastors and church leaders will be trained at a seminary whose faculty and administration reflect the rich diversity of God's creation.

6. We are concerned about the fact that our seminary-trained ethnic-minority pastors and church leaders have limited opportunities for ministry in the CRC.

We will continue to pray and work for a Christian community where the doors of opportunity will be open to all God's children and where we will be able to live together in harmony.

### C. Education

Under the capable leadership of Gary Teja and in partnership with CRC Publications, several pieces of material have been produced to help the CRCNA in its commitment to being an all-nations church. We have cooperated with CRC Publications in the translation of the CRC's standard informational materials, such as *The CRC and You*, into several languages. We have also developed three workshops that deal with cross-cultural challenges and racial bias.

SCORR is deeply grateful to the denomination for its strong support of SCORR's All Nations Heritage Week celebration. In 1992, our denomination was enriched by celebrating the heritage of Christian Native-American people. Close to six hundred churches in the denomination participated in this celebration. We acknowledge that some of our churches are not in agreement with our celebration, and we ask that they talk and pray with us regarding our need to celebrate God's love in this manner.

The SCORR staff is also deeply involved in doing workshops and giving speeches as means of educating people to the challenges and joys of a multicultural community of God.

## III. SCORR's challenges

A. The latest survey conducted by the Calvin College Social Research Center indicates the need for SCORR to present its ministry to constituents. (Fifty-two percent of the respondents did not know SCORR well enough to answer the questions regarding it.)

B. Ethnic-minority seminary graduates are needed to continue multiethnic ministries in urban and rural communities.

C. Ethnic-minority leaders need to be placed in traditional leadership positions.

D. Something must be done so that SCORR receives the financial support necessary for carrying out its mandate fully.

E. SCORR needs to shape its present ministry in such a way that it will be prepared to meet the challenges of the future.

F. SCORR needs to assess how it can most effectively serve the Canadian Christian Reformed churches.

#### IV. Salary disclosure

Job level	Number of positions	Compensation quartile (includes housing allowance)
6	1	2nd quartile

#### V. Recommendations

A. That executive director Bing Goei, SCORR staff person Gary Teja, and executive-committee member Jackie Venegas be granted the privilege of the floor when matters pertaining to SCORR's ministry are discussed.

B. That SCORR again be placed on the list of causes recommended for one or more offerings.

C. That synod encourage the churches to celebrate All Nations Heritage Week from September 26 through October 2, 1994.

D. That synod reappoint *Mr. Gerry Bosma* to a second three-year term. Mr. Bosma is a member of Kildonan CRC, Winnipeg, Manitoba. He presently serves on the executive board for the National Committee for Ministry among Indians in Canada.

E. That synod approve the appointment of the Classis Red Mesa representative to the board of SCORR.

F. That synod elect one new board member from the slate below, to replace Pedro Aviles.

1. *Juan Flores* is the minister of Christ's Vineyard Church, Chicago, Illinois.

2. *José Roberto Argueta* is clerk of Good Shepherd CRC, Prospect Park, New Jersey.

G. That synod thank Pedro Aviles, Charlotte Bradley, and Gerry Bosma for faithfully serving the church.

H. That synod set the ministry share for SCORR at \$790 for 1994.

I. That synod allow SCORR's executive director to address Synod 1993.

Synodical Committee on Race Relations  
Bing Goei, director

### I. Introduction

The Youth-Ministry Committee has met twice since our last report to synod. The scope of its mandate is large; therefore the committee has temporarily targeted certain parts of it for immediate concentration. The committee is developing a comprehensive strategy for youth ministry based on the nurture model, developing recommendations to the churches on how to hire youth pastors, and considering the feasibility of ordaining youth pastors. Mandate work is being done by subcommittees, which report back to the committee of the whole. Every member of the committee is assigned to at least one subcommittee.

Some reasons for praise at the present time are the cooperation that the committee is receiving from United Calvinist Youth (UCY), Christian Reformed Association of Staff Ministries (CRASM), and other denominational agencies and the anticipation among members of the committee that our work will have significant spiritual impact upon the youth of our denomination and the future of the CRC in North America.

### II. Progress report

In the following material, the italicized sections are quoted from the Youth-Ministry Committee mandate, and the material in roman type indicates the committee's action upon the mandate material.

*A. To serve as a denominational conscience continually emphasizing the paramount importance of ministry among our youth.*

(Acts of Synod 1991, p. 741)

1. The committee is considering the publication of a series of youth-ministry articles in *The Banner*.
2. The committee finds it advisable to bring CRASM formally into the committee (see Recommendations below).

*B. To develop a comprehensive strategy for youth ministry in the CRC using the nurturing model as the basis for such a program.*

(Acts of Synod 1991, p. 741)

A subcommittee was appointed at the spring 1992 meeting to develop a strategy using the nurturing model. The subcommittee gave a report at the fall 1992 meeting. The subcommittee was asked to hone its report, develop a strategy for field testing, and draft a plan for presenting the model to the denomination. This subcommittee will report in the fall of 1993.

*C. To assist the CRC in implementing the approved guidelines for youth ministry.*

(Acts of Synod 1991, p. 741)

A subcommittee was appointed at the fall 1992 meeting to survey each classis to determine whether youth committees have been formed and what actions have been taken on youth ministry in each classis. This subcommittee will report in the spring of 1993.

*D. To develop standards for youth pastors in the CRC and serve synod with recommendations concerning the same.*

*(Acts of Synod 1991, p. 741)*

1. A subcommittee was appointed in the spring of 1992 to make recommendations on qualifications and certification of youth pastors. Its report was presented in the fall of 1992. The Youth-Ministry Committee recommended that the report be condensed and resubmitted in booklet form for approval at the spring 1993 meeting. The booklet, which contains suggestions for hiring youth pastors, will be made available to the churches.
2. A subcommittee was formed to study the feasibility of the ordination of youth pastors.

*E. To supervise the work of youth ministry within the CRC.*

*(Acts of Synod 1991, p. 741)*

1. Reports were received and approved from the three United Calvinist Youth (UCY) divisions. The committee applauds the agency on its fine work in youth ministry.
2. Study is beginning on coed ministry at the junior-high level. The Calvinette leadership asked for Youth-Ministry Committee input in this matter. The Youth-Ministry Committee suggested that the Calvinette ministry proceed with the study.

*F. To promote service opportunities through denominational and parachurch organizations on the local, national, and international levels.*

*(Acts of Synod 1991, p. 742)*

This item has yet to be addressed by the committee.

*G. To represent the youth-ministry concerns of the CRC on the Interagency Council.*

*(Acts of Synod 1991, p. 742)*

The committee is working with the executive director of ministries of the CRC on ways for the Youth-Ministry Committee to participate in denominational ministry planning and review.

*H. To study the financial needs for youth ministry in the CRC and make such recommendations to synod as are consistent with those needs.*

*(Acts of Synod 1991, p. 742)*

*I. To report annually to synod concerning the state of youth ministries in the CRC.*

*(Acts of Synod 1991, p. 742)*

This report serves that function.

### **III. Recommendations**

A. That the committee chairperson and other committee members of the committee's choosing be given the privilege of the floor when the Youth-Ministry Committee's report is presented.

B. That synod approve the reappointment of Andrew Buist, Mary Kooy, Ronald J. Noorman, and Raynard Vander Laan to the Youth-Ministry Committee for three-year terms expiring in August 1996.

C. That synod approve the appointment of Robert Grussing from CRASM to the Youth-Ministry Committee.

*Grounds:*

1. CRASM is the organization most closely linked with the CRC's youth pastors.
2. CRASM's input is desired by the Youth-Ministry Committee.

Youth-Ministry Committee

Andrew Buist

Milton R. Doornbos

Pete Duyst

Jacob Heerema, chairman

Mary Kooy

Joanna Meyer

Rick Nanninga

Nick A. Negrete

Ronald J. Noorman

Robert Rozema

Raynard Vander Laan

Elmer Yazzie

Joel Zuidema, reporter

The Historical Committee is the standing committee of the Christian Reformed Church that oversees the work of the denominational archives, located in Heritage Hall at Calvin College. The archives 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, part-time volunteer.

During the past year the archivists accomplished the following:

1. Increased the number of classes with designated regional representatives (contact persons) to forty-two, up from thirty-nine a year ago and thirty-five three years ago. Only four classes (Georgetown, Grand Rapids South, Orange City, and Red Mesa) do not yet have such representatives.
2. Published the eleventh annual newsletter in March 1992, 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 includes 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 has been sent to the stated clerk and the regional representative of each classis.
4. Microfilmed minutes from fifty-five CRC congregations, two Christian-school societies, and one related society. Of the 852 congregations in the CRC, 667 now have microfilmed records in the archives; of the remaining 185 congregations, only twenty-six were organized before 1970.
5. Processed minutes from several classes and synodical study committees.

In addition to monitoring the work of the archives, the committee is discussing the possibility of expanding its mandate to include the publication of a series of books or booklets on the history of the CRC. We hope to have a specific proposal for Synod 1994.

We present one matter for synodical action. Since Dr. John Primus has completed two three-year terms on the committee, we offer the following slate of nominees to replace him:

*Dr. James Bratt* is a member of Eastern Avenue CRC, Grand Rapids, Michigan, and a professor of history at Calvin College.

*Rev. Tjmen Hofman* is a member of Neland Avenue CRC, Grand Rapids, Michigan, and a minister emeritus in the CRC.

Historical Committee

Lyle Bierma, chairman

Hero Bratt

John Kromminga

John Primus

### I. Membership and organization

The members of the Interchurch Relations Committee (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); Ms. Eldean Kamp (1995); Dr. Carl G. Kromminga (1995); Rev. Alfred S. Luke (1993); Rev. Norman Shepherd (1994); Dr. George Vandervelde (1995); and the general secretary, Rev. Leonard J. Hofman (ex officio). Rev. Clarence Boomsma serves as administrative secretary of the committee. Nominations for members whose terms expire this year will be presented in a supplementary report.

The Interchurch Relations Committee (IRC) meets several times a year according to the needs of its agenda. The work of the committee is distributed among three subcommittees, who present recommendations to the full committee. The listing of these committees will provide synod with a survey of the IRC agenda.

Committee 1 deals with the Council of Christian Reformed Churches in Canada (CCRCC), churches in Europe (GKN, CGKN, NGK), and the ecumenical organizations (World Alliance of Reformed Churches [WARC] and the Caribbean and North American Area Council [CANAAC] of WARC).

Committee 2 deals with the churches in Africa, Asia, Australia, New Zealand, Central America, and South America and with the Reformed Ecumenical Council (REC).

Committee 3 deals with the churches in the United States and with the following ecumenical organizations: North American Presbyterian and Reformed Council (NAPARC), National Association of Evangelicals (NAE), National Council of Churches of Christ (NCCC), and the World Council of Churches (WCC).

### II. General information regarding churches in ecclesiastical fellowship

#### A. *Definition of churches in ecclesiastical fellowship*

The relationship known as "churches in ecclesiastical fellowship" was established in 1974. It includes the following elements:

1. Exchange of fraternal delegates to major assemblies.
2. Occasional pulpit fellowship.
3. Fellowship at the table of the Lord.
4. Joint action in areas of common responsibility.
5. Communication on major issues of joint concern.
6. Exercise of mutual concern and admonition with a view to promoting the fundamentals of Christian unity.

These provisions ordinarily apply to all churches with which the Christian Reformed Church maintains fellowship, but degrees of ecclesiastical fellowship may involve fewer than all six elements. At present we are in full fellowship with all churches listed below except for the restrictions of pulpit and table fellowship which Synod 1983 placed on our relationship with the Reformed Churches in the Netherlands (GKN) and the suspension of our relations with

the Reformed Churches in South Africa (Synod Potchefstroom) enacted by Synod 1989.

*B. Churches in ecclesiastical fellowship*

The churches in ecclesiastical fellowship with the CRC (and the year in which such fellowship was established) follows:

1. Africa

- a. Christian Reformed Church of Nigeria (1974)
- b. Church of Christ in the Sudan Among the Tiv (1974)
- c. Dutch Reformed Church in Africa (1983)  
(Nederduitse Gereformeerde Kerke in Afrika)
- d. Dutch Reformed Mission Church (DRMC) (1982)  
(Nederduitse Gereformeerde Sendingkerk)
- e. Midlands Reformed Churches in South Africa (1991)
- f. Reformed Church in Africa (1982)
- g. Reformed Churches in South Africa (Synod Potchefstroom) (1974)  
(suspended)
- h. Reformed Churches in South Africa (Synod Soutpansberg) (1989)

2. Asia, Australia, Indonesia, and New Zealand

- a. Christian Church of Sumba (Indonesia) (1974)
- b. Dutch Reformed Church in Sri Lanka (1974)
- c. Reformed Church in Japan (1974)
- d. Reformed Churches in Australia (1974)
- e. Reformed Churches in New Zealand (1974)

3. Europe

- a. Christian Reformed Churches in the Netherlands (1980)  
(Christelijke Gereformeerde Kerken in Nederland)
- b. Netherlands Reformed Churches (1982)  
(Nederlands Gereformeerde Kerken)
- c. Reformed Churches in the Netherlands (1974)  
(Gereformeerde Kerken in Nederland)

4. North America

- a. Associate Reformed Presbyterian Church (1977)
- b. Evangelical Presbyterian Church (1986)
- c. Korean American Presbyterian Church (1979)
- d. Orthodox Presbyterian Church (1975)
- e. Presbyterian Church in America (1975)
- f. Reformed Church in America (1976)
- g. Reformed Presbyterian Church in North America (1974)

5. South America

- a. Evangelical Reformed Church of Brazil (1974)
- b. Reformed Church in Argentina (1974)

Each of these churches is invited to send two fraternal delegates to our synod, and the IRC is responsible for sending fraternal delegates to the general assemblies/synods of these churches as opportunity and funds permit. Each

church is responsible for the traveling expenses of its delegates, but, as guests of our synod, these delegates are provided with lodging and meals. The same holds true for the delegates we send to other churches.

*C. Churches with which we have some contact*

Below are several denominations with which we maintain some correspondence with a view to possible fellowship in the future.

1. Calvin Protestant Church of Africa
2. Christian Reformed Church of Africa
3. Christian Reformed Church of Cuba
4. Christian Reformed Church in Honduras
5. Christian Reformed Church in Myanmar
6. Christian Reformed Church Puerto Rico
7. Christian Reformed Church in South India
8. Christian Reformed Church in Zaire
9. Church of Central Africa Presbyterian, Nkhoma Synod
10. Church of Christ the Lord (Gereja Kristus Tuhan) (Indonesia)
11. Dutch Reformed Church in Botswana
12. Dutch Reformed Church of South Africa (Nederduitse Gereformeerde Kerk)
13. Evangelical Reformed Church of France (Union Nationale des Eglises Reformees Evangeliques Independentes de France)
14. Hungarian Reformed Church
15. Philippine Christian Reformed Church
16. Reformed Church in East Africa (Kenya)
17. Reformed Church in Zambia
18. Reformed Church of Romania

*D. Fraternal delegates and observers*

1. The IRC, when possible, engages the services of CRC members who are conveniently located to serve as fraternal delegates to the assemblies of the churches with which we are in ecclesiastical fellowship, in order to reduce expenses and save the time of its members. In 1992 the committee appointed the following as fraternal delegates:
  - a. To the general assembly of the Evangelical Presbyterian Church, meeting in Memphis, Tennessee, from June 26-29, 1992, Rev. Leonard J. Hofman.
  - b. To the general assembly of the Korean American Presbyterian Church, meeting in Iguazu, Paraguay, from June 16-19, 1992, no delegate. (Because of the distance, the secretary addressed a letter of greeting to the assembly.)
  - c. To the general assembly of the Orthodox Presbyterian Church, meeting at Geneva College, Beaver Falls, Pennsylvania, from June 4-12, 1992, Rev. Jochem Vugteveen.
  - d. To the general assembly of the Presbyterian Church in America, meeting in Roanoke, Virginia, from June 15-19, 1992, Rev. Herman Keizer.
  - e. To the general synod of the Reformed Church in America, meeting in Albany, New York, from June 15-19, 1992, Rev. Robert D. Steen.
  - f. To the general assembly of the Reformed Church in Japan, meeting in Aiti prefecture from October 13-16, 1992, Rev. James Park, from the CRC mission staff in Japan.

- g. To the general assembly of the Reformed Presbyterian Church in North America, meeting in Northfield, Minnesota, August 6-12, 1992, Rev. James Busscher.
  - h. To the synod of the Reformed Churches of New Zealand, meeting in Christchurch, from September 28-October 3, 1992, Lt. Com. Paul Recker.
  - i. To the triennial synod of the Christian Reformed Church in the Netherlands, meeting in Apeldoorn-East, September 29-October 2, 1992, Rev. Morris N. Greidanus (who was in the Netherlands on sabbatical).
2. In keeping with the mandate of the Ecumenical Charter, the IRC continues to appoint representatives and observers to various ecumenical organizations, by whom the committee is kept abreast of developments within these bodies. These appointees regularly submit reports to the IRC.
- a. General secretary Rev. Leonard J. Hofman and IRC 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, is second vice president of the NAE, and chairs the Committee on Resolutions.
  - b. Dr. Fred H. Klooster serves on the Theology Committee of the National Association of Evangelicals.
  - c. Dr. George Vandervelde is our observer on the Faith and Order Commission of the National Council of Churches in Christ (NCCC).
  - d. Dr. John Bolt is our observer on the Theological Commission of the Caribbean and North American Area Council (CANAAC) of the World Alliance of Reformed Churches (WARC).

### III. Ecumenical organizations

#### A. *North American Presbyterian and Reformed Council (NAPARC)*

The eighteenth annual meeting of NAPARC was held in Flat Rock, North Carolina, on October 28 and 29, 1992. The member churches of NAPARC were all represented. They are, in addition to the CRC, the Associate Reformed Presbyterian Church (ARPC), Korean American Presbyterian Church (KAPC), Orthodox Presbyterian Church (OPC), Presbyterian Church in America (PCA), and the Reformed Presbyterian Church in North America (RPCNA). There were observers from the American Presbyterian Church; Bible Presbyterian Church, Separated and Reformed; Protestant Reformed Churches in North America; Presbyterian Reformed Church; and Reformed Church in the United States. The Evangelical Presbyterian Church was not present because it was not notified of the meeting in time to send observers, as it has in the past.

Our delegation consisted of only Rev. Leonard J. Hofman; no other member of the IRC was able to attend, nor was any representative from another CRC agency. Rev. L. Hofman was reappointed to the Interim Committee of NAPARC.

The council adopted a statement to be forwarded to the CRC synod expressing appreciation that Synod 1992 did not open the offices of minister, elder, and evangelist to women.

To commemorate the 350th anniversary of the seating of the Westminster Assembly, NAPARC is sponsoring a conference on the history and theology of the

Westminster Assembly, to be held in Westminster Abbey in London, September 23-25, 1993. Two CRC ministers will be among the speakers: Dr. Robert Godfrey and Dr. Joel Nederhood. Synod 1990 instructed the IRC to consider how the CRC may cooperate in this commemoration, in light of the close affinity of the Westminster Confession with our three forms of unity as well as our common membership in NAPARC with churches that maintain the Westminster Confession as their confessional standard. Dr. Carl G. Kromminga has represented the CRC on the NAPARC planning committee. We have contributed financially to the commemoration through the increase in the annual NAPARC assessment, which now amounts to \$1200, much of which is for the expenses associated with the commemoration. In addition we have circulated a poster to all congregations informing them of the commemoration and conference.

The next meeting of NAPARC is scheduled for November 9-10, 1993, to be hosted by the CRC in Grand Rapids, Michigan. Rev. L. Hofman will make the arrangements on behalf of the IRC.

#### *B. Reformed Ecumenical Council (REC)*

REC ATHENS 1992, the twelfth quadrennial assembly of the Reformed Ecumenical Council, met from May 25 through June 6, 1992, in Athens, Greece. The CRC delegation consisted of four voting delegates: Rev. Jason Chen, Dr. John B. Hulst, Rev. Bassam M. Madany, and Dr. Charles Spoelhof. The nonvoting delegates were Dr. Roger Greenway, Rev. James Lont, Rev. Alfred S. Luke, and Rev. Arie Van Eek. Dr. Paul G. Schrotenboer served as an adviser. Dr. Hulst was elected as first clerk; as an officer he is a member of the Interim Committee of the REC.

The official *Acts* of the assembly is not available at the time this report is being prepared. If it is distributed before the meeting of synod, matters requiring synodical action will be communicated to synod in the IRC's supplementary report. We present the following information to synod from the report of the CRC's delegation and the REC secretariat:

##### **1. Membership of the Reformed Churches in the Netherlands**

The assembly was called upon to determine whether or not the Reformed Churches in the Netherlands (RCN) qualify for continued membership in the REC.

According to a mandate from REC HARARE 1988, the Interim Committee had evaluated the RCN, especially with regard to its position on Scripture and homosexuality in the light of the Hermeneutics and Ethics Statement (cf. below), and recommended that the REC declare there are insufficient grounds to terminate the membership of the RCN in the REC.

The advisory committee for REC ATHENS 1992 presented two recommendations: (a) the majority recommended the termination of RCN membership; (b) the minority recommended acceptance of the Interim Committee's recommendation. Following extensive debate the first recommendation was defeated, 24 in favor and 27 opposed. The minority recommendation was also defeated, 33 votes to 19. After reaffirming the REC position on homosexuality, the assembly decided to maintain the status quo of the RCN's membership but also instructed the Interim Committee to draft provisions for suspension, which will be included in the constitution in 1996. A motion asking the RCN to resign its membership was defeated by a 29 to 21 vote.

The issue of REC membership was a very difficult matter for the assembly. The RCN delegates, in protest against the procedures that were being followed, left the session during the debate, and when they returned, they refused to participate in the work of the assembly, except on two occasions and on advisory committees. Some delegations indicated that, if the membership of the RCN was terminated, they would withdraw their membership in the REC. Others stated that if the membership of the RCN was continued, their churches would probably resign their memberships. The RCN representatives made clear that if their membership was suspended, their denomination would withdraw from the REC. They informed the assembly that, given what was happening at REC ATHENS 1992, it was not certain the RCN would continue its affiliation with the REC. In November 1992, the general synod of the RCN decided to remain in the REC.

## 2. Report on hermeneutics and ethics

REC HARARE 1988 appointed a study committee "to formulate a positive position on the authority and interpretation of Scripture, including hermeneutical questions relating to the use of biblical data on Christian ethics." This report appeared in October 1990. Churches were requested to give their evaluations to the REC. The IRC consulted five theologians—Dr. A.J. Bandstra, Dr. T. Minnema, Dr. G. Spykman, Rev. J.H. Stek, and Dr. J. Vanderlaan—who prepared a summary statement that was submitted. Rev. N. Shepherd also prepared a response, which the committee forwarded.

The assembly adopted the statement with some revisions but dropped the last section, entitled "Observations on Homosexuality," which was intended as a concrete illustration of the application of the hermeneutical principles to ethical questions. The REC is now presenting the report to the churches. It contains the following summarizing statements:

1. The Scriptures, as the only rule or *kanon* of Christian faith and life, are to be received and understood in terms of their center: God's work of salvation in Jesus Christ.
2. The Scriptures, as God's Word of truth, are trustworthy, reflecting both the trustworthiness of God himself, and the variety of ways in which he reveals truth.
3. Although there are difficult passages in the Bible, and there is need for responsible exegesis and preaching, the Scriptures are clear on all matters necessary for salvation.
4. Although tradition and nature are not without value for discerning the will of God, the Scriptures alone are sufficient for knowing the way of salvation.
5. Though clear and sufficient, the Scriptures are in need of interpretation.
6. Biblical exegesis, and therefore the discriminating use of available exegetical methods, is of great value.
7. All parts of the Bible must be read in light of the whole, and no aspect of Scripture may be played off against another.
8. Tradition can play not only a negative, but also a positive role in interpreting Scripture.
9. The interpretation of Scripture is a task that must not be undertaken in an individualistic or sectarian spirit, but as an integral part of the worldwide fellowship of believers.
10. Through preaching and other forms of the administration of the Word, the Scriptures have pervasively shaped the ethos of the Reformed tradition.
11. It is only by the illumination of the Spirit that the Scriptures can be correctly understood and applied to new situations.

12. It is to be expected that the unity of faith should come to expression in different lifestyle decisions in different times and circumstances.
13. Ethical reflection in the Reformed tradition has emphasized such basic biblical themes as discipleship, self-denial, the image of Christ, new life in Christ, gratitude, the third use of the law, prayer, conscience, the kingdom of God, and many more.
14. In the Reformed understanding, love does not stand in tension with the commandments, but comes to expression in observing them.
15. Although fulfilled in Christ, the Old Testament laws still have validity as pointers to the will of God, also for the Christian life.
16. The freedom of the Christian life is an honor, and entails the recognition and exercise of responsibility in ethical decision-making.
17. In applying Scriptural ethical directives to concrete life situations, it is necessary to take into account contextual factors in the believers' situation, such as prevailing customs, institutions and traditions.
18. In relating Scripture to these contextual factors it is necessary to maintain the priority of Scripture, the legitimacy of contextual factors, and the need for spiritual discernment.

### 3. Belhar Confession

The Belhar Confession is a confession adopted by the Dutch Reformed Mission Church in South Africa which it requested be included as one of the Reformed confessions in the Basis of the REC constitution. REC HARARE 1988 referred it for evaluation and response to the member churches for action at the 1992 assembly.

While most of the delegates agreed that the content of the Belhar Confession is in harmony with the Reformed faith as a body of truth articulated in the historic Reformed confessions and is in basic agreement with the REC decisions on racism made over the past decades, the required two-thirds majority was not convinced that the Belhar was of the significance required for inclusion as a confession in the REC Basis.

### 4. Race relations

In 1989 the REC sponsored a consultation on race relations in South Africa. The result of that consultation was the Testimony of Vereeniging, which declared

clearly and unequivocally that we regard apartheid in all its forms as a sin, as contrary to and irreconcilable with the Gospel of Jesus Christ. We agree that apartheid in all its forms cannot be reformed, but must be totally eradicated from the life of the South African nation and church.

This rejection of apartheid was adopted by the assembly, which also stated that the questions put to the Dutch Reformed Church by RES CHICAGO 1984 were now considered answered. Addressing itself specifically to the Dutch Reformed churches in southern Africa (DRCA, RCA, and DRC), the assembly called for unreserved involvement in the dismantling of apartheid:

- Aware of the divisions caused by apartheid, it encouraged the churches "to continue working on their respective processes of church unification."
- Acknowledging that apartheid still lives on in the hearts and lives of many people, it urged the churches to address the issue "so that people may accept one another even as Christ accepted us."

The assembly also decided to broaden the mandate of future advisory committees to address race relations on a worldwide scale. Member churches

are requested to include in their reports to the next REC meeting matters of race relations in their countries and churches, as well as the response of their churches to racism.

In conclusion, the assembly declared that "the theological justification of apartheid is a heresy (i.e., it is in conflict with the Bible)." Representatives of the DRC approved of this declaration, understanding that "heresy" is not intended to be equivalent to the Afrikaans word *kettering* but rather to *ernstige dwaling*.

#### 5. Identity and vision

The assembly adopted several observations for the Interim Committee and the member churches to consider in order to clarify the identity of the REC with a view to a deepening vision of the possibilities and challenges for the REC. But these observations will need more careful formulation by the Interim Committee before they can be reported to the churches.

#### 6. Miscellaneous

##### a. The assembly decided

- 1) That a membership goal be set of fifty churches by the fiftieth anniversary (1996) of the REC.
- 2) That Grand Rapids, Michigan, U.S.A., be selected as the site of the 1996 assembly.

##### b. Regarding REC ecumenical contacts it was decided

- 1) That the REC continue contacts with the World Alliance of Reformed Churches (WARC). Dr. Milan Opocensky, general secretary of WARC, addressed the assembly and was present during many of the sessions.
- 2) That the Interim Committee explore other means of contact with the WCC.
- 3) That the Interim Committee continue consultation with the Seventh Day Adventists.
- 4) That the general secretary continue contact with the Conference of World Mission and Evangelism and the World Evangelical Fellowship.
- 5) That the Interim Committee and the general secretary continue participation in the Christian World Communions meetings and explore the possibility of dialogue with other world communions.

The IRC has learned that the Associate Reformed Presbyterian Church has withdrawn its membership from the REC after REC ATHENS 1992. The CRC is now the only North American denomination remaining in the REC.

##### C. *The National Association of Evangelicals (NAE)*

The annual convention of the National Association of Evangelicals was held March 3-5, 1992, in Chicago. The convention theme, in keeping with its fiftieth anniversary, was "Forward in Faith." The convention was attended by Rev. Leonard J. Hofman, Rev. Norman Shepherd, and the secretary. An additional number of CRC members were present in one capacity or another.

The fifty-first annual convention of the NAE will be held March 7-9, 1993, in Orlando, Florida. The theme will be "Hope for a Hurting World." Rev. Leonard J. Hofman, Dr. Peter Borgdorff, Rev. Donald J. Griffioen, Rev. Louis M. Tamminga, and the secretary have been delegated to attend the convention as representatives of the IRC.

In response to the twenty-second general council of the World Alliance of Reformed Churches (Seoul, 1989), the John Knox Centre, in close collaboration with the Alliance, started a study project on "Mission in Unity," with a view to help overcome the divisions among Reformed churches. The IRC received a report of the first consultation, held in May 1991 in Geneva. It deals with the divisions among the Reformed missionary movements, which often are taking place in the same country and aim toward establishing separate churches. The IRC asked Dr. John H. Boer, Prof. Robert R. Recker, and Dr. George Vandervelde to respond to the report, and their critiques were forwarded to the John Knox Centre.

#### IV. Reformed Church in Sri Lanka

The Reformed Church in Sri Lanka commemorated its 350th anniversary in October 1992 and invited us to send a representative to participate in the celebration. We sent a letter of congratulations and a new *Psalter Hymnal* as a commemorative gift.

#### V. Reformed Churches in South Africa (RCSA)

Synod 1992 extended the suspension of our ecclesiastical fellowship with the RCSA until 1995 in order to give the IRC an opportunity to continue dialogue with the RCSA. Unfortunately the IRC has not yet had any response from the RCSA. Through unofficial channels the IRC is attempting to resume discussions, but so far we have not been successful. The IRC is burdened by its inability to enter dialogue with the leadership of the RCSA with a view to reestablishing our very long fellowship.

#### VI. Reformed Churches in New Zealand

In September 1990 the IRC received from the Reformed Churches in New Zealand "a letter of pastoral concern' about developments in the CRCNA" (*Agenda for Synod 1991*, pp. 170-71). The IRC sent a letter of response but to date has received no reply. Our fraternal delegate, Lt. Com. Paul R. Recker, who is stationed in New Zealand, wrote the following in his report:

Much of the discussion centered around the [RCNZ] IRC's recommendation to suspend (as opposed to sever) sister-church relations with the CRC. The reason given to synod was the need to ensure that the RCNZ's message of concern and support was recognized by lay members of the CRC who are trying to "be faithful to Scripture." It was noted that, since communications between the RCNZ and the CRC were tantamount to "a mouse speaking to an elephant," a more drastic measure was needed to ensure that [the] "mouse would be heard." The IRC suggested that suspension of relations with the CRC would bring the matter more forcefully to the floor of the next CRC synod, causing it to be recorded in the *Acts of Synod* and, hopefully, to be read by the general CRC membership.

Most delegates, while supporting the concept of trying to "be faithful to Scripture," felt that suspending sister-church relations at this time was inappropriate in light of the many years of support and encouragement the CRC had given to the RCNZ. They also noted that without a sister-church relationship, the RCNZ would not be in a position to admonish the CRC for the "disturbing trends it was following away from Scripture and the confessions." The recommendation to suspend sister-church relationship with the CRC was rejected, almost unanimously.

## VII. Churches in ecclesiastical fellowship in the Netherlands

### A. *Christian Reformed Churches in the Netherlands (CRCN)* (*Christelijke Gereformeerde Kerken in Nederland - CGKN*)

The origins of the CRCN go back to the Secession of 1834, in which our roots are also partially grounded. They are the section of the church that did not unite to form the RCN in 1892. The CRC and the CRCN entered into ecclesiastical fellowship in 1980. Canadian and U.S. extensions of the CRCN are known as Free Reformed Churches, with which we have no ecclesiastical ties.

As reported in 1991 (*Agenda for Synod 1991*, pp. 169-70), the relationship between the Christian Reformed Churches in the Netherlands and the CRC has been an uneasy one because of the CRCN's suspicions regarding the orthodoxy of the CRC. In May 1992 Dr. John B. Hulst, on his way to REC ATHENS 1992, met with representatives of the CRCN, and Rev. Morris N. Greidanus, as reported above, attended the CRCN synod in October. Both representatives observed that the CRCN continues to be critical of the CRC for its recent actions, including our suspension of ties with the RCSA, our decisions on science and creation and on women in office, our support of the RCN in the REC, and our continuing ecclesial fellowship with the RCN. But these delegates do not have the impression that the CRCN is about to sever ties with the CRC. The CRCN is also facing difficult problems within its own communion.

### B. *Netherlands Reformed Churches (NRC)* (*Nederlandsche Gereformeerde Kerken - NGK*)

The roots of the Netherlands Reformed Churches go back to the Schilder schism in the GKN during World War II, which resulted in the so-called Liberated Church, and to a subsequent division within the Liberated Church that resulted in the NGK. Our fellowship with this church began in 1982.

In May of 1992, the Netherlands Reformed Churches requested advice on a study-committee report on "The Office of Deacon Available for Sisters of the Congregation?" The IRC submitted copies to Dr. Henry De Moor, Dr. Nelson Kloosterman, Dr. Carl G. Kromminga, and Dr. John Vander Stelt. Their evaluations were sent to the NRC committee in January.

### C. *Reformed Churches in the Netherlands (RCN)* (*Gereformeerde Kerken in Nederland - GKN*)

Synod 1992 referred Overture 79 to the IRC and requested that the IRC in its report to Synod 1993 make recommendation regarding whether or not to terminate the CRC's ecclesiastical relationship with the RCN. The committee has spent many hours discussing our relationship with the RCN and deciding what recommendation to make to synod. Due to the complexity of the issues involved and the ecumenical considerations that must be addressed, the committee is not prepared to formulate a recommendation with grounds at the time of this writing. The committee intends to present its response in the supplementary report.

## VIII. Churches in ecclesiastical fellowship in North America

### A. *Orthodox Presbyterian Church (OPC)*

In 1992 the IRC reported to synod that a special meeting had been held in November 1991 during the sessions of NAPARC between representatives of the

OPC Ecumenicity and Interchurch Relations Committee and our committee, at the request of the OPC. The OPC representatives expressed their concern for what is happening in the CRC with respect to such current issues as women in office, the creation/science controversy, and the consequent issue of the authority of Scripture. We reported that "it was the general consensus of our delegates that the meeting was profitable and supportive of our ecclesial relations."

In March of 1992, the IRC received a letter from Rev. Jack J. Peterson, secretary of the OPC Committee on Ecumenicity and Interchurch Relations. The body of the letter follows:

We write to you because of the fellowship that our churches have had for the entire life of our Church, because we want to preserve that fellowship, and because we see dangers to it today. We are all aware that differences have arisen between us over the past 20 years or so and have come to a focus in your impending decision on women in teaching and ruling office. We therefore want to address you openly on three matters some time to discuss them personally.

One concern is the question of what position our church should take with regard to congregations, parts of congregations, and individuals who have recently left the CRC because they have seen themselves as compromised by theological positions being taken by their Church. Let us say, first of all, that our Committee on Ecumenicity and Interchurch Relations is not encouraging members or congregations to leave the CRC. But we should like to ask what you think we should do about those who are coming to us (1) asking if they can join the OPC and/or (2) inviting us to tell them about the OPC? And does the fact that they have either already withdrawn from the CRC, or are considering leaving and want to find out about the OPC, have bearing on our talking with them? One consideration that we think should be of concern to both our churches is their separating from the CRC and not being part of any denomination, further dividing the church.

The second matter is that our 1991 General Assembly instructed our committee to "consider the desirability and feasibility" of the OPC adding the Three Forms of Unity to our doctrinal standards. The reason was not that we regard the Westminster Standards as inadequate but that the addition of these standards could open up the possibility of greater Reformed unity and union. Then later in that summer, a group of people from several denominations, but principally of CRC background, were called together to discuss that very hope - a united, Reformed church. You can understand how, so soon after our General Assembly's action, that would interest us. Those who met were on their own, they were not representatives or delegates from any denomination. Two OPC ministers, both of whom happen to be members of this committee and acquainted with the General Assembly's action, attended that meeting.

Since some of those involved in that meeting (and a subsequent one) are either present or former members of the CRC we are concerned that you should not receive the impression that either our committee or our church is attempting to foster division in the CRC. We should of course be less than honest if we were not to add that we are concerned as we have been for a number of years about theological developments in the CRC and the divisions that they are causing. But please understand that the interest of this committee and of our General Assembly in the unity and union of Reformed churches antedated the activities of the ad hoc group referred to above and is not related to that. Our committee's view of how to approach unity is through churches, and possibly through NAPARC which has "organic union" of Reformed churches as one of its constitutional objectives.

That brings us to the third matter. As you know, NAPARC has not approved the application of the Evangelical Presbyterian Church for membership. This has been due to several factors, a prominent one being the EPC's constitutional provision allowing for women as ministers and ruling elders. So significant is the latter to NAPARC that, as you know, it took the unprecedented step of addressing your Synod asking it to reconsider its action of approving women for these offices. The parallelism of these two facts - denial of the EPC application and the protest to your Synod - raises the question of how you view, and how the other churches in NAPARC may view, your membership in that body. Needless to say, the CRC

decision on that matter will bear on relations between our two churches as well as on NAPARC.

We should like to meet with you to discuss these matters. Because of the urgency of these matters we believe that it would be well, if possible, to meet in the near future. Would you, or a subcommittee, be willing to meet with a subcommittee of three or four from our committee? It seems to us that brothers as we are in Christ, we should try together to seek truth and righteousness with one another and we hope that you will give a favorable response to our suggestion.

On December 18, 1992, four representatives of the OPC Ecumenicity and Interchurch Relations Committee, including Mr. Richard A. Barker, Rev. Donald J. Duff, Rev. Glenn D. Jerrell, and Rev. Jack J. Peterson, met with five members of our IRC, including Rev. Leonard J. Hofman, Dr. Fred H. Klooster, Dr. Carl G. Kromminga, Rev. Norman Shepherd, and the administrative secretary. We met in Cottage Grove CRC in South Holland, Illinois, as the luncheon guests of the OPC committee. Jack J. Peterson served as chairman for the day.

The chairman informed us that the OPC general assembly in June had received an overture with four grounds requesting the review of "the propriety of the OPC's continued fraternal relations with the Christian Reformed Church." The general assembly had referred that overture without recommendation to the Committee on Ecumenicity. The assembled group then engaged in a friendly exchange ranging over the basic agenda of the March 23rd letter but without adopting any mutual statements or formulating any conclusions.

The OPC delegates stressed that there was no monolithic position in their denomination on various aspects of the differences between our two churches but that there was a unified concern about the issue of women in office that, if adopted by the CRC, would seriously call into question our continued fellowship. Both delegations acknowledged changes within our denominations in viewpoints and emphases and the resulting increase in tensions between us.

One matter that concerned the CRC delegation was that some members of the OPC Ecumenicity Committee were participating in meetings of CRC dissidents. We were told that such participation was not an assignment from the committee, but the personal decision of the individuals, who were expected to report as observers to the Committee on Ecumenicity, which paid the traveling expenses for such individuals.

How profitable the exchange was for our parent committees is uncertain. Our representatives stressed that the present time, when both of our churches are undergoing change and tensions, is not the time to separate, but to help each other.

#### *B. Reformed Church in America (RCA)*

On September 28, 1992, the RCA/CRC Joint Committee met for its annual meeting in the facilities of our Denominational Building. Present were Rev. Vern Hoffman, Rev. Fritz Kruithof, and Rev. Howard Schipper of 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 the significant decisions of our 1992 assemblies and the developments in both of our churches, as well as our mutual areas of cooperation.

The RCA general synod decided not to join the Consultation on Church Union (COCU), and it was observed that COCU is now a dead issue for the RCA. The *Church Herald* will become an every-household magazine in 1993, in contrast to voluntary subscriptions that were fairly regional. A modified

restructuring plan was approved by the 1992 RCA general synod and is in the process of being implemented.

The next meeting was set for September 27, 1993, at the new RCA Regional Center, located at 4500 60th Street, Kentwood, Michigan.

### **IX. Study of the state of ecumenicity in the CRC**

The IRC spent much time this year discussing the state of ecumenicity and interchurch relations in the CRC and the problems associated with our task.

The reasons for the discussion were many: (A) our current difficulties with churches with which we are in ecclesiastical fellowship—the suspended relations with the Reformed Churches in South Africa, the prolonged problems with the Reformed Churches in the Netherlands, the uneasy relations with the Christian Reformed Churches in the Netherlands, the Reformed Churches in New Zealand, the Orthodox Presbyterian Church, and other NAPARC churches; (B) the difficulties associated with the Reformed Ecumenical Council and the role the REC could possibly play in interdenominational relations; (C) the major problem of establishing and maintaining ecclesiastical relations with Reformed churches which are some distance removed from our traditional ties and with which the normal procedures for establishing ecclesial ties are inapplicable, such as the Hungarian Reformed churches; (D) the numerous small Reformed denominations all around the world, resulting from mission work and secession movements, which seek our fellowship and help but with which it is difficult to have meaningful relations (cf. I, C above); and (E) the difficulties of pursuing the ecumenical task with our present methods and the possibility of pursuing it through membership at different levels of involvement in major ecumenical organizations.

The discussion thus far has resulted in no recommendations to place before synod. The IRC is aware that much of the uneasiness some denominations have with the CRC stems from a much larger issue than can be resolved by our committee. We will continue to dialogue with such churches within the framework of our present mandate, acknowledging that, though ecumenicity is never an easy matter, it remains nonetheless an imperative of the Christian faith. The committee is for the present time narrowing the focus of its discussion to the more immediate matter of how best to enter into meaningful fellowship with the many small Reformed denominations that seek our fellowship and that we may be able to serve.

### **X. Representation at synod**

The president (Dr. Fred H. Klooster) and the administrative secretary (Rev. Clarence Boomsma) have been appointed to represent the IRC at synod.

### **XI. Hospitality Committee**

The IRC has appointed Rev. Gerard and Mrs. Margaret Bouma and Rev. Tyman and Mrs. Cobi Hofman to host synodical delegates and observers from other denominations.

## **XII. Matters requiring synodical action**

A. IRC representation at synod.

B. Other items as reported and recommended in the supplementary report.

### **Interchurch Relations Committee**

Clarence Boomsma, administrative  
secretary

Herbert J. Brinks

Leonard J. Hofman (ex officio)

John B. Hulst

Eldean Kamp

Fred H. Klooster, president

Carl G. Kromminga

Alfred S. Luke

Norman Shepherd

Eunice Vanderlaan, vice president

George Vandervelde

## I. Brief overview

The year 1992 was a difficult one for a number of our congregations as they suddenly found themselves without a continuing pastor. The need of these churches, however, once again vindicated the work and place of our committee as they turned to us and found help in the back issues of *The Living Word* that we could send them. We are not a large or an important committee in the denominational picture, but we fill an important niche, and we are grateful that we may continue to serve our Lord and the Christian Reformed Church in this small way.

For 1992-1993 our committee consists of Rev. Homer Samplonius (1993), chairman; Rev. Rudy W. Ouwehand (1993), secretary-treasurer; Rev. Leonard Batterink (1994); Rev. Adrian Van Giessen (1995); and Rev. Paul Stadt (1995), alternate. Rev. Samplonius has completed one term on the committee, and we are grateful for his work as editor and chairman. Rev. Ouwehand has now completed two terms, the usual limit, but has been asked to stand for a third term upon the following grounds: (1) his familiarity with the largely administrative details of the committee work, (2) the desirability of retaining the current mailing address as long as possible, and (3) his willingness to continue to serve in this capacity.

Because of the unusual nature of this request to synod, it was suggested that we also nominate a qualified layperson living in the Woodstock area who could carry on this task. Since no editorial decisions are made by the secretary-treasurer, our committee felt that a layperson could be recommended for that position to Synod 1993, and we present the name of Mr. Ray Vander Ploeg, a retired Christian-school administrator living in Woodstock.

The work of our committee has continued as in previous years, with three of our members soliciting and editing manuscripts for publication and the secretary-treasurer looking after subscriber records, payments, and correspondence. Mr. Stan De Jong of Calvinist Contact Publishing Ltd. serves as an adviser to our committee. He and his staff look after the publication and distribution of *The Living Word*.

Our financial picture continues to improve: we have been able to maintain our subscription rate at \$60.00 (Can. funds) or \$55.00 (U.S. funds) per year, and we have kept our committee expenses down to less than 7.5 percent of our income. Our financial statement is reviewed annually by an accountant, and copies of his report are sent to the denominational financial coordinator.

## II. Recommendations

A. That synod approve the publication of *The Living Word* for 1994 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 for our committee from the following nominations:

1. *Rev. William T. Koopmans*, pastor, Orangeville CRC, Orangeville, Ontario.
2. *Rev. Jacob (Jack) M. Van de Hoef*, pastor, Westmount CRC, Strathroy, Ontario.

D. That synod elect one of the following to serve as secretary-treasurer:

1. *Rev. Rudy W. Ouwehand*, pastor, Covenant CRC, Woodstock, Ontario.
2. *Mr. Ray Vander Ploeg*, retired Christian-school principal, Woodstock, Ontario.

Sermons for Reading Services Committee

Leonard Batterink

Rudy W. Ouwehand, secretary-treasurer

Homer Samplonius, chairman

Paul Stadt, alternate

Adrian Van Giessen

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# DENOMINATIONALLY RELATED AGENCIES

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According to Dordt's statement of purpose, its board of trustees is "mandated to provide leadership, especially to guide the religious direction of the college and to ensure its academic excellence." It is expected, furthermore, that the decisions of the board are to be carried out through the administration under the direction of the college president. The administrative cabinet, comprised of five vice presidents, supervises every aspect of the college.

Therefore, we are preparing this report for the *Agenda for Synod 1993* by very briefly reviewing the five administrative divisions of the college.

Dr. Rockne McCarthy, vice president for academic affairs, must attend to the central educational task of Dordt College. At present he is giving special attention to faculty recruitment and development. He also oversees the work of committees which are revising general education requirements, developing a program of student assessment and evaluation, and preparing for a graduate program in elementary education, to be introduced in 1994.

Along with a number of institutions belonging to the Christian College Coalition, Dordt is involved in the "Russian Initiative." It is expected that this program will involve the college in student and faculty exchange, off-campus study programs, and liaison with academic institutions and communities in Russia and Ukraine. The college choir is planning to tour Hungary, Romania, and Ukraine in the spring of 1994.

It is the responsibility of Dr. Nicholas Kroeze, vice president for student affairs, to concern himself with student life on campus, including student housing. Efforts are underway to improve present student housing by reducing the number of students per unit and by creating more areas for social interchange in the residence halls. The board of trustees has approved the construction of a new 160-bed student apartment building that will be ready for occupancy in the fall of 1994.

A primary issue of concern for student services is the growing spirit of individualism which is present on most college campuses and is reflective of the rampant individualism of our society. It is a spirit that reflects itself in lack of concern for others, violation of rules, offensive behavior, and failure to respect authority. Student services, with the help of students and faculty, seeks to counteract this spirit not only by strengthening discipline policies but also by promoting a sense of community that recognizes the importance of love for God and for one another.

A new administrative division at Dordt is information services. It emerged as a result of the report from a strategic-planning task force which observed,

Since technology is a critical resource and since the associated infrastructure is so fundamental to all campus functions, an organizational structure must be developed which coordinates all technology services. . . .

Therefore, Dr. Joseph McDonald, newly appointed vice president for information services, has been given a twofold responsibility: to be director of the library and to coordinate technological services. His primary concern will be the integration of library and technological services so that together they will serve the academic needs of faculty and students.

The financial matters of the college are supervised by Mr. Bernard De Wit, vice president for business affairs. He reported a \$66,000 balance at the end of the 1991-1992 fiscal year. The education/general budget for 1992-1993 totals

\$10,314,065, an increase of \$509,379 over the previous year. An analysis of the budgets of comparable institutions reveals that Dordt spends a greater percentage of its budget on instruction and financial aid and a smaller-than-average percentage on facilities and administration than its counterparts do.

The vice president for college advancement, Mr. Lyle Gritters, reports to the college president concerning institutional outreach, promotional and fund-raising activities, student recruitment, and financial aid.

In the past year Dordt received \$586,895 by way of quotas, quota relief, and offerings. We are grateful for this support. At the same time, we continue our appeal to the churches to renew and increase their financial commitment to the college.

The New Horizons Campaign was successfully completed during the summer of 1992, having exceeded the goal of \$91 million, much of which was used to fund the Center for Science and Technology. A feasibility study is now underway in preparation for the next capital campaign, which will seek to raise funds for a college center and/or an indoor recreational complex.

As a result of energetic recruitment activities, Dordt's 1992-1993 enrollment increased by 3 percent to 1077 students. We anticipate a further increase for 1993-1994. Much will depend upon the success of new recruitment initiatives. While efforts are being put forth to attract students from other evangelical and Reformed denominations, the number of students from the Christian Reformed Church remains high at 81 percent.

Dordt College is well aware of the importance of its close relationship to the churches, especially those of the Christian Reformed denomination. It was a classis of the CRC that first suggested the establishment of a Reformed Christian college in the midwest to provide young people of the CRC with an education "permeated with the spirit and teaching of Christianity." From the beginning the college has been dependent upon the prayers and gifts of the membership of the CRC. Therefore, it seeks to maintain close contact with congregations and classes of the CRC by way of reports, meetings with consistories and classes, pastors' conferences, and preaching assignments.

Dordt takes seriously its responsibility to provide quality Christian higher education for young men and women from the CRC. We are thankful that many congregations in the CRC take seriously their responsibility to support the college, and we trust that in the future both the college and the churches will continue to work together to provide Christian youth with Bible-based, Christ-centered higher education.

Dordt College,  
John B. Hulst, president

## **I. Introduction**

The Institute for Christian Studies has just completed its twenty-fifth anniversary as a Christian graduate school. Various celebrations throughout the year gave occasion to praise God for his faithful care and to focus on our mission with renewed enthusiasm.

## **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.

In December 1992 the institute's seven-year quest for expanded degree-granting powers reached a successful conclusion when the Ontario government passed legislation allowing ICS to grant the Master of Worldview Studies degree. The Worldview program is designed for persons in a variety of nonacademic vocations who seek an integral Christian outlook on their calling. We rejoice that we can now give proper degree recognition to the graduates of this program.

Last September ICS was blessed with twenty new full-time graduate students, representing five continents. The international dimensions of our ministry continue to develop in surprising ways, and we are deeply grateful for the opportunity to serve future Christian leaders from various parts of the world.

In November Dr. Ken Badley was inaugurated as the institute's new professor in the philosophy of education. Dr. Badley is looking forward to working cooperatively with several colleges in the Reformed family on the further development of master's programs in education.

## **III. Conferences**

The institute's family-conference program experienced another successful year. The Ontario conference was moved to larger quarters at the Hamilton District Christian High School, where about 750 conferees examined the issue of "Youth and Popular Culture."

A new feature at the ICS in 1992 was a special two-day event for pastors and principals, also oriented to youth issues.

In June, ICS hosted a major academic conference, cosponsored by Calvin College and the Free University. This event brought together almost two hundred people from Europe, the United States, and Canada.

## **IV. Publications**

The institute's program of academic publishing and distribution continued under the capable direction of Dr. Robert Vander Vennen. Its publications bring the fruit of Christian scholarship to professors, students, and other interested Christians around the world.

## V. Finances

In conjunction with its anniversary, the institute undertook a special campaign to raise \$2.5 million in new funding to support the appointment of new faculty members and to enhance other ICS programs. Despite the unfavorable economic climate, the campaign reached its goal. We are deeply grateful for this accomplishment, and we look forward with joy and excitement to the new opportunities provided by the campaign fund. In the meantime, we continue to struggle with shortfalls in our regular operating budget.

Church support continues to be very significant for the institute. Financial contributions are one dimension of that support; even more important, though, are the encouragement and prayer support offered by the churches. They are a source of strength as we pursue our desire to witness to the one whom we worship as Lord of the church and, indeed, of the whole creation.

Institute for Christian Studies  
Harry Fernhout, president

"Praise the Lord, O my soul, and forget not all his benefits."

Psalm 103:2

With sincere thanksgiving to our Lord for his faithfulness, Redeemer College celebrated its tenth anniversary this past September—ten years of "Learning for Serving." What began in 1983 with 97 full-time and 63 part-time students and nine faculty has grown into an institution which is able to serve over 500 students on a modern, spacious campus. Thanks be to God for all his benefits.

### **I. Enrollment**

The 1992-1993 academic year began with 471 students enrolled (431 full-time and 40 part-time), which by our full-time-equivalent calculations translates into 447 full-time students. Last year 76 students graduated from Redeemer College. Of these graduates, 14 are now Christian-school teachers, 7 are employed in social work, 6 are employed in business, 3 are enrolled in seminary, and 20 are enrolled in graduate school for further study. We are truly thankful for the young men and women we serve.

### **II. Program and faculty**

Redeemer College currently offers five degree programs: General and Education, Four-Year General, Four-Year Major, Honours, and Combined Honours. Students can design their individual academic programs from thirty areas of concentration which cover twenty-two majors and twenty-nine minors. Redeemer College currently employs a faculty of thirty-one full-time professors and fourteen part-time instructors.

### **III. Finances**

Given the prevailing economic situation, Redeemer College has been active in reducing its financial needs. At the time of the writing of this report, the 1992-1993 financial year is on target. This makes us confident that our goal to operate within a balanced budget for 1993-1994 is achievable. We are grateful for the on-going participation of students, faculty, staff, administration, and board as we strive for this goal while maintaining the mission of the college.

Redeemer College remains grateful to the Christian Reformed Church constituency for its prayers and financial support. We are grateful that despite the economic challenges of this time, CRC financial support has continued and has even grown. It is our prayer that God will bless Synod 1993 and that Redeemer College will remain worthy of the continued endorsement of synod and the on-going support of the denomination.

Redeemer College

Henry De Bolster, president

Reformed Bible College alumni continue to serve the Christian Reformed Church as pastors; youth and education directors; evangelists; missionaries with CR World Missions, CRWRC, and CR Home Missions; and in a variety of church and mission agencies in over fifty countries on six continents around the world.

Although RBC serves students from a number of denominations, the majority of the students are members of the CRC. Enrollment for the 1992-1993 school year increased approximately 8 percent over the preceding year, an encouraging increase in the light of recent trends in some other Bible colleges and Christian liberal-arts colleges.

Part of RBC's uniqueness lies in the fact that it continues to be the only Bible college in North America whose entire faculty subscribe to the historic Reformed standards. It is also the only college in the Reformed tradition which offers a Bible major and requires of all its four-year graduates a course in the history and principles of Calvinism. RBC also requires all full-time students to be engaged each semester in for-credit, hands-on practical experience in some form of ministry.

RBC's pre-seminary program has developed in recent years to the point where its graduates are able to go directly from RBC to any evangelical seminary in the country. Though these graduates go on to study at a number of Reformed institutions, almost every year the largest contingent goes to Calvin Seminary. During the 1992-1993 school year it was noted that fifty-five of the current Calvin Seminary students had received part (such as their Greek courses) or all of their undergraduate training at RBC. It is also noteworthy that 15 percent of RBC's current student body are following the pre-seminary study track, a percentage well above that at most other colleges in the Reformed tradition.

In the fall of 1992, a new Fitness Center, a gift to the college, was completed and dedicated to the service of God. The new building, which serves as a conference center and banquet hall as well as a modern recreational facility, prominently displays flags of the fifty-one countries in which RBC alumni are currently serving, a constant reminder of the college's worldwide outreach.

With the expansion of our new campus, we have been able to host conferences for a number of organizations, such as the Young Calvinist Federation, Evangelism Explosion, Stephen Ministries, and Youth for Christ. As new areas of cooperative ministry continue to be developed, we should witness a significant increase in this kind of education and service in coming years.

For all these blessings—and many more—we praise our Lord as he continues to give us the privilege of educating and training many whom he has called for work and service in his kingdom.

The faculty, administration, and board of RBC are grateful for the prayers, gifts, and encouragement of individuals and churches within the CRC over the years. We sincerely ask for the continuation of this important and fruitful partnership in the exciting and challenging ministry God has entrusted to us at RBC.

Reformed Bible College  
Edwin D. Roels, president

The year 1992 was one of continuing challenges and significant blessings for The King's College. After four years of planning, the college was able to break ground and begin construction and renovation on its new campus site, purchased in 1991. The project, which will cost \$12.6 million when completed, will provide the college with its first permanent campus; it will be large enough to accommodate up to seven hundred students initially, with room for future expansion. At year's end, construction was well under way and on schedule for a planned move by summer 1993. Included in the new facilities will be new wings for instruction in the sciences and the performing arts, as well as a new full-size gymnasium. The existing building, which until 1991 operated as a hotel, will house the library, lecture theater, classrooms, cafeteria, offices, bookstore, and a student residence.

The college has received excellent support for this project from its constituency, many of whom are members of the Christian Reformed Church in western Canada. Thus far over \$4.5 million in gifts and pledges has been raised. The "Facing New Challenges" campaign in support of the project has a \$10 million goal, to be reached by 1996. An RRSP investment plan provides opportunity for college supporters to invest retirement funds in the campus project.

During 1992 enrollment grew to 441 students for the fall semester, and the college applied for accreditation of a proposed new program in elementary education. Such programs must be approved before they are offered in Alberta, and if King's obtains permission, it will have the first free-standing B.Ed. program offered by a private college in Canada. The college also underwent the first scheduled five-year review of its initial accreditation to offer B.A. and B.Sc. degrees. The in-depth external review resulted in a very favorable report. Positive features which were singled out were the dedication of faculty and staff to the mission of the institution, the high degree of satisfaction of students and alumni, and the extraordinary commitment of the institution to scholarship and research. The result is that Alberta's Private Colleges Accreditation Board reaffirmed the accreditation of King's.

As we look toward big events in 1993, we reaffirm our commitment to provide Christian university education to many students from the Reformed community and also from other denominations. We are grateful for the continued support from Christian Reformed congregations and individual members and pledge to continue to serve them with quality Christian education.

The King's College  
Henk W.H. Van Andel, president

This year Trinity completed thirty-four years as an undergraduate Reformed 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 1992, a total of 571 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 to others in their personal and professional lives. Trinity offers twenty-two academic majors, including a broad range of arts and science and 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 interest with 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 its facility adjacent to Trinity's campus.

God has blessed the college with continuing growth in physical resources. Two new buildings were constructed in 1991; two older buildings were completely renovated in 1992. The former clubhouse, which served as Trinity's administration building since 1959, has been transformed into the Molenhouse Student Center. It contains a new lounge; fast-food service; a recreation area; the new bookstore; the upgraded admissions, student-development, and business offices; and a nicely appointed chapel. The dining hall, built in 1972, received a face-lift, including new dining furniture and an expanded food-service line. We are pleased to be part of the Calvin-Hope-owned Creative Dining food service.

Just one year ago 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. Completely furnished and air conditioned, this facility is well designed to accommodate visitors, family reunions, summer programs, and conferences. The newly completed Jennie Huizenga Memorial Library, a long-awaited and much-needed addition to our academic facilities, is providing both study space and sufficient stack area for books to allow us to double the current size of the book collection (previously prohibited by space constraints). This magnificent structure, the architectural focus of the campus, recently won a major design award, thanks to the work of Brian Craig of Progressive Architects (Grand Rapids, Michigan). 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.

Efforts are continuing toward completion of Trinity's campus-development plan, which includes a science building (to house biology, chemistry, physics, and pre-engineering) and a 1200-seat chapel/auditorium with accompanying space for art, music, and communications.

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 current year, however, produced a 4 percent negative bottom line, which has resulted in across-the-

board budget cuts for 1992-1993, increased fund-raising efforts, and a delay in filling two faculty/staff positions. Year-end giving was very positive, enrollment projections are well ahead of last year, and our financial projections are on target at this time.

The need for fiscal responsibility will continue to be a challenge for most institutions of higher education in the future because fewer dollars will be available from federal and state governments and reauthorization bills are disqualifying many middle-income families who once received financial aid. Large state institutions, financially favored by law and therefore able to keep tuition costs low, are sometimes more attractive to students than independent colleges are. The Illinois example may be helpful in understanding the dilemma being faced by church-related and independent institutions today: Illinois independent institutions receive 9 percent of the state education funds, enroll 28 percent of the state's students, and grant 40 percent of the degrees—a situation that is not likely to change soon. This means that, for Trinity, there is an ever-increasing need for strong financial support in the form of endowment so that our Reformed young people will be able to afford Christian education in the future, and we will continue our efforts to expand this base.

Nearly two-thirds of Trinity students live on campus. 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 dedicated and stable faculty and staff possessing a broad range of educational experiences. They remain committed to the goals of the college as a Reformed Christian witness in higher education near 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. This year we will be honoring Mr. Richard Kooy in his retirement after twenty-seven years of service to Trinity, longer than anyone else in our history. Faculty members continue to take advantage of the many educational opportunities provided by the Chicago area, including field trips, visiting lecturers, teacher-education placements, internships, hospital clinical sites, Argonne National Labs, 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 the administering agent. This has proved to be very successful as a means to bring students from the six Reformed- and Christian Reformed-affiliated institutions in the midwest to Chicago for internships and seminars in urban-related subjects. Our Semester in Spain program enrolls students from colleges throughout the United States each semester for intensive language, literature, and cultural studies in Seville. This year we developed an affiliation agreement with the Christelijke Hogeschool, Windesheim in Zwolle, the Netherlands, thanks to the assistance of Dr. John DeBoer, a Trinity alum and dean at Windesheim. Under this agreement Trinity students have the opportunity to

participate in an international education program, and Dutch students have the opportunity to spend a semester at Trinity.

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 enabled 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

## I. Young Calvinist Federation

The Young Calvinist Federation (YCF) thanks the Lord for its most fruitful year of ministry to date. Membership in YCF this year reached 585 congregations—100 more than the previous year. Until recently, YCF conventions averaged 2500. The summer conventions of 1992 in Estes Park and Fort Collins, Colorado, drew an unprecedented 3622 attenders. The 1993 "Bound for Greater Things" convention in Bloomington, Indiana, with capacity for 3750, promises to be another memorable experience for all youth and adults who participate.

In an effort to equip young people for service and to give them service opportunities, YCF continues to sponsor two successful service ministries—SWIM and SERVE. In cooperation with the Board of Home Missions, in 1992 YCF sent 212 young people to fifty-three SWIM sites. A similar number of young people are expected to participate in 1993. In addition, 585 youth and adult sponsors worked at thirteen different SERVE sites in the U.S. and Canada. Due to the growing interest in this ministry, YCF has expanded the program for 1993 to include seventeen sites. At three of them, youth volunteers will be working with physically and mentally challenged adults and youth. We're grateful to the staff of the Committee on Disability Concerns for assistance in developing these sites. Through both SWIM and SERVE young people ages 14 through 20 are learning firsthand that they have God-given gifts to be servant-leaders in a hungry and hurting world.

The growing opportunities and needs for cross-cultural ministry have prompted YCF to sponsor a pilot program called Project Bridge. Up to ten young people from various ethnic backgrounds will come together for a two-week period of service and Christian growth in this program patterned somewhat after SWIM. The young participants will be housed with persons of ethnic backgrounds different from their own. Classis Holland and YCF are cosponsoring the program, and SCORR has endorsed it.

YCF continues to provide leadership training through video and print resources and consultation with local churches.

YCF is grateful for its growing partnership in ministry with the synodical Youth-Ministry Committee. The dialogue we've had has been extremely encouraging and helpful. We look forward to further communications with it.

The Lord has also blessed YCF financially. Though some program and staff cutbacks were made, through the successes of this past year, these losses have been restored. YCF is grateful to the churches for their continued support and looks forward to even more congregations benefiting from the services of YCF.

Young Calvinist Federation  
Brian Bosscher, executive director

## II. Calvinist Cadet Corps

The international character of the Calvinist Cadet Corps became increasingly apparent in 1992 when four visiting leaders from the Australian Cadet program honored us with their presence. Two came to our annual board meeting (congress) in January, and two more attended our counselors' convention in July. Both visits served to solidify the bonds between our organizations, and we

learned from each other new ways to serve Jesus Christ in our ministry to young boys.

We are also reminded of the global character of our ministry by our Independent Cadet program, reaching sons of missionaries in Japan, Nigeria, Sierra Leone, Papua New Guinea, Hong Kong, the Philippines, and elsewhere. These boys have direct contact with the Corps office in Grand Rapids. They use their own specially designed guidebooks to advance through the ranks of cadeting. Over twenty boys take advantage of this opportunity to learn more about God and his world, and they appreciate Cadet ties to their native North America.

We continue to make headway in leadership training, part of which is done at our annual counselors' convention. In 1992, the Illiana Council (south-Chicago area) hosted the convention at the Radisson Hotel in Merrillville, Indiana; there we experienced three days of fellowship, workshops, programs, and inspiration. Another part of our leadership training takes place in what we call DCE—Developer of Counselor Education—training. Last year DCE trained sixty participants and produced a variety of individual learning modules for nearly four thousand counselors in the Corps.

We thank God for growth and accomplishments in 1992 and anticipate even greater things in 1993.

Calvinist Cadet Corps

G. Richard Broene, executive director

### III. Calvinettes

The year 1993 marks the thirty-fifth year of Calvinette ministry to churches in North America. We are thankful for continued numerical growth, for sound financial status, and for God's guidance through continuing program development.

We now reach more than seven hundred churches and approximately twenty thousand girls with our ministry. Almost five thousand women volunteer their time and their talents to reach girls and bring them to a living relationship with Jesus Christ.

Each year we sponsor a convention for Calvinette counselors. In 1992 it was held in Vancouver, British Columbia. The nearly five hundred women who attended the three-day event learned new ways to reach girls with the love of Jesus.

The theme for the convention and the 1992 season was *Power Up! Stand Up!* We truly have seen the power of God at work in our ministry and in the lives of leaders and girls this year. We pray that the girls have learned how to stand up for Jesus and how to stand against temptation.

Last summer we introduced the revised program for Discovery Calvinettes, ages 9 through 12. It has met with overwhelming acceptance. We are continuing revision and updating of the Busy Bee program for girls ages 7 and 8. In the next year, the three divisions of United Calvinist Youth will study our approach to junior-high youth ministry.

*Touch* magazine continues to be well accepted by our members, and we are currently attempting to increase the readership among girls from unchurched homes. Each year one issue of *Touch* is written by the girls themselves. As girls write about the annual theme, they internalize and express what they have

learned. This year more than four hundred girls sent in material to be considered for that issue.

Leadership training has been a top priority for Calvinettes for many years. We offer this through the annual convention, through regional conferences conducted by staff members, and through local council meetings led by leader trainers who have received advanced training at a staff-conducted seminar.

In 1992 the staff had the opportunity to meet with almost half of our leaders through the convention and regional conferences. The other half received training from one of twenty-six leader trainers.

We look back on the past thirty-five years with gratitude, and we look forward in confidence that God will continue blessing his ministry in Calvinettes. We thank him for the gifts and encouragement of his people.

Calvinettes

Joanne Ilbrink, executive director

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# STUDY COMMITTEES

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## I. Historical background

### A. *Synod's actions*

The participation of children in the Lord's Supper has been under study in the Christian Reformed Church for nearly a decade. In 1984 Classis Rocky Mountain first raised the issue by asking synod to appoint a study committee to study the subject in general and, more particularly, to study that classis' study-committee report on it. The appointed synodical study committee reported in 1986, offering a majority report and two minority reports. The majority report encouraged the participation of covenant children in the Lord's Supper after they have made a public profession of their faith. One minority report agreed with the majority report but suggested that a child's public profession could be conducted in the presence of a representative group of elders and the child's family rather than in a public worship service or before the entire council. The second minority report held that covenant status is the only requirement for admission to the Lord's table and that children of believing parents should be present at the table.

Synod 1986 did not accept any of the reports but, after adding other members to the committee, asked that it study the matter for two additional years. Since Synod 1986, the discussion has focused on the prerequisites for admission to the Lord's table: personal faith or covenant status?

In 1988 the expanded study committee returned to synod with another divided report. This time the majority report took the position that covenant children should be welcome at the table on the basis of their covenant status and their "desire to remember and proclaim the Lord's death until he comes." The committee did not envision a public profession of faith as part of this requirement. A minority report retained the requirement of a more formal public profession of faith.

Synod 1988 declared that

- a. The church is warranted in admitting to the Lord's Supper covenant children who give evidence of faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper.
- ....
- b. The church is to assure itself of such faith through a public profession of faith on the part of covenant children.
- ....
- c. Covenant children should be encouraged to make public profession of faith as soon as they exhibit faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper.
- ....
- d. The profession of faith of covenant children required for admission to the Lord's Supper is not necessarily an acceptance of adult responsibilities within a congregation; therefore:
  - 1) the church shall continue to instruct these children in the Word and in the Reformed confessions;
  - 2) adult responsibilities of membership are to be granted by the church council and assumed by professing individuals at age eighteen or as granted by the Articles of Incorporation of the congregation.

- e. That synod request the CRC Worship Committee to review the forms for public profession of faith in the light of these declarations concerning the public profession of covenant children.

(*Acts of Synod 1988*, pp. 558-60)

In its report to Synod 1989, the Worship Committee analyzed various practices and meanings associated with public profession of faith. It recommended five guidelines for encouraging and implementing younger professions. It offered the church a trial form and sought confirmation from synod of the concept of allowing for multiple professions of faith as a part of a person's faith pilgrimage. Synod received the report, recommended the trial form for use in the churches, but took no action on the concept of multiple professions of faith.

Between 1989 and 1991 the Worship Committee continued its study, the trial form had only limited use among the churches, and several congregations and ecclesiastical bodies raised questions about the implementation of the decisions of 1988. Synod 1991 received an overture from Classis Alberta North asking for clarification of the 1988 decisions. Alberta North's overture suggested that "the church should provide ways for covenant children to profess their faith consistent with their individual stages of physical, intellectual, emotional, and faith development, and [that] the church should distinguish these professions from a late adolescent/adult reaffirmation of faith" (*Agenda for Synod 1991*, p. 517).

Subsequently, Synod 1991 appointed the present study committee "to clarify the requirement of public profession of faith for admission to the Lord's Supper on the part of younger covenant children" (*Acts of Synod 1991*, p. 785). To that decision were attached two grounds. First, "the implementation of the 1988 decision . . . has confronted the churches with numerous practical difficulties" (*Acts of Synod 1991*, p. 785). Synod listed some examples of these difficulties. Second, "the clarification of the requirement for public profession of faith by younger members raises significant theological issues concerning the basis of participation in the Lord's Supper (the covenant or personal confession, for instance), which neither this committee nor synod is able to address properly at this time" (*Acts of Synod 1991*, p. 785).

#### *B. The activity of the present committee*

This committee has met five times since the fall of 1991. We reviewed our mandate, the past reports and decisions of synod, the overtures which have been offered in response to these decisions, and actions by the CRC Worship Committee dealing with liturgical forms and procedures resulting from synodical decisions on this matter. We engaged in further original study of the issue. We held hearings with persons representing various ethnic groups within the Christian Reformed Church. We invited Professor Emeritus John Stek of Calvin Seminary to address several specific theological and exegetical questions which arose in the course of our discussions.

Two issues confront our committee. The foundational issue centers on the relationship between participation in the sacrament of the Lord's Supper and the expression of personal faith by the participant. This first issue lies at the heart of Ground 2 of our committee's mandate. The second issue (Ground 1) centers on the numerous perceived difficulties that arise when younger children wish to give personal expression to their faith in anticipation of participating in the sacrament.

## II. A review of the theological issues

The relationship between the expression of personal faith and participation in the Lord's Supper is a knotty issue. Several study committees prior to this one have wrestled with it, and proponents of the two basic positions have regularly argued their cases. The main question is quite simply this: Must a person (regardless of age) be able to give expression to a personal faith in the Lord Jesus Christ as a condition for participating in the sacrament? The one position contends that, parallel to our doctrine of infant baptism, children who have not yet reached the age of discernment may (or should) be allowed at the table of the Lord on the basis of their covenant membership as expressed through the faith of their believing parents. The Supper becomes an extension or continuing expression of the covenant promises accorded covenant children by their baptism. As Jewish children before they were able to make a meaningful expression of their personal faith were included in the Passover meal for their own spiritual nurture and training, so the children of Christian believers should be included in the celebration of the Lord's Supper. The other position holds that, since the Lord's Supper represents the new covenant, individual expression of faith is required of all participants. Whereas the Passover is a feast for those born into the Jewish family and nation, the Lord's Supper is for those reborn through faith in Christ into the family of God among all nations. In the new covenant, God's law is written on the hearts of his people (Jer. 31:31-34), a metaphor which implies an internalization of faith. Therefore, this position argues, if the Lord's Supper is a sacrament of the new covenant, regeneration and personal faith are the prerequisites.

As a matter of fact, in the context of covenant theology, a symbiotic relationship exists between the faith of parents and the developing faith of their children. We must resist societal trends to emphasize the individual over the community. Access to the Lord's Supper is not purely an individual matter. It is granted on the basis of both covenantal membership and a personal expression of faith by the participant. These cannot, and may not, be separated. One of the primary points of I Corinthians 11 is that even the adults (who should have known better) were indulging themselves as individuals in their own greed and gluttony and were not "discerning the body" (i.e., heeding the corporate nature of the church and their faith). Regardless of age, we all come to the table of our Lord through the corporate or covenantal nature of faith. Small children, therefore, are to be nurtured in that covenantal faith. As a means of grace, the sacrament of the Lord's Supper can be a pivotal element in the nurture of faith.

Persons representing both theological positions argued their cases within the committee. We judge that this theological issue cannot and will not be readily resolved. The issue deserves further study by the church, and all believers should be open to reexamining theological principles with respect to this matter. We cannot resolve the theological issue at this time.

We judge, however, that our committee was appointed primarily to study the practical implications of the decision of Synod 1988, even though synod by implication also gave us permission to revisit the theological foundations of the church's prior decisions on this matter. The undersigned are unanimous in our desire to encourage younger children to participate in the Lord's Supper. We also agree that an expression of personal faith can be given with integrity at an early age.

A further observation is in order. One does not "confess one's faith" as a once-for-all event. The church's present custom of "profession of faith" has never meant theologically that one becomes a believer at that point. Rather, this profession of faith is a public expression of a faith that has been present and growing over a number of years and is a public commitment to nurture that faith in the future. The daily profession of faith which the believer makes is ritualized before the congregation on that occasion. The anticipated effect of participation in the Lord's Supper by younger children is that they will be increasingly able to give a fuller, more mature expression of their faith as they continue their earthly pilgrimage as believers.

### **III. The inclusion of younger children in the sacrament of the Lord's Supper**

The main thrust of this committee's mandate from Synod 1991 was to "clarify the requirements of public profession of faith for admission to the Lord's Supper on the part of younger covenant children." As noted earlier, while a case might be made for inclusion of children in the Lord's Supper without a prior public profession of faith, this committee is proceeding on the basis that a public statement of faith is to be strongly encouraged on the part of the participants, regardless of age. Such a public statement of faith has traditionally been made prior to participation in the sacrament. The church must be careful, however, to avoid any position which raises the ritual of "public profession of faith" to a status equal to or higher than that of the sacrament of our Lord. While faith is surely required for participation in the sacrament of the Lord's Supper, the expression of that faith is apparent in the very act of participating in the sacrament.

Synod 1991 raised a number of questions about the participation of younger children in the sacrament. These issues can be categorized into four areas: (1) the evidence of faith in the life of a child, (2) an adequate procedure for allowing a child to give expression to his or her faith, (3) concerns about maintaining and nurturing the faith of a confessing child as he or she continues the life-long pilgrimage, and (4) matters associated with counting and recording the church's membership. First, we will consider some procedural guidelines for including children in the celebration of the Lord's Supper. We will then provide a sample scenario showing how a congregation could implement procedures based on these guidelines. Finally, we will summarize this section by referring to the four areas of concern raised by Synod 1991, as noted above.

#### *A. Guidelines*

The following guidelines arise from our study of previous study-committee reports and synodical decisions. We provide them as a backdrop to our subsequent recommendations. These guidelines should also govern the method by which individual congregations hear the professions of faith of younger children and administer the Lord's Supper in their presence.

1. A congregation has not only the right but also the obligation to devise procedures for hearing the professions of faith of its members and for administering the sacraments. These procedures should honor the particular cultural, ethnic, and social context within which a congregation ministers. Increasingly heterogeneous, the Christian Reformed Church seeks to honor all God's people in the manner most appropriate to their life settings.

In recent decades, the denomination has recognized the need to contextualize the Reformed tradition and the truth of Scripture within the dominant sociocultural setting of the believer. This principle of contextualization should not be reserved only for foreign cultures or settings but should apply equally to the wide variety of cultural settings within the North American continent.

2. Professing one's faith is an ongoing, life-long testimony to which all Christians are called. Though the church may legitimately ritualize this event for the good of the body and the individual believer, the norm must still be retained that each believer give daily testimony to his or her faith. Baptized children raised in the covenant community experience, by God's grace, a faith that is developing and maturing. Similarly, adults ideally experience an enriching of their faith when properly nurtured through a reliance on the Holy Spirit. A single, once-for-all event called "profession of faith" need not be the norm for the church. Multiple occasions arise in the life of the believer when giving public testimony to one's faith would be appropriate and edifying for the church, even as Israel was called on several occasions to renew the covenant.
3. The way of reckoning membership in the church is derived largely from culture and tradition. Theologically the Christian Reformed Church has always recognized that baptized infants are members of Christ's church. We also have counted membership in different ways in different settings. Synod 1992 addressed this matter and adopted changes in our system of computing membership. The way in which we as an organization keep a record of membership should proceed from, and not dictate to, the way in which we recognize the developing faith within the hearts and lives of believers.
4. People who are growing in faith, whether they are children, youth, or adults, should express their faith to one another within the church. Faith in the triune God is not a private matter. Profession of one's faith as an ecclesiastical event should, therefore, by its nature be public. By "public" we mean an expression of one's faith within the context of the believing community as it is gathered in worship. The form or manner for the expression of that faith ought not to be legislated, as if one must fulfill some form of legal righteousness. Persons should *always* feel the encouragement of the church, however, to publicly articulate their faith in the presence of other believers. Congregations should have the freedom to determine within their individual settings the most appropriate way by which a person can make public profession. Congregations must be free to determine the process used to decide how and when to present a person for public profession of faith.
5. Because of the integral relationship between faith and the sacraments, the ritual of public profession of faith should ordinarily be conducted in association with the Lord's Supper. Especially in the case of younger children, separation of the ritual of profession of faith from participation in the sacrament of the Lord's Supper has the effect of raising the ritual of public profession to a level of importance which is not warranted. The focus should be on the sacrament, and any prerequisites for access to the sacrament must have obvious and close connection to the sacrament.

6. Especially in the case of younger children, but ideally for all persons making public profession of their faith, the event of public profession should also be a time of commitment to further faith education. A commitment to further study may take a variety of forms—from a simple statement committing one to participate in the educational ministry of the church to the acceptance of an assigned faith mentor. This commitment to continued learning should ordinarily include a desire to identify one's spiritual gifts and to develop those gifts for service in Christ's kingdom.
7. If a child makes public profession of faith at an age younger than that which the congregation judges appropriate to assuming adult responsibilities in the congregation, the congregation should provide a subsequent occasion at which that person will assume adult responsibilities (usually at the age of 18, upon graduation from high school, or as specified in the Articles of Incorporation of the congregation).
8. If a child makes public profession of faith at an age younger than that which the congregation judges mature enough to understand the creeds and confessions of the church, the congregation should provide an occasion at which that person is able and willing to declare his or her commitment to those creeds and confessions (usually at the age of 18 or upon graduation from high school). The assuming of adult responsibility in the congregation (see 7 above) and declaring personal commitment to the creeds and confessions would normally be done on the same occasion.
9. When children are participating, the Lord's Supper should be conducted in a way appropriate to their spiritual and cognitive level. Administration of the sacrament should be visual and tactile as well as verbal. The choice of music and language ought to be suitable to the instruction and participation of children.
10. The tone of the celebration of the Lord's Supper should be celebrative. Although the supper does focus on the Lord's death, the supper is also a celebration of the victory of Christ's resurrection and a confident yearning for his return. The celebration of the sacrament, then, will lead to joy and victory in our Lord Jesus Christ.

#### *B. A sample scenario*

The committee examined a number of congregational guidelines for the public profession of children and for including children in the Lord's Supper. We offer below a sample procedure enabling a child to give testimony to his or her faith before joining the body of Christ in celebrating the Lord's Supper.

*Step 1:* The child expresses interest in participating in the Lord's Supper. This interest will likely be expressed to the parents or perhaps to a church-school teacher or another faith mentor within the church. (In the following steps, "parents" could also refer to such other faith mentors.)

*Step 2:* The parents discuss with the child the meaning of the sacrament and assess the motivation of the child for participating. When they are convinced that this inquiry arises from a genuine stirring of the Spirit in the heart of the child, the parents contact their elder and/or pastor.

*Step 3:* The elder and/or pastor meets with the child and parents to hear the testimony of the child with respect to his or her faith and desire to participate in

the sacrament of the Lord's Supper. When satisfied with the sincerity of the testimony, the elder and/or pastor recommends to the council that this child be admitted to the table of the Lord. Councils may decide that a short program of instruction in preparation for taking this step in faith would be appropriate. If the elder and/or the pastor is not able to make such a recommendation, they/he must provide clear counsel and advice to the child and parents on how to address the area(s) of concern.

*Step 4:* At the time of the next congregational celebration of the Lord's Supper, the child is admitted to the Lord's table by any of the following means: a simple question-and-answer formulary focusing on the respondent's love for Christ and desire to participate in the sacrament; a consistorial announcement; testimony from parents, church-school teachers, and/or friends; direct testimony from the child through words or song; visual presentation of the child's life and faith. Persons with physical or mental handicaps could give expression to their faith through means outlined in the booklet *The Profession of Faith of Persons with Handicaps* (CRC Publications). The trial form recommended by Synod 1989 could also be used.

*Step 5:* The ceremony of admission to the Lord's Supper should ordinarily also include the child's commitment to continue his or her training in the Christian faith through the ministries of the church. This commitment could be expressed in a number of ways, either as part of the public ceremony or as a matter between the child and the consistory. The congregation might also use this occasion to assign an adult faith mentor to the child. This person would accept the responsibility to assist the child and his or her family in the nurture of that child's faith. This relationship is best characterized as a discipleship relationship.

*Step 6:* At a standard age determined by the congregation (usually graduation from high school and/or attainment of the age of 18), the person would be asked to declare his or her agreement with the creeds and confessions of the church and to publicly commit him- or herself to adult responsibilities in the church. This commitment to adult responsibilities would ordinarily include the privilege to vote at congregational meetings and the promise to participate in the congregation's ministry and service to the kingdom. The manner in which this commitment is made could vary. Some congregations may wish to incorporate the verbalization of the commitment into a worship service. Some churches may ask the young person to sign a statement of agreement, which would be announced to the congregation. Others may invite those who wish to take this step to affirm a congregational "covenant" or to join the officebearers in the signing of the Form of Subscription. Persons not ready to take this step must receive permission annually from the council to continue at the Lord's Supper.

#### IV. Summary

As we noted above, four categories of questions were raised by Synod 1991 concerning the participation of younger children in the Lord's Supper. We return to each of these areas to summarize our conclusions.

First, synod asked what evidence of faith must be present before a child should participate in the Lord's Supper. "What should be expected as evidence of faith from a five-year-old, a seven-year-old, a ten-year-old?" The committee is convinced that the simplest expression of faith by a younger child should be adequate for admission to the Lord's table. In the early church, professions of

faith were clear and simple. "Jesus is Lord" was a common form for expressing allegiance to the Savior. In his ministry Jesus reminded us that we should not hinder the children, "for the kingdom of God belongs to such as these" (Mark 10:14). What faith, then, must be evidenced before a person may come to the table of the Lord? Our answer is "A simple faith which embraces Jesus as Lord." A more complete understanding of that faith will, by God's grace, develop in the believing child. The simple faith that "Jesus is Lord," however, must be nourished into a more mature understanding of the Christian faith. The sacrament of the Lord's Supper can be an important element in that nurturing process and should be available to the child in whom faith is beginning to take shape.

Second, Synod 1991 asked that an adequate procedure be established by which a child can give expression to his or her faith. It observed that "appearing before council or the congregation is frightening to many younger members." The scenario outlined above suggests that any interviewing done prior to the child's first communion be conducted in a family or informal setting. The pastor and/or elders of the church function as representatives of the church. The physical location (council room) or number of officebearers (six or sixteen) is not the issue. The issue is whether those duly appointed to the spiritual care of the church hear and affirm the child's testimony of faith. Just as an elder and pastor can serve the sacrament to an elderly resident of a nursing home, outside the formal congregation, so also an elder and pastor can hear the testimony of faith of a young child in the child's home.

The third concern focuses on maintaining and nurturing faith as a life-long process. Synod was concerned that if the traditional "profession of faith" is not maintained, "when does a full member commit him/herself to the confessions of the church, to sharing faithfully in the life of the church, to the authority of the church?" This report has suggested several ways by which congregations can address this issue. By encouraging younger children to participate in the Lord's Supper, the congregations could also enhance in children's minds the importance of the educational program of the church. Since they have made a public statement of their faith in Christ, participation in the educational ministry of the church would now have a specific focus, namely, to know and understand the doctrines of the church and to be equipped to serve the church of Christ to which they have already made some form of public commitment.

The final issue raised by Synod 1991 is the matter of counting and recording church membership. Synod observed that special membership arrangements for communicant children would "lead to three classes of members: baptized members, confessing members without full rights, confessing members with full rights" (*Acts of Synod 1991*, p. 785). As we noted above, however, the manner in which the institutional church keeps record of membership should result from and not dictate to our theological understanding of faith and its development. Since we have now distinguished three important times in the life of a covenant child (baptism, admission to the Lord's Supper, and commitment to adult responsibilities in the institutional church), our membership records should reflect these three stages of membership, perhaps best designated as baptized members, communicant members, and voting members. Although we distinguish three specific events in a Christian's faith life, we reassert the principle that there are multiple occasions for professing one's faith. Our hope, however, is that a specific established procedure will allow children to experi-

ence the sustaining nourishment of the Lord's Supper as they grow into maturity in Christ.

## V. Recommendations

The committee recommends

A. That Dr. Robert De Vries (reporter) and Rev. William Buursma be given the privilege of the floor when this report is being discussed.

B. That the 1988 decision stating that "the church is warranted in admitting to the Lord's Supper covenant children who give evidence of faith" and "covenant children should be encouraged to make public profession of faith as soon as they exhibit faith" should be implemented by local congregations in ways consistent with their local needs and the guidelines outlined in this report (see III, A).

C. That the 1988 decision stating that "the church is to assure itself of such faith through a public profession of faith on the part of covenant children" should be implemented through a public ceremony in conjunction with the participant's first celebration of the Lord's Supper (see IV).

D. That synod recognize that the 1988 decision stating that "the church shall continue to instruct these children in the Word and in the Reformed confessions" would be honored through the processes outlined in this report, which encourage younger communicant children to be faithful in the church's educational ministry.

E. That the 1988 decision stating that "adult responsibilities of membership are to be granted by the church council and assumed by professing individuals at age eighteen or as granted by the Articles of Incorporation of the congregation" should be implemented by the consistory in a public ceremony consistent with the guidelines outlined in Step 6 of the sample scenario contained in this report.

F. That the 1988 decision stated in Recommendation E also be implemented in such a way that persons not ready to make such a public commitment at the age of 18 must receive the permission of the council on an annual basis in order to partake of the Lord's Supper.

G. That membership in the Christian Reformed Church be counted in three categories:

1. Baptized members—persons who have been baptized but not admitted to the Lord's Supper.
2. Communicant members—persons who participate in the Lord's Supper but who have not yet indicated their agreement with the church's creeds and confessions and have not yet committed themselves to service in the ministry of the church and to acceptance of adult responsibilities in the church.
3. Voting members—persons who have made a public commitment to the creeds and confessions of the church and have committed themselves to service in the ministry of the church and to acceptance of adult responsibilities in the church.

*Note:* As with our present practice, an adult coming to faith in Jesus Christ should proceed through all these stages of membership concurrently, if appropriate.

H. That CRC Publications be encouraged to produce for the churches study materials containing the history, decisions, sample forms produced to date by the Worship Committee, and any other materials for adults and/or children which may provide congregations with guidance for implementing these decisions.

I. That the work of this committee be declared completed and that the committee be discharged.

Committee to Study Clarification  
of Public Profession of Faith  
for Covenant Children

William D. Buursma

Dean Deppe

Robert C. De Vries, reporter

George Hettinger

Eldean Kamp

Bert Polman

*Note:* Rev. Henry Lunshof, chairman, was unable to sign his name to this report.

- I. Mandate
- II. Regional synods in Reformed and Presbyterian history
- III. Regional synods in the Christian Reformed Church
  - A. Early discussions (1894-1898)
  - B. The first major study (1904-1928)
  - C. A plan adopted but not implemented (1950-1960)
  - D. Formation of the Council of CRCs in Canada (1965-1966)
  - E. The current discussion (1989-present)
- IV. Correspondence with classes and denominational agencies
- V. Possible solutions
  - A. Separate triennial general synods and annual general assemblies
  - B. A north-south division of regional synods
  - C. Ten regional synods: three in Canada and seven in the United States
  - D. Four regional synods: one in Canada, three in the United States
  - E. Two synods, one Canadian, one U.S., with a triennial general synod
  - F. The status quo
  - G. The status quo with an enhanced Council in Canada
- VI. General observations
- VII. Recommendations

### I. The mandate

Synod 1990 received seven overtures, all from Canadian classes, asking for the implementation of regional synods in the Christian Reformed Church. After briefly considering a motion to declare "that the introduction of regional synods is not desirable at this time," synod elected instead to appoint a committee to "review and study the issues related to regional synods" and approved the following mandate:

That the committee study the advisability and feasibility of regional synods in the light of the following:

- A. The history of regional synods in Reformed church polity and synodical studies and decisions.
- B. The relationship between the role of the major assemblies and the agencies of the church, and the mission of the local church (Church Order Art. 28).
- C. The relationship of regional synods to word and deed ministry.
- D. The nature and contemporary mission of the church.

In order to:

- 1. Explore alternatives for implementation in the Christian Reformed Church to include regional versus national composition.
- 2. Establish if advisable and feasible a plan to implement regional synods in the Christian Reformed Church in North America.

*(Acts of Synod 1990, p. 707)*

In response to this mandate, the committee has studied past synodical actions relating to regional synods. It has corresponded with the classes, with denominational-agency personnel, and with representatives of the Council of Christian Reformed Churches in Canada. And it has examined various models of regional-synod structures. The committee prays and hopes that this report will enable synod to make decisions which build the church and strengthen its witness in the world.

## II. Regional synods in Reformed and Presbyterian history

Regional synods have long had a place in Reformed and Presbyterian churches. In the *Institutes*, Calvin speaks first of an "assembly of presbyters" from the congregations of each city, led by a bishop (IV.4.2); this sounds much like our classis. Then he explicitly refers to "a provincial synod" which would settle things that could not be handled in the "classes" (IV.4.4). And he adds that there is no appeal beyond these synods except to a "general council" (IV.iv.4). As Calvin saw it, these structures had their origin in the practice of the ancient church.

Theodore Beza taught that in principle there are four church assemblies. The *consistory* is the local assembly, and the *general council*, an international synod of Reformed churches, the broadest. The third assembly would correspond roughly to the regional synod as we have come to know it.

Regional synods have been part of the Dutch ecclesiastical scene for centuries. We should observe, however, that they did not emerge after the national synod, but before it. Political constraints made national synods almost impossible in the early years of the Dutch Reformed churches; in fact, the first Dutch national synods were convened outside the borders of the country (Wesel in 1568 and Emden in 1571). In the absence of a strong national body, the local synods tended to have greater responsibilities. The Dutch system today reflects that early history.

The Reformed Church in America (RCA) likewise grew from regional synods into a national synod. The 1600s saw the founding of the Synod of New York, which was both regional and general in character. Later, as migration went up the Hudson River and westward, a Synod of Albany was added. Although the primary factors in America were the demands of geography and transportation, these synods were modeled after the Dutch pattern.

Later, after the general synod was established, particular synods functioned as little more than communications agencies, sending messages back and forth between classes and the general synod. Beginning in the 1930s, however, and especially as immigration occurred after World War II, field secretaries of particular synods played important roles in church planting by encouraging and aiding classes in establishing congregations. Over the course of time, there has been an ebb and flow of leadership in the RCA. At times the general synod is out front; at other times, the regional synods.

In Presbyterian Scotland, the development occurred in reverse order. From the beginning there was a general assembly. The regional synods corresponded roughly to the territory of the old dioceses and emerged from the early meetings of the superintendent with the ministers of each region. These were in place prior to the establishment of the presbyteries and even, in some areas, to the local sessions. The presbyteries emerged from local groups of ministers (within a six-mile radius) who would meet together for mutual fellowship and "prophesyings." Eventually all four assemblies that Calvin and Beza envisioned were in place and functioning in Scotland.

As the presbytery structure grew stronger, however, the regional-synod link seemed to grow weaker or simply less necessary than before. There is little question that the regional synods were especially important before there were functioning presbyteries and, as in the Netherlands, when political or other pressures made meetings of the general assembly impossible. In the seventeenth

century, for example, there were few meetings of the general assembly; none met between 1618 and 1638 or between 1653 and 1690. But in subsequent years the general assembly and the presbyteries waxed strong, and the regional synods waned. Sometimes it seems that regional synods did not meet at all.

The real genius of the Presbyterian system has been the presbytery. It has considerably greater responsibilities than classes in denominations like the Christian Reformed Church.

The experience of the Presbyterian Church in Canada (PCC) is a case in point. The PCC has eight regional synods, all of them fairly large and far-flung geographically, though with great disparities in numbers of churches and membership. In theory, issues are to follow the chain from the local church session (church council) to presbytery to regional synod to general assembly. However, in practice, most matters go directly from presbytery to general assembly. Certain appeals *must* follow the chain, but when the general assembly wants the response of the courts of the church, it usually goes directly to the presbyteries. This neglect of regional synods becomes apparent at their meetings; attendance is notoriously poor.

The PCC is currently engaged in a structure review; its task force has recommended, among other things, that some national staff be linked to the regional synods, the intention being to rejuvenate the synods by using them as bases for staffing. The PCC cannot possibly staff each of its forty-five presbyteries, so it is intended that the eight regional synods become the assemblies which "bring the work of the church closer to the people."

We observe, then, that the Reformed family of churches has long been familiar with regional synods. From the beginning, its leadership saw need to give the catholicity of the church concrete expression by way of supra-local assemblies. These assemblies included provincial (or particular) synods along with the classes (or presbyteries) and national (or general) synods. At the same time, we observe that the development was not uniform; different Reformed communions developed various models as circumstance and need required.

### **III. History of regional synods in the Christian Reformed Church**

The Christian Reformed Church considered the possible introduction of regional synods already in the last century, when the denomination was a fraction of its present size. Since then there have been four more rounds of discussion.

#### **A. Early discussions (1894-1898)**

In 1894 the consistory of the Drenthe (Michigan) Christian Reformed Church submitted an overture requesting triennial meetings of the general synod and annual meetings of particular synods (the preferred term for regional synods in earlier years) to be made up of two or more classes each. Apparently the motivation was a strict observance of the Dordt Church Order of 1618-1619, Article 47:

Every year (unless need requires a shorter time) four or five or more neighboring classes shall meet, to which particular synod two ministers and two elders shall be delegated from each classis. At the close of the particular as well as of the general synod a church shall be designated which shall be charged to set the time and place of the next synod with the advice of classis.

The 1894 synodical advisory committee agreed that compliance with this provision was necessary in the long run, but it also warned that at least one classis would be stretched beyond its financial limits if it was done at that time. In an apparent quandary, Synod 1894 withheld action.

In 1898, synod considered a plan by Classis Grand Rapids for three regional synods and rejected it unanimously. It agreed that cost for the general synods would decrease but also noted that the additional cost of new regional synods would, in total, have the opposite effect and constitute too heavy a financial burden for at least three classes. In addition, synod stated that it would be a "hindrance" for the general synod to meet only once every three years, though it did not specify the nature of this "hindrance."

#### *B. The first major study (1904-1928)*

Overtures from Classis Iowa and Classis Orange City in 1904 and 1906, respectively, gave rise to renewed reflection. Iowa argued that the time was ripe for regional synods. Synod merely responded with the opposite assertion. Orange City clearly referred to the need to be faithful to the Dordt Church Order. Synod was not impressed. It refused to sustain the overture on three grounds: distances were too great, a larger number of issues would inevitably result, and questions involving admonition and discipline would take much longer to be resolved.

Classis Holland in 1912 asked for a study committee, arguing for the first time that the heavy workload of the general synod might be alleviated by the introduction of regional synods. The delegates agreed and asked Louis Berkhof, Cornelius De Leeuw, and Foppe Fortuin to prepare a comprehensive report for the following synod. When these men reported two years later, they noted the following arguments in favor:

1. The current church order lists the particular synod as an assembly of the church and calls for its introduction.
2. Reformed churches in the sixteenth century introduced regional synods.
3. In the Netherlands, provincial synods have historically played a very significant role in the life of the church.
4. Regional synods will enhance classical cooperation, for example, with respect to the mission of the church.
5. Groups of churches in specific regions of the country have special interests peculiar to them (the West must focus on mission; the East, on sociopolitical issues).

On the other hand,

1. The present number of churches is too small to warrant this step.
2. The present geographical location and concentration of churches do not allow for a well-planned systematic division of areas; if the latter were, nonetheless, forced upon the denomination, the result would be an inequality of size, leading to serious problems with representation.
3. The need for regional synods has not been demonstrated sufficiently—Classis Holland's argument, for instance, that the general synod's workload is too heavy clashes with the reality that synod meets for no longer than six or seven days.
4. The financial burden is too heavy.

The more important question, however, was whether *principles* of Reformed polity demanded the introduction of regional synods. If so, the burdens might have to be borne for the sake of obedience. This, however, was not the case. Considering the organic nature of the church, concluded Berkhof, De Leeuw, and Fortuin, Reformed principles do call for "broader assemblies" as such, one to represent the entire denomination (general synod), the others to be gatherings of smaller groups of churches. Whether or not such minor assemblies ought to include particular synods as well as classes, however, should be determined not by the principles involved but by more practical considerations. The French Huguenots were cited as an example: they originally had particular synods but no classes. And the father of Dutch Reformed polity, Gysbertus Voetius, they reported, referred to *all* broader assemblies as "synods." For him, the "universal synod" was subdivided into smaller (classes), larger (particular synods), and largest (national synod) assemblies.

Finally, the three argued, even if particular synods were introduced, Reformed principles would clearly favor a system whereby classes would send delegates to the general synod. The classis, after all, is the primary building block of the major-assembly structure, and it is this body which is closest to the local churches that meet together as a general synod. Hence, their recommendation: not to proceed, at least at that time, with the introduction of regional synods.

The action of Synod 1914, in response to this study, could be called the pivotal decision of the second round in the debate. The assembly adopted the recommendation on the grounds given in the report and decided to place Church Order Articles 47-49 in parentheses. The import was clear: they would stand without revision but would not be in effect until the church wished to implement them.

Four years later, Classis Orange City tried to convince the denomination that greater growth now warranted the introduction of regional synods and that they would be far more efficient than the existing system. Synod disagreed.

Classis Pacific made one last attempt in 1928. The argument this time centered on perceived inequities in representation to the general synod and the length of synodical gatherings. Reaffirming the decision of 1914, synod once again made it clear that regional synods were not the answer to issues of proportional delegation. As for the workload of general synods, the assembly asserted that few matters would be fully settled at the regional level. The thinking may well have been that the time had come to move from biennial to annual synods. When Synod 1936 resolutely moved in this direction, voices favoring regional synods were stilled until the 1950s.

#### *C. A plan adopted, then postponed (1950-1960)*

The third round of discussions began when Classis Kalamazoo, in light of a new wave of immigration, especially to Canada, argued that the required division of classes provided an opportune time for the implementation of particular synods. The emphasis was on the proper consideration of matters of local and regional interest as well as those of denominational import. Synod 1950 apparently believed that a new era had indeed begun. It appointed a study committee to look into the matter in depth.

The committee reported in 1952 with a specific proposal: the present twenty-one classes would be rearranged into thirty smaller ones, making possible eight

particular synods: Atlantic, Grand Rapids, Illinois, Northwestern Michigan, Southwestern Michigan, North Midwestern, South Midwestern, and Pacific.

The familiar arguments pertaining to Church Order requirements and the experience of other Reformed and Presbyterian denominations reappeared. The heart of the report, however, was an urgent call for decentralization. In the judgment of the authors, the trend toward centralizing denominational ministries in Grand Rapids "will increasingly stifle the very genius of our Reformed Church Order, namely the autonomy of the local church." The work of home and world missions, it was argued, would be greatly enhanced if decisions were made "closer to home." According to the plan, a committee of each particular synod would supervise a specific field at home and abroad, although the general synod would remain in charge of matters involving general policy and budget. A new sense of ownership would result. Delegates to a biennial general synod would be sent by particular synods, not by classes, and therefore the general assembly would be kept from becoming unwieldy in size. According to the committee, with some creativity, satisfactory solutions could easily be found to problems such as agency reporting and declaring candidates for ministry on an annual basis.

But Synod 1952 responded with caution. It judged that the church was "not yet ripe for immediate decision" on this "radical departure from our existing system." The study committee was asked to "promote discussions" and "obtain reactions" and to return two years later with an informed report.

When it returned, it acknowledged that there was "a general lack of interest in the question" and that most classes opposed the introduction of regional synods. Nonetheless, it suggested that synod should "keep the issue alive," since the major objections to the plan carried little weight. In some respects, the committee judged, it was possible to speak of greater efficiency in the existing system, but this came "at the cost of close contact between our denominational activities and the people." The argument that particular synods of other denominations played no significant role overlooked the fact that the proposed plan is different, the committee said: it seeks mainly to decentralize denominational functions. Finally, the committee asserted, fears that its proposal would foster sectionalism were totally unfounded. "So long as the facts of sectional life go unrecognized," churches will feel increasingly that "they are not in the mainstream of denominational life" (*Agenda for Synod 1954*, p. 180).

Synod 1954 was not impressed. It rejected the recommendations of the study committee and concluded that "neither the need nor the practicability [*sic*] of Particular Synods has been sufficiently demonstrated" (*Acts of Synod 1954*, p. 52).

Still, two years later, Classis Sioux Center sent an overture arguing that general synods were becoming increasingly unwieldy and expensive. It asked that a committee be appointed "to present a blueprint of specific plans for distribution and administration of denominational work" in the interest of efficiency and economy. This time, despite a negative report of its advisory committee, synod appointed a new study committee.

The new committee was unanimous in its judgment that particular synods are desirable. They are, it said, "the genius of Reformed Church polity," historically introduced elsewhere in the world in accord with the New Testament pattern of organization, very much envisioned by the founders of our denomination, and always "in the mind of the church." Delay in implementation had been largely due to the question of size. In the fifties, however, no one seriously

argued that the CRC was still too small. The time had come for particular synods, the committee urged.

The specific proposal being suggested followed a geographical distribution roughly similar to that of the committee reporting to Synod 1952, although in the new plan two assemblies would be made up of a large majority of Canadian classes. It also provided for similar assignments of work, e.g., specific mission fields to be supervised by regional synods, which would meet annually. General synods would meet biennially, and delegates would be chosen by particular synods, not by classes. An implementation plan was included in the report.

Meeting in the centennial year of the denomination, Synod 1957 received this report and became the first to approve the concept in principle. A motion that "Synod take the steps for the establishing of Particular Synods" was adopted on the grounds that (1) they have a legitimate place in the Reformed system of church government; (2) there had been sufficient growth in the number and strength of classes; and (3) these new assemblies "may greatly benefit our churches" (*Acts of Synod 1957*, p. 50).

A "representative committee" was drawn up to consult with classes and denominational boards and to report to Synod 1959 with a final plan for implementation.

Two classes and an individual approached Synod 1958 with a request that the decision be reconsidered. The objections were that the new system would result in increased costs, "boardism," and sectionalism. The assembly duly noted the concerns but suggested that they should be dealt with by the study committee. This response by Synod 1958 ignored the fact that a decision in principle had been taken and went so far as to place the whole matter of desirability back into the discussion: the committee would have the "opportunity to demonstrate the value or lack of value of the arguments adduced" (*Acts of Synod 1958*, p. 97).

The study committee reported to Synod 1959 in a different spirit. It offered no rationale for the introduction of regional synods on the grounds that its mandate was merely to present a plan for implementation. Besides, fifteen classes had expressed approval (though an additional seven were opposed and three other classical responses had been less than forthcoming on the principal issue involved). The new plan now offered a complete break along the forty-ninth parallel, resulting in eight regional assemblies.

#### **Atlantic**

Hudson  
Hackensack  
Detroit

#### **Michigan**

Holland  
Zeeland  
Muskegon  
Cadillac  
Kalamazoo

#### **Eastern Canada**

Eastern Ontario  
Toronto  
Hamilton  
Chatham

#### **Grand Rapids**

Grand Rapids East  
Grandville  
Grand Rapids South  
Grand Rapids West

**Chicago**

Chicago North  
Chicago South  
Wisconsin

**Midwestern**

Minnesota North  
Minnesota South  
Sioux Center  
Orange City  
Northcentral Iowa  
Pella

**Western Canada**

Alberta North  
Alberta South  
British Columbia

**Pacific**

California  
Rocky Mountain  
Pacific

Cost estimates provided a favorable picture, but they were limited to expenses incurred by the actual meetings and did not take into account the kind of administrative duplication the classes had earlier signaled as a major objection.

In addition to the committee report, Synod 1959 was faced with a significant number of overtures raising further questions and asking, at the very least, for postponement of implementation. The Board of Home Missions submitted a lengthy report containing serious objections to the whole concept. One classis raised a matter clearly never before considered: how to divide jurisdictional authority between general and regional synods. When the advisory committee nonetheless stated that no "new information or arguments of sufficient weight to warrant a reconsideration of the decision of Synod 1957" had been presented, the assembly disagreed and recommitted the issue.

The result was predictable: Synod 1959 presented the study committee's plan "to the consistories for study for one year." The study committee did not officially solicit further reactions to its plan. As a result, the plan was resubmitted in 1960 without any significant changes. In an "epilogue," the committee did add a brief discussion of, among other things, jurisdictional authority.

Synod 1960 received the plan, ten overtures, and an appeal. Some overtures asked for a postponement of implementation; others either favored or opposed the new direction. Only one asked for a revision of the plan: the suggestion was that Canadian churches needed *one*, not two regional synods, so that a total of four rather than eight such assemblies ought seriously to be considered.

Faced with the perplexities of the issue, Synod 1960 effectively put an end to the discussion by ruling that "the institution of particular synods be postponed" on the following grounds:

- a. The necessity, desirability, and feasibility of particular synods *at this time* have not been sufficiently demonstrated.
- b. The grounds given in 1957 for particular synods have not been convincing to many of the churches as demonstrated by the many overtures in 1959 and this year challenging those grounds.
- c. It would be unwise to try to impose particular synods upon the churches until more receptivity toward them is evidenced.

(Acts of Synod 1960, p. 78)

At the same time, it recognized the detailed plan of the study committee as "being worthy of further consideration at some future date."

When, in 1965, the denomination extensively revised its Church Order, regional synods were no longer included in the enumeration of its assemblies. However, as Martin Monsma put it,

... neither the revision committee, nor the Synod of 1965, have meant to say that the particular or regional synods have no legitimate place in the Reformed scheme

of church government. No one has denied this fact. But inasmuch as our synods have consistently decided not to introduce them as yet, therefore it was deemed wise not to include them.

(I. Van Dellen and M. Monsma, *The Revised Church Order Commentary*, p. III)

#### D. Formation of the Council of CRCs in Canada (1965-1966)

The fourth round of discussion was quite brief. It was also the first to deal specifically with a new element in denominational life: the presence of a larger number of Christian Reformed churches in Canada. For our purposes, then, it is necessary first to review the growth of the denomination in Canada and synod's response to it. This takes place against the background of the third round of discussion regarding regional synods (1950-1960).

Until the 1950s, the CRC had essentially been a U.S. denomination with only a few small congregations north of the border. The postwar immigration to Canada changed that situation suddenly and dramatically. In 1947 there were no Canadian classes; the few Canadian churches established at the time were attached to classes in the United States. By 1960, there were seven Canadian classes, some quite large. Today there are eleven and a half (Minnesota North is binational).

Earlier discussions about regional synods had already indicated the unique challenges of the Canadian situation. When in 1950 Classis Kalamazoo over-tured synod to "take the necessary steps preparatory to the realization of the institution of Particular Synods," two of its grounds took special note of the Canadian churches:

4. The institution of Particular Synods at this time will serve the twofold purpose of
  - a. helping the Canadian churches to become better acquainted with our denominational life;
  - b. assisting the classes involved in meeting some of the problems resulting from the new influx of immigrant membership.
- ....
7. It will make possible the formation of Canadian classes in the course of time without impairing denominational unity.

(*Acts of Synod 1950*, p. 460)

In other words, regional synods would contribute to the assimilation of Canadian Christian Reformed churches into the denomination. This was to be a continuing interest in the reports of the 1950s. The study report of 1957, for example, stated that

The former committee [1952] thought that it would be beneficial to group classes across the Canada-U.S. line. While these different classes may have some difficulty getting into one another's problems, it was felt that the contact would be whole-some toward a greater feeling of unity and that the very necessity of working into one another's situation would result in a greater sense of belonging together. We are of the same mind and our proposed grouping incorporates this thought.

(*Acts of Synod 1957*, p. 295)

However, the 1959 committee advocated a different plan. It proposed eight regional synods, two of which were wholly Canadian. The following principles led to this division across the border:

1. The church order suggests 4 or 5 classes combine into a regional synod. . . .
2. We have attempted to abide by the principle that as much as possible regional synods . . . consist of classes having similar area interests. As an example, we

are convinced that Canadian churches should be organized into Canadian regional synods for the following reasons:

- a. Canada has peculiar problems all of its own such as language, immigration, publicity, relation to the government, etc.
- b. Stewardship of time demands that assemblies apply themselves as much as possible to problems that are general within its [sic] area.
- c. Existing classes have divided along the national border, ex. Classis Pacific and British Columbia.

(*Acts of Synod 1959*, p. 129)

The report then adds,

If it is feared that this will create sectionalism between the Canadian and United States churches, we call your attention to the fact that our unity is in our Confessional Standards, denominational interests, and loyalty to the truth. . . . Sectionalism or unity is produced by the mind and attitude of people, not primarily by organizational lines. There is at present a good sense of solidarity which will undoubtedly increase rather than decrease as the Canadian and United States churches continue to work together. There is no official sentiment among the Canadian or United States churches for division.

(*Acts of Synod 1959*, pp. 129-30)

Synod 1960, before postponing the implementation of regional synods, heard an overture from Classis Alberta North which for the first time requested a single Canadian synod:

Classis Alberta North overtures Synod that individual Regional Synods ought to be larger than in the plan presented by the study committee to the Synod of 1959. The plan [preferred by Alberta North] is based on *four* rather than *eight* Regional Synods. It is of vital interest that the Canadian classes meet as a single Regional Synod for the time being.

(*Acts of Synod 1960*, p. 421)

The discussion of regional synods in the 1950s was not prompted by Canadian churches. When overtures and reports gave attention to them, the primary interest was in assimilating the Canadians into the denomination. Only in the last year of the discussion was there any awareness of a unique Canadian mission that required a separate national structure. But then, in 1960, the movement toward regional synods died. Americans and Canadians found other ways of getting to know each other. And Christian Reformed Canadians began to develop the mechanisms they needed to carry out their unique calling in their unique place.

When the issue of regional synods surfaced again in the 1960s, the Christian Reformed community in Canada had experienced fifteen years of tremendous growth. Prewar churches such as those in Chatham, Hamilton, and Edmonton had doubled and tripled in size and had given birth to daughter churches, which in turn had grown and divided into still more congregations. Most congregations had erected church buildings and Christian schools. There were *Calvinist Contact*, the Christian Labour Association of Canada, the Association for the Advancement of Christian Scholarship, and so forth. These projects did not all come about by the direct efforts of the institutional church, but they would have been unthinkable without it.

In addition, assimilation had proceeded apace. Church services were primarily in the English language. Church members involved themselves with the business and professional culture of their new communities. Altogether, the Canadianization of the Christian Reformed Church was condensed into a period of barely ten years; by comparison, Americanization of the Christian

Reformed Church took several generations. In this climate, the classes in Canada made their first request for a separate regional synod.

In 1965, Classis Chatham addressed an overture to synod asking permission to convene a regional synod for the four classes of Eastern Canada: Chatham, Eastern Ontario, Hamilton, and Toronto. Two other classes endorsed the overture. In its preamble the overture noted that a conference of the four classes had met five times since 1960 to deal with matters of common concern. This conference, however, was severely handicapped because it had no power to act. It lacked the status of an ecclesiastical assembly. All the reports and decisions of the conference had to be referred to the four classes for ratification. More than once one of the four classes had rejected a decision of the conference. Consequently, the decision of the conference was nullified for all four classes.

Synod 1965 appointed a committee to study the matter. One year later, it had a report. It observed that

... there are matters peculiar to the Canadian churches as a body that call for some *united* decision and action.

*(Acts of Synod 1966, p. 143)*

... the Christian Reformed Church as a denomination is United States oriented. It has developed and grown during the first one hundred years of its existence within the national context of the United States. It may best be described as a United States denomination with congregations in Canada.

*(Acts of Synod 1966, p. 144)*

... one may not overlook the difference between the United States and Canadian churches because of the latter's recent background in the Netherlands. ... The members of the Canadian churches, barring a few exceptions, have recently immigrated from a historical national situation where Christian social and political organizations were of great influence in society. In the main, they were members of churches which were proportionately large in number. Consequently, these churches had a great impact on national life. The churches in the United States, however, have always been a small minority within a very large country. They have developed within that country largely in isolation. The result of these distinct backgrounds gives rise to different attitudes, and even different objectives within the churches in Canada and the United States.

*(Acts of Synod 1966, p. 144)*

The committee then looked at possible answers to Classis Chatham's overture. First it considered what the classis had itself proposed, a regional synod for the Canadian classes:

The historical solution within the Reformed system of church polity has been found in the formation of provincial, particular, or regional synods. An example of a national particular synod is found within the church structure of the Gereformeerde Kerken in Nederland. Within this denomination, some 15 congregations are situated in Germany. These churches are organized into two classes and into one particular synod. In this way, these national churches are able to address themselves to matters peculiar to their particular situation.

Since, however, the matter of particular or regional synods has been debated and postponed repeatedly by past synods, your committee would not recommend such a course of action at this time.

*(Acts of Synod 1966, p. 145)*

Understandably bound by recent history, the committee looked for an alternative; and it found one. The solution, the committee said,

... exists within the newly adopted Church Order of the Christian Reformed Church. Article 44 of the revised Church Order reads: 'A classis may take counsel or joint action with its neighbouring classis or classes in matters of mutual

concern." . . . The evident intention of Article 44 (Revised Church Order) is to provide an avenue of "counsel and/or joint action" in matters which are peculiar to two or more classes in a given area. . . .

Your committee feels that the application of Article 44 will provide an avenue whereby the Canadian churches can address themselves to the matters peculiar to their own national situation. . . . It is to be understood, however, that such inter-classical "counsel or joint action" cannot and may not function as a court of appeal in cases of discipline or protests, nor deal with matters of doctrine, liturgy, or church polity. Such inter-classical "counsel or joint action" would be confined only to matters of mutual concern as circumscribed by the cooperating classes in a special mandate. . . . In addition, each participating classis possesses the inherent right to terminate its continued cooperation with other classes in "matters of mutual concern" whenever a particular classis is convinced that weighty reasons require such action.

(*Acts of Synod 1966*, pp. 145-46)

Synod 1966 approved of the arrangement, declaring it to be in harmony with Article 44 of the Church Order. At the same time, though, it underlined the fact that this interclassical gathering shall "in no wise be construed as a court of appeal in cases of discipline or protest against decisions of ecclesiastical assemblies." It also affirmed "the voluntary character of the inter-classical 'counsel or joint action' in that each invited classis remains free to join and to continue participation in such a cooperative effort" (*Acts of Synod 1966*, p. 147).

What eventuated from this discussion is now the Council of Christian Reformed Churches in Canada. It met for the first time in 1968 and adopted the Agreement of Cooperation between the Classes of the Christian Reformed Church in Canada. For the first ten years or so, it operated without an office or paid staff.

The Council could be called a truncated regional synod, that is, a regional synod with a rigidly limited mandate. But it is really less than that, since participation in the Council is voluntary; as a matter of fact, one classis withdrew from the Council in 1977 and didn't return until 1989. It goes without saying that the Council is less than the regional synod envisioned by Classis Chatham. After all, one of the major concerns expressed in the original overture was a lack of authority in the conference of classes that met in the early 1960s. The newly established Council didn't completely resolve that difficulty. As it stands, the Council has little ecclesiastical standing either within the denomination or at ecumenical gatherings.

#### *E. The current discussion (1989-present)*

The most recent series of discussions regarding regional synods has its origin in the deficiencies of the Council of Christian Reformed Churches in Canada. These deficiencies became evident within a decade of its founding. In 1977, the Council approved the hiring of an executive secretary. This was to be the Council's first paid staff position. The decision, it seems, did not go down easily. One classis appealed. Another served notice that it would withdraw from the Council if an executive secretary was appointed. The appointment was made, and the classis withdrew.

This protest involved a number of things. One was the increased cost of the Council, a concern that has continued.

Additionally, there was the matter of the Council's mandate, or, more to the point, there has been concern about the level of adherence to its mandate. The question was raised already in 1977 with reference to the Council's Committee

for Contact with the Government. This committee had prepared a number of statements for the government relating to social and justice issues, as it has continued to do. To some, this action amounted to lobbying the government and did not properly belong to the task of the institutional church.

In that same year, there were complaints regarding the Council's participation in interchurch coalitions which address a wide variety of social issues in both the national and international arena. These coalitions included Project Ploughshares, the Task Force on the Churches and Corporate Responsibility, the Interchurch Committee on Human Rights in Latin America, Project North, and others. In 1983 the Council received a report giving guidelines for involvement in these "task forces." More overtures arrived in 1985 and 1987, however, demanding that the Council dissociate itself from these organizations. (The overtures were not adopted.) In 1986 Classis Hamilton appealed to synod regarding the Council's participation in one of the task forces, the Interchurch Committee on Human Rights in Latin America. Synod did not sustain the appeal.

All of these difficulties demonstrate the difficulty created by the Council's restricted mandate. By its very nature the Council is limited to specifically Canadian issues. Therefore, its work is weighted in the direction of advocacy work with the government. A quick look at the index of the 1981 *Acts of Council* reveals concerns like Aboriginal Rights, Coalitions, Criminal Justice, Economic Development Cooperative Society, Employment Skills, and International Responsibilities of Canada. These are, of course, deeply moral issues which demand the urgent attention of all men and women of goodwill. And, to be sure, these are not the Council's only activities. But they have caused concern. To some, this work is simply not the task of the church as an institution; it does not comply with Article 28-a of the Church Order.

Meanwhile, much of the ministry that lies close to the heart of the church (such as church planting, evangelism, the sending of missionaries, broadcast ministry, etc.) is administered by the agencies of synod, even when it occurs in Canada. Some would like to see the Council transformed into a regional synod with full responsibility for all ministry done in Canada. This, they say, was the intent of the Canadian churches in 1965.

In 1983 the Council took up the question of regional synods. It appointed a committee to study "the advisability of replacing Council with a Particular Synod for Canada." Two years later it received a report and adopted recommendations including the following:

1. that Council not consider replacing itself with a regional synod in Canada.

*Grounds:*

- a. It appears impracticable to have a regional synod (as historically understood) in Canada only.
- b. The present Council is already a special kind of regional synod, albeit with a restricted mandate and authority.

....

3. that Council appoint a committee to draw up a plan for the possible implementation of such a regional synod structure.

*Grounds:*

- a. This would be a better expression of normal Reformed Church polity (c.f. especially Articles 27 and 28 of the Church Order).
- b. This was the original idea and request of the Canadian churches.

- c. This would bring the work of the church closer to the actual life of the local congregations and strengthen the basic Reformed principle of the autonomy of the local congregation.
- d. The CRC has grown considerably since 1960, so that "comparative smallness" is no longer a valid reason for postponing the implementation of regional synods.
- e. With the growth of the church and the increase in the number of classes, and thus also in the number of synodical delegates, synod becomes unwieldy and the deliberative character of this assembly is endangered.
- f. Our boards and executive committees are in danger of becoming too large.
- g. Decentralization would bring the work of Home and World Missions closer to the members of the church. (A particular section of this work could be given to a particular regional synod, thus encouraging more local awareness and support.)
- h. Regional synods have always had a time-honoured place in the policy of the Reformed churches, and could be introduced with profit over a period of time.

*(Acts of Council 1985, p. 26)*

In 1987 two Canadian classes sent overtures to synod requesting study of the implementation of regional synods. The overtures were not specifically addressed that year; instead, synod declared its action regarding "Vision 21" to be its answer to these overtures as well.

In 1989 the Council received from its study committee a plan for the possible implementation of a regional-synod structure. The model was very different from any model previously considered. Rather than a comparatively large number of regional synods with five or six classes in each, it proposed only two: one for Canada and one for the United States. It proposed that regional synods meet annually and deal exclusively with ministries on the regional level. These synods would focus attention on the church's mission within the American and Canadian contexts. In addition, the model proposed a triennial international synod, which would deal with confessional and Church Order matters. The international synod would set the long-term direction for all the ministries of the denomination.

Under this plan some major Christian Reformed ministries—Home Missions, World Missions, and World Relief—would be divided and separately governed by Canadian and American synods. Others—Calvin College, Calvin Seminary, The Back to God Hour, and CRC Publications—would remain unified because their work does not allow for regionalization. The model was an attempt to regionalize ministries of the Christian Reformed Church without impairing its confessional unity.

Some of the arguments in favor of the plan were familiar: the Canadian segment of the Christian Reformed Church has matured, the Christian Reformed Church has grown, synod has functioned for generations as a national synod for the American churches, the boards are too large, the ministries seem too distant from the local congregations, and so forth.

There were, however, several new factors. One of them, mentioned in the report, was Canadian tax law. The Canadian government requires that funds gathered in Canada be administered by agencies in Canada. Any board governing these agencies must be answerable to a Canadian ecclesiastical body. As some have observed, this is not a new policy. Rather, the Canadian government has been enforcing an old policy with new vigor. The report suggested that a regional synod in Canada with effective control over Canadian ministries would dovetail nicely with the requirements of Canadian tax law.

The report did not mention—but it could have mentioned—the degree of regionalization that has already taken place. The pension-fund committee has been separated into Canadian and American sections, as has the Chaplain Committee and the Christian Reformed Extension Fund. The same is true for Christian Reformed World Relief and Christian Reformed World Missions. These two are especially noteworthy because they are largely ministries governed by major boards. Most of these changes have been brought about by the requirements of Canadian law; Synod 1990 instructed the Synodical Interim Committee to secure uniform compliance by all agencies with those requirements. It appears, then, that there is already a measure of separate Canadian and American organization of our denominational work.

In November 1989 the Council met and considered the plan of its study committee. It did not adopt the plan. Instead, it endorsed “the principle of regional synods” and asked Canadian councils to overture their classes with the intent that classes should overture Synod 1990 to implement regional synods as soon as possible. And it asked councils by the same procedure to get Synod 1990 to “give serious consideration to the model proposed by the Council of Christian Reformed Churches in Canada as a possible model from which to proceed.” These actions of the Council resulted in the rush of overtures to Synod 1990 which gave rise to the appointment of this study committee.

#### **IV. Correspondence with the classes and denominational agencies**

In fulfilling its mandate, the committee has corresponded with classical stated clerks, secretaries of classical interim committees, and denominational-agency staff. In addition, it has met with representatives from the Council of Christian Reformed Churches in Canada.

In correspondence with the classes, the committee asked the following question:

What issues in your region are not being resolved under our present assembly structure—council, classis, synod—and how do you think regional synods would help to resolve those issues?

The committee received twenty-four responses. By and large they were negative about regional synods, although several interim committees observed that they would offer potential advantages. The most typical response was “We do not see any issues presently unresolved which might better be dealt with by regional synods. The present structure serves us well enough.” Of eighteen American classes that responded, fourteen responded in a similar way.

One letter expressed grave misgivings about adding another layer of ecclesiastical bureaucracy but at the same time recognized the value of assemblies that “add extra deliberation” to the decision-making process of the church. It suggested that “a majority of regional synods [should be required] to ratify doctrinal and church-order decisions by the general synod. . . .”

One classis saw no need for regional synods and proposed an alternate plan, which reached Synod 1991 in the form of an overture from Classis Columbia.

One response suggested that regional synods could lighten the load of the general synod and, additionally, bring the work of agencies like Home Missions closer to the various regions.

One classis submitted a draft report by the classical stated clerk suggesting a possible structure and direction for regional synods.

And one classis had no firm opinion.

Of six Canadian classes responding, one saw no need for change.

On the other hand, another observed that "many potential ministry opportunities are more likely to be recognized and seized with regional attention and supervision." Regional synods, it added, would be "more sensitive to the cultural milieu of each region."

One interim committee argued that regional synods are needed because the present Council of Christian Reformed Churches in Canada does not properly fit into our Reformed church polity. "The Council," it said, "is a foreign body in our structure and is not even mentioned under the assemblies of the Church Order. As far as the Council is concerned, there is no sense of ownership on the part of the people and the churches." The same committee also noted that the general synod is becoming too large to deal effectively with the issues before it, a situation that could be resolved by the introduction of regional synods.

One stated clerk reported that he saw no particular need not being met through present structures, which in this case included the Council of Christian Reformed Churches in Canada.

One classis sent a large packet of material arguing for regional synods along the lines proposed in the 1950s.

And one suggested that the Council be transmuted into a regional synod as proposed by the study committee of the Council in 1989 and sent on to Synod 1990 by several Canadian classes.

The committee's correspondence with denominational staff concentrated on the role of the Council of Christian Reformed Churches in Canada and the possibility of elevating that Council to the status of a regional synod (a central element in the Council's 1989 proposal submitted by seven Canadian classes to Synod 1990). The question was "Can the present mandate of the Council of Christian Reformed Churches in Canada be expanded or enhanced in some way to give the Council greater control over World Missions, Home Missions, and radio/TV ministries?"

The responses were cautious if not entirely negative. One did observe that there are significant differences between the Canadian and American settings of the Christian Reformed Church: cultural differences, provincial (Canada) versus state (U.S.) differences, and differences in the standing of Canadian church organizations with the Canadian government versus U.S. churches with the U.S. government. Furthermore, it observed that the operation of the denominational agencies is by nature carried out on a day-to-day basis by staff located in the U.S. "But, U.S.-dominated staff with authority to make decisions involving Canadian constituency, yet without their input, further aggravates the situation."

Another response raised the possibility of enhancing the Council of Christian Reformed Churches in Canada to the level of an agency with a prescribed mandate (contact with the Canadian government, Vision TV, Canadian church relations, etc.). As an agency the Council could consult and interact with other agencies on issues which affect the Canadian churches but without exercising control over other agencies' decision making. The executive secretary of the Council could serve as a member of the proposed denominational Missions Coordinating Council. This arrangement would give status to the Council but would not conflict with the appropriate role of the Synodical Interim Committee-Canada.

By and large, responses from denominational personnel did not favor the development of the Council into a regional synod with significant control over agencies in Canada. Several noted that the joint-venture agreements now in place answer some of the outstanding concerns. While these were initially intended to resolve problems relating to Canadian tax law, they can serve to address the broader questions as well. The joint-venture agreements call for a strengthened CRC in NA, Ontario Corporation. If this structure functions effectively, the expansion of the Council into a regional synod becomes unnecessary, they suggested.

One response argued that greater control or involvement "would be appropriate only if the same were granted to some counterpart in the United States." (Presumably, since the level of interest is low in the United States, there will be no counterpart available there.) It also noted that work at the local level is already being delegated to classes, where it properly belongs, and questioned the value of adding an additional layer between synod and the classes.

One response warned of a potential danger: the destruction of our denominational agencies as we know them. It observed that in the Reformed Church in America one major denominational program is supported by only half the regional synods. This has deeply wounded its ability to develop new ministries.

In our conversations with representatives of the Council of Christian Reformed Churches in Canada, we asked about the new enthusiasm for regional synods in Canada. The committee observed that the interest grows out of a commendable concern for effective ministry. The Council of Christian Reformed Churches is not always perceived by the public as a credible voice when speaking to the government on matters of public policy (such as abortion or Sunday shopping). Unique Canadian ministries, such as Vision television and the Ministry to Indians and Metis, require a stronger ecclesiastical framework. Furthermore, ecumenical relationships with other denominations in Canada can better be carried out by a synod than by a council. Elevating the Council to the status of a regional synod would address these problems.

The Canadian CRC is in a unique position; it is the only Reformed denomination with a significant presence in Canada. However, the Canadian churches have become dependent on the agencies headquartered in Grand Rapids. At present the Council has no bearing on Christian Reformed agencies. However, the Council of Christian Reformed Churches in Canada would like to initiate and maintain ministries. In the meantime, Lutheran, Christian Missionary Alliance, and Mennonite Brethren denominations have all taken steps in recent years to establish separate Canadian identities.

## **V. Possible solutions**

Should there be regional synods? If so, what should they look like? Historically, regional synods have been practical responses to particular needs. They have therefore assumed different shapes at different times. There is no single model we are obliged to consider and then either implement or reject. We can be creative.

The committee has considered a wide range of possibilities, from maintaining the present system unchanged to radically altering both assembly and agency structures. Some alternatives were deemed impracticable; others, more feasible. What follows is a list of possibilities.

#### *A. Separate triennial general synods and annual general assemblies*

This proposal came to the committee by way of an overture from Classis Columbia to Synod 1991. The classis asked that "the study committee [on regional synods] include [this] alternative for review." The plan calls for a triennial general synod dealing specifically with doctrine, confessions, and church order, to be made up of one minister and one elder from each classis. Parallel to the triennial general synod would be an annual general assembly which would govern the ministry of the denomination and its agencies. Delegations to the general assembly would consist of a minister, an elder, and a deacon from each classis.

There are potential advantages from this plan. It could increase the efficiency of synod. It would cause no disruption to our agencies and their staff; it could realize one of the perceived benefits of the regional synod structure, that of reducing the workload of our general synod, a concern that has been evident for some time; and we would see diaconal involvement in the governance of denominational ministries, a development which some have eagerly awaited for many years.

However, there are disadvantages which, in our view, are decisive. The plan does not address the matter of Canadian tax law in any way. It does not answer the request of our Canadian classes either. In fact, it does not address the matter of regional synods at all. It only divides the work of the general synod in two, thereby reducing its workload. However, reduction of the synodical workload is only one of several reasons given for introducing regional synods. Finally, the plan presupposes a neat division of labor between a triennial synod on doctrine and confession and an annual general assembly for administration. This division of labor, we believe, is much more difficult in practice than in theory.

The plan, then, has value. However, it answers only one of the concerns behind the request for regional synods and creates new complications and costs. We do not favor this model.

#### *B. A north-south division of regional synods*

In the reports of the early 1950s, regional synods crossing the Canada-United States border were seen as a way of assimilating the newly formed Canadian churches into the denomination. Assimilation is no longer a concern, of course, but one could argue that the need for contact between Canadian and United States classes remains. One possibility, then, is to divide the denomination into four regions—the West, Midwest, Central, and East synods—with no regard for the Canada-United States border.

The advantage here is that denominational unity is maintained across national boundaries. Some perceive that eventually the Christian Reformed Church will divide into two denominations, one Canadian and the other American. Others see that as a bleak, unhappy prospect. The north-south plan makes such a division less likely.

The committee believes, however, that this is the only possible advantage to the plan and that the defects of the plan are far too great for implementation. The plan would certainly make Revenue Canada quite unhappy. It does not focus on concerns unique to Canada and the United States. There are, in fact, no practical needs in the churches that require such a plan. Finally, no one involved in the present discussion has proposed this sort of model.

*C. Ten regional synods: three in Canada and seven in the United States*

This model follows the pattern of proposals from the 1950s. It envisions synods with considerable responsibility for ministries in their respective regions. For example, each of the ten synods would supervise home-missions work, recruit home missionaries, and raise funds for their support, with the denominational office providing only support services. Each synod would adopt particular world-mission fields, recruiting and supporting its own personnel. The denominational Board of World Missions would be responsible only for setting global mission policy and strategy, for supervising mission projects, and for providing support services. So, too, with most of the other Christian Reformed agencies.

The general synod, a biennial or triennial gathering, would focus on doctrine and polity matters rather than on direct organizational control. In this model, the ministries of the church would be brought "closer to the local church." On the other hand, the broadest assembly of the church would remain the arbiter in doctrinal and polity matters.

The plan has vocal adherents, who list several benefits. According to its advocates, this plan creates regional synods which most closely resemble traditional Reformed precedents. In fact, some would argue that this plan captures the "very genius of Reformed polity." Here ministries are staffed and supported more locally, giving responsibility and control to assemblies closer to the pew and, it is argued, more attuned to the heartbeat of the church. Therefore, such a plan would enhance interest in and support for missionary activity. Responses from some classes express the conviction that Home Missions would be well served by this model.

The plan, however, has serious difficulties that must be acknowledged. It would necessitate vast disruption of present agency and staff, a factor which, though not determinative, cannot be ignored. Eventually, as the regional synods develop, the church would see significant multiplication of agency and staff, since each synod would need a regional office. The ten regional offices could lack the specialization and expertise currently found in Grand Rapids and so create new difficulties.

The regionalizing of ministries would raise difficult questions. For example, would disaster relief be a regional matter? Would our response to new missionary challenges (eastern Europe, for example) be made by region? That hardly seems wise. The committee believes that the plan would balkanize the ministry of the Christian Reformed Church in an unnecessary manner. The church would be unable to respond to significant ministry challenges in a unified and cohesive way.

Furthermore, the plan would deny a unified voice to the Christian Reformed Church in either Canada or the United States. If such national voices were ever deemed necessary, the Canadian and American churches would then be obliged to form national organizations of some kind, effectively creating still another layer of administration. There would then be five layers: the local council, the classis, the regional synod, the national organization, and the general synod. Each of these would have specific areas of jurisdiction, of course. But such a structure would be needlessly complex.

The plan exhibits a concern for uniform size. In most proposals of this kind, the regional synods are clusters of four to six classes. While some of these groupings might make sense in terms of geography and cultural milieu, others

would not. It becomes obvious that some classes would be arbitrarily yoked together in order to fit a neat, numerically determined "region."

The model requires a division of labor between doctrine and polity matters on the one hand and administrative matters on the other. That division of labor, as noted before, is more complex than it first appears. Finally, there is a lack of interest in the churches for this model, particularly in the United States.

In short, the plan is too deductive—not sensitive enough to current needs and situations. Therefore, the committee passes it by to look at models more suited to the particularities of the Christian Reformed Church in North America.

#### *D. Four regional synods: one in Canada, three in the United States*

This model appeared as an overture from Classis British Columbia South-East to Synod 1990. It was an effort to improve upon the proposal made by the Council of Christian Reformed Churches in Canada, a plan calling for two synods, one Canadian and the other American (see below). Under the Council's plan the two synods would obviously be of disproportionate size. The British Columbia proposal rectified that problem by dividing the American section of the Christian Reformed Church into three regional synods, each of them roughly equal in size to the Christian Reformed Church in Canada.

Under this plan each classis would send three delegates to the biennial regional synod: a minister, an elder, and a deacon. The general synod, also biennial, would meet in regional synods' "off years." The ministries of the church would be supervised by the Christian Reformed Ministries Board (CRMB), consisting of six delegates from each regional synod. The CRMB would meet three times per year, reporting annually to regional or general synods. Each regional synod would establish its own office, the Northern synod in Burlington, Ontario, the Western and Eastern in appropriate locations, and the Central in Grand Rapids, although the American synods might all locate in Grand Rapids during a transitional period. The plan would ensure that Christian Reformed ministries would be staffed and supported more locally than they presently are.

The advantages are clear. The plan answers the request of the Canadian classes for a Canadian regional synod. It answers the demands of Canadian tax law very nicely. It effectively reduces the size of boards by electing delegates on a regional basis. The balanced size of the regional synods assures that they can be handily placed between classes and synod in the assembly structure of the denomination (synods of vastly unequal size would make this impossible). And the plan facilitates diaconal involvement in the governance of Christian Reformed ministries.

However, it also presents significant problems. While the single Canadian synod would obviously fill a need, there is no evidence that three American synods would do so. In fact, by giving the Canadian church its unified voice, the plan would take it away from the United States Christian Reformed Church. The plan would eliminate the need for a Council of Christian Reformed Churches in Canada, which would be replaced by the Canadian synod, but it could require the creation of an American Council to meet the unique needs of the churches in the United States.

Our correspondence with the classes reveals little perceived need for regional structures in the United States. Furthermore, the division into three

regions would in all likelihood be as arbitrary as the previous plan's division into seven. Classes would be clustered together not because of an identified ministry need in a given area but because of a need to create regional synods of comparable size. The plan would require great disruption of present agency and staff. And, finally, the plan would create division-of-labor problems between the general synod and regional synods.

*E. Two synods, one Canadian, one U.S., with a triennial general synod*

This is the proposal made by the study committee of the Council of Christian Reformed Churches in Canada in 1989. The division of labor between regional synods and general synod would be rather complex. Regional synods would undertake all home-missions, world-missions, and world-relief services and most support services. The synods would each appoint general secretaries and ministry boards to oversee work under their jurisdiction. The general synod would make all doctrinal, confessional, and church-order pronouncements and govern ministries not amenable to regional control: Calvin College, Calvin Theological Seminary, CRC Publications, and The Back to God Hour. Delegation to the various assemblies has not been specified. Staffing would increase in the Canadian office; it would probably decrease in the Grand Rapids office.

The plan would obviously answer the request of the Canadian classes. It would provide as credible a voice for the Christian Reformed Church in Canada as in the United States, a need long perceived in Canada, to which, some insist, the present Council of Christian Reformed Churches in Canada does not provide an adequate answer. The plan would meet the requirements of Canadian tax law, and it would staff and support ministries on a more local basis than the present system does.

Still, the proposal has weaknesses. It suffers from a lack of support in the United States churches, it involves significant disruption of present agency and staff, and it, like previous plans, presupposes a neat division of labor between the "confessional and church order" matters of the triennial synod and the "administrative" matters of the regional synods. This committee is convinced that such a distinction is far from simple.

In addition, there are specifics in the plan that raise difficult questions. A triennial synod would oversee Calvin College, Calvin Theological Seminary, The Back to God Hour, and CRC Publications. Few could accept such infrequent contact between the broadest assembly of the church and its agencies. Matters such as ministerial candidacy, appointments to faculty or agency positions, and the like would either languish for long periods of time or be turned over to boards. Neither possibility is attractive.

And once again the committee questions the wisdom of regionalizing worldwide ministries. The denomination is often challenged by specific ministry needs at specific times in specific parts of the world. Parceling out the world to various regions of the denomination would prevent a coordinated ministry and would cause frustration and ineffectiveness.

*F. The status quo*

Some argue that our present arrangement, in spite of its limitations, is still the best possible. Furthermore, change would be complex and expensive. The responses our committee has received from the classes, particularly those in the United States, give additional credibility to the status quo.

Currently there is no regional organization at all for the American churches. For Canadians, the Council of Christian Reformed Churches in Canada, organized in accordance with Article 44 of the Church Order, provides a national voice. Its activity includes such things as contact with the Canadian government, ecumenism on the Canadian scene, and some limited evangelistic and broadcast work. The bulk of Christian Reformed ministry in Canada is, as in the United States, governed through the international synod.

Concerns regarding Canadian tax law are addressed by way of joint-venture agreements, a mechanism that has thus far satisfied Revenue Canada.

Maintaining the status quo would obviously cause no disruption of present agency and staff. It would recognize that the churches in the denomination do not, by and large, perceive a need for change.

However, failing to make any change at all would mean ignoring the request of seven Canadian classes whose overtures demonstrate that the Canadian churches want a more effective vehicle for doing ministry unique to Canada. The present arrangement is little changed since the days when the Christian Reformed Church was "a United States denomination with churches in Canada." The one concession to the CRC's binational character has been the Council, and there is dissatisfaction with it.

At present, the Council is poorly integrated into the overall ministry of the denomination. It appears on the structural chart as an afterthought, if it appears at all. But the Council does have significant responsibilities, including contact with government and ecumenical relations within Canada. An organization of such significance should have a fitting place in the governance of the church. Maintaining the status quo would mean failing to address an obvious and widely perceived need.

#### *G. The status quo with an enhanced Council in Canada*

A final alternative is to answer the request of the Canadian churches by giving the Council of Christian Reformed Churches in Canada new authority and standing without changing present structures. In other words, synod can decide against implementing regional synods but still address the concerns that led the Canadian churches to ask for them.

Under such a modification of present arrangements, the Council would still be organized in accordance with Article 44 of the Church Order, but its role in the work of the denomination would be enhanced, and its enhancement would be recognized in the Church Order and in synodical regulations. The model would meet the needs of the church in Canada without burdening the church in the United States.

How can the Council be enhanced? Possibilities include giving it access to synod, emending the Church Order to give it greater standing (beyond the present Article 44), and assigning agency work to it. There could be some transfer of agency and staff functions from Grand Rapids to the Canadian office in Burlington. Naturally, access to synod and an increased mandate would involve more accountability to the general synod.

There are advantages to this alternative. It would meet, at least partially, the needs of the Canadian churches without at the same time imposing an unwanted structure on the American churches. It might cause some disruption of present staff and agency structure but not of the magnitude anticipated in

other plans. The cost of the change, if any, would be low, depending on the mandate of the new Council.

Whether or not one calls this enhanced Council a regional synod is a matter of definition. We chose not to do so. It does not follow the traditional model for regional synods as envisioned by the reports of the 1950s, and it arises from a different part of the Church Order. However, those in the denomination who maintain a strong interest in regional synods may see this as a pilot project of sorts.

There are also limitations to this solution. The enhanced Council could not function as a mechanism for delegation to the general synod or boards. It could not process overtures and appeals, since that would impose an additional layer of church governance only on the Canadians. In other words, an enhanced Council of Christian Reformed Churches in Canada would still have a limited mandate. But it would address the need most clearly perceived by Canadian churches, the need for a more credible voice in Canada and to the world.

## **VI. General observations**

Before making specific recommendations, we call attention to the following general observations.

### *A. Scripture and the confessions do not demand regional synods.*

Some have argued in past reports that regional synods embody "the very genius of our Reformed Church Order, namely, the autonomy of the local church." Others have gone further to argue that Scripture itself has a bias toward regional synods. While acknowledging that no conclusive evidence is possible, they have insisted that Scripture always demonstrates a deep interest in the local congregation. Each local church, the argument goes, is a microcosm of Christ's church and is called to function as such. Reformed Church polity is said to have recognized this by granting the local councils "original" authority and the broader assemblies "delegated" authority. Therefore, ministries should be initiated, governed, and supported through the local church as much as possible. If ministries are to be undertaken by churches working in cooperation, these should be initiated, governed, and supported by assemblies as close to the congregations as possible. It stands to reason, then, that the regional synod has a place in this biblical pattern: it brings ministries closer to the local church.

There is room for some debate here. The committee could, for example, ask questions regarding the "local" character of the church over against its "catholicity." However, we believe that theological principles such as these are not at stake here. Already in 1914 a synodical study committee consisting of none less than Louis Berkhof, Cornelius De Leeuw, and Foppe Fortuin argued that the inclusion of particular synods was to be determined not so much by the principles involved as by more practical considerations. We shall not quarrel with this conclusion.

Even if all agreed that "the very genius of our Reformed Church polity" consists of "the autonomy of the local church" and that ministries should as much as possible be rooted in local congregations, the Christian Reformed Church would not be compelled to establish regional synods. The broad principles of Scripture and Reformed church polity do not specify the point at which they become necessary, if they become necessary at all. The question

before us is a matter of ecclesiastical prudence, not a matter of theological loyalties.

The patterns in Reformed church history and in other denominations today show that regional synods came into existence due to a variety of historical and geographical factors. They were solutions crafted to meet immediate needs. In other words, regional synods have existed first and foremost to edify the churches.

*B. The Canadian churches require some vehicle for action in Canada.*

The potential impact of the Christian Reformed Church in Canada is very great in proportion to its size. This has been well understood by the church's leadership in Canada and also by Synod 1966, when it permitted the formation of the Council of Christian Reformed Churches in Canada. In light of this opportunity, Christian Reformed Canadians must communicate with their government; they must interact with other churches in the country; they must initiate ministries unique to the Canadian scene. These matters require a concerted effort, and the synod of the Christian Reformed Church has never adequately provided for it. The study committee in 1966 observed that the Christian Reformed Church has been "a United States denomination with congregations in Canada." Today that may seem overstated, but the fact remains that the Christian Reformed Church in Canada needs its own mechanism for addressing Canadian issues.

*C. Article 44 of the Church Order has not adequately provided for the needs of the churches in Canada.*

When Canadian churches asked for a regional synod, they were permitted to organize their "Council" under Article 44 of the Church Order: "A classis may take counsel or joint action with its neighboring classis or classes in matters of mutual concern." Synod 1966 agreed that this solution would be preferable to another attempt at instituting regional synods. After all, only six years had passed since the decision to postpone implementation indefinitely.

But already in 1966, synod placed limits on the application of Article 44. It reminded the Canadian churches that their Council shall not be construed "as a court of appeal in cases of discipline or protest against decisions of ecclesiastical assemblies." And it reminded them of "the voluntary character of the inter-classical 'counsel or joint action' in that each invited classis remains free to join and to continue participation in such a cooperative effort." These limitations have weakened the effectiveness of the Council within the Christian Reformed Church.

The Council is not listed as an assembly of the church under Article 26 of the Church Order. Some may argue that it is, in effect, an assembly: it is comprised of delegations from the churches, it functions in an ecclesiastical manner, and it carries out a mandate given it by the churches. All this is true. But within the denomination it has no sure place. It may submit a report for information to the general synod, but it may not submit an overture or an appeal. It must speak to the denomination through its member classes, as it did in 1990 when it requested the implementation of regional synods. That action (by seven classes) certainly suggested the need to give the Council a more distinct place in the governance structure of the Christian Reformed Church.

*D. Overall there is little perceived need for regional synods in the Christian Reformed Church.*

In the late 1950s a study committee on regional synods observed a general lack of interest in the issue. It appears that the level of interest has not risen appreciably since that time. There is, in other words, no denomination-wide demand for regional synods.

One possible reason for the lack of interest is that some regional organization is already in place. The Back to God Hour has a board appointed by region, as do the Synodical Interim Committee and the college and seminary. World Missions has regional spokespersons who assist with the missionary-support program. The CRC Publications Board has a network of regional reporters. World Missions and World Relief both have appointed separate Canadian and American staff. The Canadian and American parts of the denomination are separately incorporated, and the pension plans are carefully divided from each other. This regional structuring is not all of equal significance, but it is in place and does function effectively. This fact may diminish the perceived need for regional synods.

Another possible reason for the lack of interest in regional synods is the suspicion that regional synods will not deliver the benefits promised. This suspicion is understandable. In fact, the study committee cautions against thinking which suggests that regional synods will, by their very existence, bring the church's ministry closer to the local churches.

Of course, the seven overtures sent by Canadian classes to Synod 1990 cannot be ignored altogether. They do indicate some sense of need, as do a few voices in the United States. Yet, overall, there is little sense of urgency. The committee believes that it must take the indifference to regional synods as seriously as it takes the interest in them.

Synod 1960, in postponing indefinitely the implementation of regional synods, offered the following as its third ground: "It would be unwise to try to impose particular synods upon the churches until more receptivity toward them is evidenced." The present committee concludes that there is little evidence of greater receptivity now than there was in 1960. The recommendations that follow will reflect this opinion.

## **VII. Recommendations**

A. That synod grant the privilege of the floor to those members of the committee who are present when these matters are under consideration.

B. That synod declare the introduction of regional synods to be neither advisable nor feasible at this time.

### *Grounds:*

1. There is little perceived need for regional synods in the Christian Reformed Church.
2. Christian Reformed history shows that the denomination has consistently chosen not to implement a regional-synod structure.
3. There is little indication that the present ministries of the church would be made more effective by the institution of regional synods.
4. The implementation of regional synods would be disruptive and costly and would necessitate duplication of office and staff in each of the regions.

5. Neither Scripture nor the confessions demand regional synods.

C. That synod enhance the Council of Christian Reformed Churches in Canada by giving it direct access to synod and by having its representatives take part in the planning and coordination of denominational ministries, particularly those in Canada. (Currently, such planning and coordination are done by the Ministries Coordinating Council.)

*Grounds:*

1. The proposed action will enhance the standing of the Council among the Christian Reformed churches in Canada and in the larger Canadian context.
2. It will permit greater interaction between the Council and synod and between the Council and the agencies of the denomination.
3. It will address the request of the Canadian classes made to Synod 1990 without imposing a costly and unwanted structure on the entire denomination.
4. It will build on the restructuring already taking place as initiated by Synod 1990.

D. That synod revise Church Order Article 44 by adding the following provision, to be numbered 44-b:

Wherever such joint action on the part of five or more classes requires the creation of an official organization composed of classically elected delegates, that organization's mandate and constitution shall be approved by synod. Such an organization shall have direct access to synod in all matters pertaining to its mandate and shall be accountable for its activities to synod as well as to its constituent classes.

*Ground:* Such a change enhances the ecclesiastical standing of the Council by giving it access to and making it accountable to synod.

*Note:* Adoption of this addition requires ratification by a following synod.

E. That, subject to ratification of Article 44-b, synod approve the following changes (indicated by italics) in Rules for Synodical Procedure:

1. V, A, 4:

A report is a document of a board, committee, agency of an assembly, *or an organization* indicating the work performed in response to assembly mandates and presenting recommendations for assembly action.

2. V, B, 2:

Reports of committees, including boards, appointed by previous synods *or of organizations created under the provision of Article 44-b of the Church Order.*

F. That, subject to ratification of Article 44-b, synod approve the following as Supplement, Article 44-b:

Synod 1966 adopted the following guidelines for Canadian classes desiring to take "counsel or joint action":

- a. That Synod remind the congregations and classes of the Christian Reformed Churches in Canada that the first responsibility of dealing with matters peculiar to their situation resides with the local consistorial and classical assemblies in keeping with the principle of Article 28, a and b of the Church Order.
- b. That Synod declare that in harmony with Article 44 of the Church Order, the Canadian classes may "take counsel or joint action" as often as

necessary on matters that are peculiar to the Christian Reformed Churches in Canada.

- c. That Synod declare that the matters to be considered by the cooperating classes be confined to those matters that are of "mutual concern" (Art. 44) and which cannot with equal effect be dealt with either by the local churches individually, or by the classes, or by the General Synod, or their respective committees. Examples of such matters of "mutual concern" are:
  - (1) Official contact with the Canadian government on such matters as: The Lord's Day Act, laws on incorporation and proposed legislation in which Biblical principles are involved.
  - (2) Matters of public relations as: Canadian Centennial in 1967, government control of radio and television, and press releases.
  - (3) Spiritual care for those in the Canadian armed forces.
  - (4) Contacts with other churches and/or denominations in Canada.
  - (5) Liaison with Canadian Christian institutions of mercy and social-cultural organizations.
- d. That Synod declare that the inter-classical gathering, where "counsel or joint action" is taken, shall in no wise be construed as a court of appeal in cases of discipline or protest against decisions of ecclesiastical assemblies.
- e. That Synod affirm the voluntary character of this inter-classical "counsel or joint action" in that each invited classis remains free to join and to continue participation in such a cooperative effort.

(Acts of Synod 1966, pp. 53-54)

Synod 1967 approved the following Agreement of Cooperation between the Classes of the Christian Reformed Church in Canada and "invite[d] the Council of the Christian Reformed Churches in Canada to present an annual report whereby Synod may be apprized of the actions of the Council" (*Acts of Synod 1967*, p. 16).

#### AGREEMENT OF COOPERATION BETWEEN THE CLASSES OF THE CHRISTIAN REFORMED CHURCH IN CANADA

##### Preamble

Believing that the God of all grace brought the Christian Reformed Churches into being in the Dominion of Canada for His own redemptive purposes, we the classes of these churches accept the calling, and affirm the need, of engaging in mutual consultation and cooperation on a nation-wide basis. To this end we pledge ourselves to work together in an assembly for such consultation and joint action.

##### Name

The name of this assembly shall be **The Council of the Christian Reformed Churches in Canada.**

##### Authority and Jurisdiction

The authority of this Council is derived from the member classes who hereby accept as binding the decision of the Council on all matters under its mandate, subject to the Confessional Standards, the Church Order and the decisions of the Synod of the Christian Reformed Church. Its jurisdiction shall be limited to those ecclesiastical matters which are of common concern to the member classes and which cannot be dealt with equally well either by the local churches or by the synod. The Council shall not be a court of appeal in cases of discipline and protest against the decisions of ecclesiastical assemblies.

##### Mandate

The Council shall deliberate and take action on all matters presented to its assembly by one or more affiliated classes or churches in such areas as the following:

- A. Official contact with the Canadian government
- B. Matters of public relations
- C. Spiritual care in the Canadian Armed Forces

- D. Contacts with other churches in Canada
- E. Liaison with Canadian Christian institutions of mercy and social-cultural organizations
- F. Evangelism in the national context

(*Acts of Synod 1967*, pp. 124-25)

Synod 1970 "accede[d] to the request of the Council of the Christian Reformed Churches in Canada not to initiate action which will involve the council in financial obligations without first giving council a vote in such decisions" (*Acts of Synod 1970*, p. 32).

G. That synod discharge the committee.

Committee to Study Regional Synods

Leonard H. Batterink, reporter

Henry De Moor, chairman

Leonard J. Hofman, adviser

John Hoogland

Martin Ozinga, Jr.

John W. Postman

H. David Schuringa

Marian R. Van Til

# OVERTURES, COMMUNICATIONS, APPEALS, AND JUDICIAL CODE

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# OVERTURES

## Overture 1: Replace Question 3 in Church Order Article 41

Classis Huron overtures synod to replace Question 3 in Church Order Article 41 ("Are the needy adequately cared for?") with the following question: "Is your diaconate faithfully leading the congregation in its call to extend the Christian hand of mercy to those that are in need both within and outside the church?"

### *Grounds:*

1. This question closely reflects the intent of the instructions of the *Acts of Synod 1919* as quoted in the *1987 Manual of Christian Reformed Church Government*, page 208:  
Synod "urges the classes earnestly to remind the delinquent congregations of their calling to extend the Christian hand of mercy to the poor . . . (*Acts of Synod 1919*, p. 63).
2. The task of the deacons, as is outlined in the Form for Ordination of Elders and Deacons, has shifted from a ministry to the poor to a ministry focusing also on those persons with physical, social, mental, and spiritual needs both within and outside the church.

Classis Huron  
Hilbert Rumph, stated clerk

## Overture 2: Revise Church Order Article 40-b

Classis Georgetown overtures synod to revise Church Order Article 40-b to read, "Classis shall meet at least twice a year"

### *Grounds:*

1. Each classis can best determine whether a third meeting is necessary.
2. To have a third meeting when it is not necessary is bad stewardship of time and money.

Classis Georgetown  
Neal R. Rylaarsdam, stated clerk

## Overture 3: Alter Church Order Article 45

Classis Alberta South overtures synod to change Article 45 of the Church Order to read, "The synod is the assembly representing the churches of all classes. Each classis shall delegate one minister and two elders to synod."

*Grounds:*

1. This ratio of ministers to elders would more faithfully reflect the ratio of ministers to elders in the local church, thus giving a truer representation of the church as a whole.
2. This would encourage trust in the leadership of the church in times of change.
3. This change would also save costs for synod.

Classis Alberta South  
Thomas W. Bomhof, stated clerk

**Overture 4: Alter Church Order Article 40-a**

Classis Alberta South overtures synod to change Article 40-a of the Church Order to read, "The council of each church shall delegate a minister and two elders to the classis."

*Grounds:*

1. This ratio of ministers to elders would more faithfully reflect the ratio of ministers to elders in the local church, thus giving a truer representation of the church as a whole.
2. This would encourage trust in the leadership of the church in times of change.

Classis Alberta South  
Thomas W. Bomhof, stated clerk

**Overture 5: Transfer Hope CRC, Onalaska, Wisconsin, to Classis Wisconsin**

Classis Minnesota North overtures synod to approve the transfer of Hope CRC, Onalaska, Wisconsin, from Classis Minnesota North to Classis Wisconsin, effective January 1, 1994.

*Grounds:*

1. Hope CRC requests this transfer.
2. Hope CRC is located in the geographical area of Classis Wisconsin.
3. Hope CRC would have interests in common with other churches in Classis Wisconsin.
4. Hope CRC participates with the churches of Classis Wisconsin in youth activities and could do so even more as a member church of Classis Wisconsin (e.g., summer youth camps).
5. Transfer to Classis Wisconsin would result in better stewardship of time, money, and human resources for Hope CRC.

Classis Minnesota North  
Anthony Schweitzer, stated clerk

## Overture 6: Augment Statements on Homosexuality

### I. Background

Synod addressed the issue of homosexuality in 1973 and adopted definitions that distinguish between homosexuality and homosexualism. Synod also adopted several statements of pastoral advice. During this past year, in an address given at Calvin College, a Christian Reformed minister identified himself as homosexual; this confession has led to a great amount of discussion and unrest in our churches.

### II. Overture

Classis Hudson overtures synod to augment its previous statements on homosexualism by declaring that the Christian Reformed Church accepts the historic position of the church that a man cannot be a minister in good standing in the CRC if he practices or espouses the practice of homosexuality or fails to accept the biblical teaching that the practice is sinful.

#### *Grounds:*

#### A. The testimony of Scripture

Scripture refers to homosexuality in several places and clearly warns against the evils of homosexuality in, for example, God's judgments against Sodom and Gomorrah (Gen. 19). Scripture addresses this matter in the levitical laws regarding unlawful sexual relations (Lev. 18:22) and in other explicit statements such as those recorded in Romans 1:26-28:

Because of this, God gave them over to shameful lusts. . . . In the same way the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for perversion.

Our Lord's statement that "anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt. 5:28) surely applies to same-sex lust as well. I Corinthians 6:9-11 declares that male prostitutes and homosexual offenders will not inherit the kingdom of God and that some of the members of the Corinthian church were *formerly* involved in such sins (note the past tense). Since they received the grace of God, they repented and "were washed . . . sanctified . . . justified. . . ." Their condition can no longer be described as homosexual.

#### B. The nature of the pastoral office

Synod's own statements in 1973 advise the churches that pastors are to "encourage an understanding of and compassion for persons who live with this sexual disorder" and speak of homosexuality as "sexual inversion" (*Acts of Synod 1973*, pp. 52-53). Surely this advice is as important today as it was when originally given.

Further, if the condition of homosexuality is a sexual disorder (a view confirmed by others in our society as well) and if such a disorder is ignored in determining a man's qualifications for the ministry, it will be difficult to uphold both the effectiveness of the pastoral ministry and the dignity and authority of the office of minister of the Word.

#### C. The present need

During this past year a minister of the CRC publicly identified himself as homosexual. Though he should benefit from the pastoral ministry of

the church and should be treated with compassion, he must describe his identity in terms of the grace of our Lord Jesus Christ and not in terms of theories currently prevalent in our society. Until this disorder has been corrected through pastoral care, he cannot retain his eligibility for the ministry of the Word.

Classis Hudson

Donald P. Wisse, stated clerk

## **Overture 7: Reject Recommendations of Committee to Study Clarification of Public Profession of Faith for Covenant Children**

### **I. Background**

The Committee to Study Clarification of Public Profession of Faith for Covenant Children was charged to clarify the requirement of public profession of faith for admission to the Lord's Supper on the part of younger covenant children. Grounds for appointment of this committee were that there were numerous practical difficulties with a 1988 decision to admit younger children to the Lord's table and that significant theological issues were involved. The committee report offers a discussion of the various theological issues involved and a discussion of guidelines for the inclusion of younger children in the Lord's Supper. The committee notes (Committee to Study Clarification of Public Profession of Faith for Covenant Children, I, A) that a new form devised for the profession of faith of younger children had only limited use. It also offers a sample scenario of how profession of faith by younger children might take place and concludes with several recommendations, including a proposal to count membership in three categories: baptized, communicant, and voting. Step 4 of the sample scenario for admitting a child to the Lord's table encourages a variety of methods by which this is to be carried out, including "a simple question-and-answer formulary focusing on the respondent's love for Christ and desire to participate in the sacrament; a consistorial announcement; testimony from parents, church-school teachers, and/or friends; direct testimony from the child through words or song; visual presentation of the child's life and faith" (Committee to Study Clarification of Public Profession of Faith for Covenant Children, III, B).

Classis Hudson believes that these recommendations (particularly Recommendations C, E, F, and G) unnecessarily complicate the matter of church membership and the oversight and spiritual care of children. While we agree that a young child may express a genuine love for the Lord and have a basic understanding of who Christ is, we do not see in this report clear and convincing procedures for admitting younger members to the table. Scripture, in I Corinthians 11:29, requires that those who come to the table of the Lord come "recognizing the body of the Lord." Yet according to the report's recommendations, the church's instruction of children prior to their coming to the table should be optional, as should the manner of professing their faith. The committee does not want to elevate profession of faith to a position higher than the sacrament itself, but it fails to demonstrate that our present practice of a public ceremony, requiring a serious commitment, does that. An announcement by a third party such as consistory or parents obscures the reality of a profession of

faith. Further, the new system proposed for counting membership, which creates a third category of membership, complicates the procedures of profession of faith and of keeping records. The requirement of an annual renewal of permission to continue as a communicant member if a member is not ready to take on voting status at the age of 18 brings into question whether the church is confident that communicant children have reached the level of discernment needed for participation in the Lord's Supper.

## II. Overture

Classis Hudson overtures synod to reject those recommendations of the Committee to Study Clarification of Public Profession of Faith for Covenant Children which create a third category of membership (voting) and which require only a minimal or even third-party profession of faith on the part of young children prior to coming to the Lord's table.

### *Grounds:*

- A. These recommendations do not clarify but obscure what is happening when profession of faith is made.
- B. These recommendations do not take adequate account of the biblical requirement for understanding and maturity at least for "recognizing the body of the Lord" (I Cor. 11:29).
- C. These recommendations unduly complicate record keeping and the pastoral care of children and young people.
- D. The interest in this matter in our churches does not seem compelling in view of the minimal use of the trial form for profession of faith for younger children.

Classis Hudson

Donald P. Wisse, stated clerk

## **Overture 8: Replace Public Profession of Faith with Public Affirmation of Baptism**

Classis Toronto overtures synod to declare

1. That the primary responsibility for admission of baptized children to the Lord's table rests with the parents, in consultation with an elder or pastor.
2. That there be no public profession of faith or similar ceremony required as a prerequisite for admission to the Lord's table.
3. That the present public profession of faith be replaced by a public affirmation of baptism, which will include a commitment to the creeds and confessions of the church and an adequate knowledge and joyful acceptance of the privileges and obligations of adult membership in the church.
4. That the church in its liturgical and Church Order statements refrain from using such terms as *professing* and /or *communicant* and *full* members but speak instead of *baptized* and *confirmed* members.

*Grounds:*

- a. Baptism is a sign and a seal that our children are fully grafted into Christ and God's covenant. They do not become full members of the body of Christ upon profession of faith. They *are* full members by baptism.
- b. The recommended profession of faith for admitting children to the Lord's table will do nothing to alleviate our present confusion about children at the Lord's Supper and may well lead to a situation where naturally uninhibited children take part whereas others are excluded. In practice, we fear, it will take us back to a situation where communion will increasingly be reserved for older children or teens. Besides, such a ceremony is not a biblical requirement but rather a church practice and tradition.
- c. The primary responsibility for nurturing an adequate understanding of the Lord's Supper, discerning the meaning of partaking of the body of Christ, and an ability to give evidence of faith—all at an appropriate level and with promise of growing to maturity—rests with the parents.
- d. The church has a vital interest in providing the means of grace and promoting the growth of spiritual awareness and well-being of the family and the individual (in this case the child). The participation of a district elder or a pastor is sufficient assurance of a childlike love for the Lord Jesus Christ.
- e. The retention of any public ceremony or announcement is not helpful and in reality may have the reverse effect of forcing some children to follow others or of preventing the timid child from participating in the Lord's Supper. Account should be taken of young children's sensibilities and the strong peer pressure among teenagers.

Classis Toronto

John Tenyenhuis, stated clerk

**Overture 9: Set Denominational Ministry Shares to Begin When Professing Members Reach 18**

Classis Columbia overtures synod to set the denominational ministry shares to begin when professing members reach 18, excluding those pursuing full-time education.

*Grounds:*

1. It is unrealistic to ask full-time students to contribute ministry shares because their limited income must be used largely for self-support.
2. Being assessed ministry shares for full-time students who cannot themselves contribute the ministry share would place a great burden on some churches.
3. It is both realistic and right for young people who are not full-time students to begin carrying their ministry-share responsibility at age 18.

*Note:* Full-time students should be encouraged to contribute to ministry shares as they are able.

Classis Columbia

Howard B. Spaan, stated clerk

## Overture 10: Restudy the Issue of Abortion

### I. History

#### A. Synod 1972

Before the famous U.S. Supreme Court decision *Roe v. Wade* of January 22, 1973, which allowed abortion on demand in the United States, Synod 1972 took a strong position against abortion. It ruled

1. "That synod affirm the unique value of all human life and the special relationship of man to God as his image-bearer."
2. "That synod, mindful of the sixth commandment, condemn the wanton or arbitrary destruction of any human being at any stage of its development from the point of conception to the point of death."
3. "That synod affirm that an induced abortion is an allowable option only when the life of the prospective mother is genuinely threatened by the continuation of the pregnancy."

(*Acts of Synod 1972*, pp. 63-64)

In its recommendations synod called for the church to be compassionate, to counsel, and to refrain from condemnation of those who have had an abortion. Its fourth recommendation states "that Synod call believers to a ringing testimony against the evils of abortion as practiced in our society, and encourage them to promote action and legislation that reflects the teaching of Scripture."

#### B. Synod 1976

This synod responded to an overture from Classis Hackensack by adopting the Human Life Amendment as written by the national Right to Life committee. The amendment reads as follows:

Section 1. With respect to the right to life the word person as used in this article and in the Fifth and Fourteenth Articles of the Amendment to the Constitution of the United States applies to all human beings irrespective of age, health, function or condition of dependency, including their unborn offspring at every stage of the biological development.

Section 2. No unborn person shall be deprived of life by any person; provided, however, that nothing in this article shall prohibit a law permitting only those medical procedures required to prevent the death of the mother.

Section 3. The Congress and the several states shall have the power to enforce this article by appropriate legislation.

(*Acts of Synod 1976*, p. 668)

Synod went on to say in its fourth point

That synod call classes, consistories, and members of our congregations to do all in their power to protect and promote the sanctity of human life, at any age; publicizing the issues, educating people, organizing committees, and doing whatever is considered necessary to confront people with the crucial physical and moral issues which are at stake.

(*Acts of Synod 1976*, p. 668)

#### C. Synod 1981

Synod 1981 did not adopt an overture to declare January 22 a national day of mourning, praying, and fasting. However, it did urge

... all of our churches to give continued attention to this important issue, and encourage our members in the United States to make use of January 22, the anniversary of the Supreme Court decision concerning abortion, in the most effective ways possible.

The ground for this statement was that

Christians may not rest while the evil abuse of abortion persists, but are called to testify and act in public life in obedience to their Lord.

(*Acts of Synod 1981, p. 61*)

#### *D. In summary*

Our church has officially said that we are pro life, which means that we are against abortion on demand and see abortion only as a last resort to save the life of a mother. Our synod has declared that all of us should be involved in working to redress this national evil.

#### *E. In retrospect*

We observe that the Christian Reformed Church has faithfully followed the mandates of synod. Our pulpits have preached the sanctity of life. Our people have been actively engaged in education, counseling, adoption, benevolence, and political action to promote human life. In addition, the giving of our financial resources has been exemplary.

## **II. The present situation**

The freedom to have an abortion has become a hot political issue in the 1990s. One politician has labeled it "the issue of our decade." This issue has been the battleground over the appointment of judges and executive personnel in our country. At present, the U.S. Congress is considering H.R. 25 (a bill to protect the reproductive rights of women), known as the "Freedom of Choice Act of 1991." This bill declares that no state may restrict the right of a woman to choose to terminate a pregnancy before fetal viability or at any time if such termination is necessary to protect the life or health of a woman. The battle has now spilled over into our streets, where many people who are pro life are willing to be arrested as they protest. This political debate calls for our voice.

Medical science is presenting us with new challenges. It is increasingly unfolding the world of life before birth. Not only does it show us the marvel of God's handiwork; it also presents to us the effects of sin on certain unborn. Science can now detect the absence of a brain or the existence of extra or defective chromosomes which will cause mental and/or physical handicaps. Many, in the light of this new research, no longer call abortion killing in these cases. They reason that the severely deformed would live a difficult life and that they do not reflect the image of God. Local pastors, church officebearers, and God's people are being asked to give their opinions on the rightness and wrongness of abortions in these difficult cases. Many of us are confused and unable to answer. Clear guidance in this area is needed.

There is confusion among our people concerning the legitimacy of abortion in the case of rape, incest, early teen pregnancy, and severe neurological deformity. The synodical reports of 1972 and 1976 did not address these cases in an explicit way. Many in our denomination have concluded that abortion is acceptable in these hard cases. There is great need for biblical guidance in this area.

Others in our midst feel that we do not have the right to legislate morality. One of our former *Banner* editors stated in *The Banner* that "the laws of our contemporary society are not intended to . . . convert the lives of our citizens. That work is done by the Word and the Spirit of God. Laws are intended to protect the life of society." Therefore, some conclude that our church should not endorse the Human Life Amendment. Others in our midst have become militantly pro life. They feel that now is the time for anger. Biblical reason must prevail to bring unity to the church.

Theologically, some question whether the unborn are God's image-bearers. They feel that it is wrong to use the sixth commandment to argue against abortion. They feel that abortion is wrong but that it is not the taking of human life.

Finally, after twenty years of debate, some in our midst have been influenced by secular thought and have adopted a pro choice position. These people are in opposition to the official policy of the Christian Reformed Church. We must once again enliven the debate in our denomination so that the objections of these can be answered. We owe it to them and to the unborn.

### III. Overture

#### Classis Hackensack overtures synod

A. To re-study the issue of abortion for the purpose of formulating a current statement in the light of new medical research and current political debate on this key ethical issue.

B. To publish guidelines concerning abortion to save the life of the mother, abortion in hard cases (rape, incest, early teen pregnancy, severe neurological deformity), and the Christian's method of protest against abortion on demand. This study should speak to the key questions that God's people wrestle with, such as questions about the relationship of the unborn and the image of God, about Christian principles and civil law, about Christian ministry to the causes and effects of abortion on demand.

#### *Grounds:*

1. Political debate in the Western hemisphere calls for the church to prophetically speak anew.
2. Medical research and practice have presented us with new challenges that have confused many.
3. Many need guidance in the area of how to protest abortion on demand.
4. There is a growing lack of unity among our people concerning our viewpoint on abortion, especially concerning hard cases.
5. This issue is too important for humanity and Christianity to be passed by. Now is the time for the church to speak.

Classis Hackensack

Terry J. Lapinsky, stated clerk

## Overture 11: Appoint Study Committee to Investigate Clergy Abuse of Office

Classis Kalamazoo overtures synod to appoint a study committee to investigate clergy abuse of office in relationship to the present ecclesiastical structures and the relevant Church Order articles in order to enable the church to better deal with the growing problem. The study committee will especially address the following:

1. A clear code of professional conduct for clergy which addresses issues of sexual and emotional abuse and other abuses of power in a congregation.

### *Grounds:*

- a. In our complicated and litigious society, where the boundaries of clergy/member relationships can be very ambiguous, we need clear guidance. Our present Church Order guidelines concerning "abuse of office" and "ungodly conduct" are not clear enough.
  - b. Many professional groups and a growing number of denominations offer clear codes of conduct to guide their members and clergy.
2. A clear delineation of the consequences of clergy abuse by way of special discipline.

### *Grounds:*

- a. The Church Order prescribes suspension and deposition in cases of proven clergy abuse. However, there is disagreement over the meaning of these steps and when they should be applied. Should suspension *and* deposition normally be applied in proven cases of clergy abuse? Or is suspension the remedy in case of "repentance" and deposition the measure taken when "repentance" is not evident?
  - b. Clearly stated consequences of clear violations of conduct may have a deterrent effect.
3. A review of the supervision of pastors in specialized ministries and their relationship to the Chaplain Committee and to Pastor-Church Relations Services.

### *Grounds:*

- a. There is a great deal of misunderstanding in the churches about the relationship between pastors in specialized ministries and their calling churches. The Chaplain Committee contends that it has no *supervisory* relationship with pastors in specialized ministries. The supervision of their "work" (meaning both their day-to-day responsibilities and their professional supervision) is done by the employing agencies, and the supervision of their "life and doctrine" (meaning their personal life and official teaching) is done by the calling church. However, who ensures that agencies are in fact supervising properly? Who supervises pastors who venture outside these boundaries?
- b. It is difficult for a council, which does not supervise a chaplain's work and in fact may know little about it, to be involved in the discipline of a chaplain if ethical or professional norms are violated.
- c. It appears that some pastors in specialized ministries engage in professional or semiprofessional counseling outside of any supervisory agency

or relationship. Is this allowed or clearly prohibited, and, if allowed, who is responsible for supervision?

- d. Churches are often not aware of the exact relationships and responsibilities involved in being a calling church.
  - e. The legal implications of this web of relationships is unclear.
4. A review of the work of Pastor-Church Relations Services, especially its relationship to the normal processes of ecclesiastical discipline and its accountability to the churches.

*Grounds:*

- a. The Pastor-Church Relations Committee was created as a structure alongside of classis and congregation to help resolve a growing number of conflict situations in our denomination and an increasing incidence of ministerial discipline and resignation. Its role has never been very clearly defined in relationship to regular ecclesiastical channels of supervision and discipline.
- b. It appears that the Pastor-Church Relations Committee often works outside the normal disciplinary processes prescribed in the Church Order and that, by the very nature of its confidential work, it has little accountability to that process.

Classis Kalamazoo

Robert A. Arbogast, stated clerk

## **Overture 12: Make Declaration re Ministers Who Leave the CRC**

### **I. Introduction**

Recently some ministers of the CRC have gone to serve in churches which are not part of our denomination. In some instances the classes which they left declared that their status be considered that of those deposed from office. The synodical deputies concurred.

A difficulty arises when a minister's status is declared to be that of one deposed from the ministry in the CRC. Such a declaration connotes that the person has, or should have, undergone official church discipline. But in the case of several of these ministers there may have been no cause for special discipline.

### **II. Overture**

Therefore, Classis Pella overtures synod to

- A. Declare that ministers who leave the CRC in order to serve a Christian church outside our denomination be given a release from ministry in the CRC if there are no grounds for discipline.
- B. Place the above declaration in the supplement to Church Order Article 14.
- C. Review and possibly revise the decisions of the synodical deputies in situations where such declarations were made.

*Grounds:*

1. The status of being deposed should be reserved only for disciplinary situations. Leaving to serve another Christian church outside the CRC is not, in itself, grounds for discipline.
2. The avenue of release is provided for a minister entering a nonministerial vocation. Granting a similar release to a minister entering a ministerial vocation in another Christian church would be consistent.

Classis Pella

Siebert Kramer, stated clerk

## **Overture 13: Amend Article 14 of the Church Order**

### **I. Introduction**

Presently there is an inconsistent practice in the CRC when ministers leave to lead other church groups. In some cases their "resignations" are accepted with regret, and they are dismissed without further ground or explanation. In other cases the ground given is Article 90, the ministers are considered deposed, and they are thereafter referred to as "Mr." The application of Article 90 seems out of place, since usually there is no misdeed of any kind involved.

Article 14 makes no clear-cut provision for such circumstances, though it does seem to have certain implications, which are made more specific in the *Manual of Christian Reformed Church Government* (p. 95):

Ministers who request release from the office of minister of the Word in the Christian Reformed Church in order to enter the ministry in another denomination should seek the advice of classis. Although the classis cannot "transfer" a minister to another denomination, it is appropriate that the minister seeking release via Article 14 should seek honorable release from the ministry of the Christian Reformed Church.

### **II. Overture**

Classis Hamilton overtures synod to amend Article 14 of the Church Order by adding the following as paragraph e:

Ministers may be given honorable release from the office of minister of the Word in the Christian Reformed Church in order to seek ordination in the ministry of the Word in another church outside the Christian Reformed Church. Such release must have the consent of council and classis with the advice and consent of the synodical deputies.

*Grounds:*

- A. To bring uniformity to the practice of the CRC.
- B. To deal charitably and scripturally with those who feel led to affiliate with another Christian church.

Classis Hamilton

John Elgersma, stated clerk

#### **Overture 14: Standardize the Terminology Used When Ministers Resign from Office**

Classis Zeeland overtures synod to standardize the terminology used regarding the resignation of ministers who are not attempting to avoid discipline by their resignations. A suggested formulation might read, "Classis X dismisses Rev. Y from ministerial status in view of his resignation from ministry in the Christian Reformed Church."

##### *Grounds:*

1. The terminology presently employed is inconsistent, ranging from "acquiescence in resignation," "releases," "releases without prejudice," to "dismisses" and "dismisses and considers Rev. Y. as one deposed."
2. The presently used terminology can be considered subjective, prejudicial, and even punitive.

Classis Zeeland  
James Cooper, stated clerk

#### **Overture 15: Declare Ministers Who Resign to Be "Honorably Released"**

Classis California South overtures synod to declare that ministers resigning from the ministry of the CRC because of their conscientious theological objections to developments in the CRC should be regarded as honorably released, not as deposed.

##### *Grounds:*

1. Classes have reacted differently to ministers who have left the CRC, and synod ought to establish a uniform policy.
2. Many of these ministers have served the CRC long and faithfully and should be treated as honorable men.
3. We honor our forebears who left various ecclesiastical connections following their consciences (in, e.g., the Reformation, the *Afscheiding*, and the *Doleantie*), and we should respect the consciences of the ministers who have left the CRC.
4. The deposition of an officebearer is, by definition, a disciplinary action applied to a church leader guilty of a serious public sin in doctrine or in conduct. Over the past sixty years in the CRC, deposition has been applied almost exclusively to those guilty of serious public sin in their conduct, particularly, to violators of the seventh commandment. Ministers who have been deposed by their respective classes for conscientious theological objections are not guilty of any public or serious immorality. Particularly for those pastors who have left the denomination quietly and have not created widespread public scandal, the disciplinary action of deposition does not seem to fit the perceived (or actual) "sin" of separation from the CRC.
5. This action would serve the peace and harmony of the church.

Classis California South  
James Howerzyl, stated clerk

### **Overture 16: Grant Honorable Release to Ministers Who Resign from CRC for Theological Reasons**

Classis Orange City overtures synod to declare that ministers who resign from the ministry of the CRC out of conscientious objections to theological positions taken in the CRC should be regarded as honorably released, not as deposed.

#### *Grounds:*

1. Various classes have reacted differently to ministers who have left the CRC for reasons of conscience regarding theology.
2. These ministers, many having served the CRC long and faithfully, should be treated as honorable men.
3. Historically we have honored those who came before us in our tradition when they left various ecclesiastical connections for reasons of conscience, e.g., the *Afscheiding* and *Doleantie*. We should show the same respect to these brothers.
4. When we received a large number of ministers who came to us for conscientious reasons from the Protestant Reformed churches, we gave them privileged status with regard to ministers' pensions, received them as honorable brethren, and noted that their former denomination took no such incriminatory action against them.
5. This action would serve to restore some peace and harmony in the denomination.

Classis Orange City  
Jack Gray, stated clerk

### **Overture 17: Not to Adopt Recommendations of the Committee to Study Regional Synods; to Adopt Solution E of Study-Committee Report**

Classis British Columbia South-East overtures synod

1. Not to adopt the recommendations of the Committee to Study Regional Synods.
2. To adopt solution E of study-committee report (Committee to Study Regional Synods, V, E).

#### *Grounds:*

- a. Seven of the Canadian classes have made overtures for some form of regional synod or for strengthening the CCRCC mandate, in contrast to the statement made in Section VI, D of the report, "Yet, overall, there is little sense of urgency." The overtures from seven classes indicate great urgency in Canadian classes.
- b. The proposed Recommendations C and D do not enhance the ecclesiastical standing of the Council of Christian Reformed Churches in Canada. Making the CCRCC accountable to synod places the CCRCC on the level of a synodical committee, which is different from being a council or regional synod.

- c. A Canadian council accountable to a North American synod (mainly located in the U.S.A.) has no credibility with the Canadian government or with the Canadian churches (as shown by the Lutheran, Christian Missionary Alliance, and the Mennonite Brethren denominations, which have moved toward national identity in recent years).
- d. The CCRCC came into being in 1966 "to meet immediate needs" (VI, A). These needs persist even more strongly today.
- e. Many of the grounds for the recommendations of 1985 (III, E) are still valid today or even more valid today than in 1985.
- f. We believe that a division of labor and responsibility is quite possible, can be implemented gradually, and may benefit the churches in the long run.
- g. As such, solution E would address both the cultural/religious needs of the churches in Canada and also maintain overall unity in church matters within the CRC in North America.
- h. In general it can be observed that there can hardly be any objection from synod to granting the Canadian classes their request (to give the CCRCC the status of a regional synod) since it does not have to involve the Christian Reformed churches in the U.S.A. This would indeed "enhance the ecclesiastical standing of the Council." Governments, other churches, and its own members will listen more carefully to the voice of a synod within Canada than to the voice of a council.

Classis British Columbia South-East  
John Dykstra, stated clerk

## **Overture 18: Not to Adopt Recommendations of Committee to Study Regional Synods; Implement CCRCC Plan for Canadian Regional Synod**

### **I. Background**

#### *A. Canadian requests for regional synods*

In 1989 seven (out of eleven) Canadian classes overtured synod to create regional synods. They did this out of the following concerns:

1. To have a more effective vehicle for ministry in the Canadian setting.
2. To get beyond being a U.S. denomination with churches in Canada.
3. To have the present work of the Council of Christian Reformed Churches in Canada (CCRCC) better integrated into the overall ministry of the CRC.

#### *B. Study committee's response*

The synodical study report recognizes the concerns of the Canadian classes and therefore declares itself in favor of an enhanced Council with the following characteristics:

1. Direct access and accountability to synod.
2. Greater standing in the denomination.
3. Assigned agency work.

### C. CCRCC's response to the study committee's proposal

The material before us includes a letter from the CCRCC Interim Committee sent to all the churches in the Canadian classes calling attention to difficulties with the proposed "enhanced" Council. The letter highlights three problem areas:

1. The CCRCC did not ask for "enhanced standing" but for greater effectiveness in its Canadian activities.
2. "Enhanced standing," with its built-in accountability to synod in addition to present accountability to member classes, would *reduce* our effectiveness by making us "increasingly dependent on synod for permission to engage in our uniquely Canadian activities as CRC churches in Canada" (Dec. 1992 CCRCC Interim Committee letter).
3. The CCRCC does not derive its legitimacy from synodical decision but rather from the eleven Canadian classes that have given the Council its mandate and hold the Council accountable to themselves.

## II. Overture

Classis Alberta North overtures synod not to adopt the recommendations of the Committee to Study Regional Synods but instead to request the Council of Christian Reformed Churches in Canada (CCRCC) to propose to Synod 1994 an implementation plan for the 1989 CCRCC proposal, with grounds, for a Canadian regional synod.

### *Grounds:*

- A. A Canadian regional synod will allow local congregations to take greater responsibility for the mission of the church. While decentralization may bring a certain loss of efficiency and higher cost, decentralization may also bring the word and deed ministry closer to the local congregations. Presently the involvement of local congregations does not generally go beyond financial support of ministries directed from Grand Rapids and/or Burlington. It is our conviction that the spiritual well-being of the congregations depends to a great extent on their being directly involved in the work the Lord gave to his church.
- B. A Canadian regional synod is in harmony with the Reformed understanding of the nature of the church and meets more fully the concerns expressed in the overtures of seven Canadian classes to Synod 1990 than an "enhanced Council" does and thus steers clear of changing the CCRCC into the strange hybrid proposed by the study committee.
- C. A Canadian regional synod will enable the Christian Reformed churches of Canada to meet the demands of corporate Canadian citizenship.

Classis Alberta North

Nicholas B. Knoppers, stated clerk

### **Overture 19: Appoint a Committee to Draw Up a Plan for Implementing Regional Synods**

"Recognizing that regional synods have existed first and foremost to edify the churches" (report on regional synods, VI, A), Classis Alberta South overtures synod (A) to declare that the establishment of regional synods would better serve the edification of our churches and the contemporary mission of

our congregations than does the status quo and (B) to appoint a new committee made up of members from those classes which have called for regional synods to draw up a plan for implementing regional synods.

*Grounds:*

1. There is real need for the ministries of the church to be initiated, governed, and supported by assemblies as close to the local church as possible. Modern business practices and even governments recognize the need to get back to the grass roots. The church would be remiss not to take this trend seriously.
  - a. The ministries of the CRC in North America continue to grow and expand, making it more and more difficult for those far from home offices to have firsthand knowledge of the work.
  - b. God has blessed our denomination with an ever-growing number of well-informed, well-educated, inspired, and visionary members gifted with the abilities needed to initiate, govern, and support our ministries.
2. The report of the Committee to Study Regional Synods simply chooses the status quo rather than taking synod's mandate seriously and offering a plan for regional synods. The committee has not taken the opportunity to think creatively about the possible advantages of regional synods. It repeatedly dismisses the idea of regional synods on the basis that "by and large" not enough interest is expressed in the U.S. congregations.
  - a. Given the dissention and strife in our denomination, it is time to admit that the status quo is not serving well.
  - b. If a committee would be constituted of those who have a heart and vision for regional synods, creative work could be done to show the denomination the possible advantages of regional synods: bringing the work and responsibility closer to home and recreating a sense of unity that synodical decisions, ministry shares, one denominational paper, and one college and seminary can no longer accomplish.
3. We would do well to listen to church leaders such as Lyle Schaller when they warn that denominationalism is disappearing. A restructuring is called for at this time to unify us not around a vague institution but around people and ministries. Regional synods, set up to bring the work of the church closer to the people, would make the CRCNA stronger.
4. The CRC has adopted the goal of 400,000 by 2000. Taking this goal seriously necessitates visionary thinking about how we can better fulfill that goal and administer a growing church most effectively.
5. We believe that a new committee made up of members of those classes who have a shared vision for regional synods could come up with a plan that would better serve the contemporary mission of the church.

Classis Alberta South  
Thomas Bornhof, stated clerk

**Overture 20: Not to Accede to Recommendation C of the Report on Regional Synods**

Classis Eastern Canada overtures synod not to accede to Recommendation C of the Committee to Study Regional Synods:

That synod enhance the Council of Christian Reformed Churches in Canada by giving it direct access to synod and by having its representatives take part in the planning and coordination of denominational ministries, particularly those in Canada. (Currently such planning and coordination are done by the Ministries Coordinating Council.)

*Grounds:*

1. Recommendation C will lessen the Council of Christian Reformed Churches in Canada's effect on Canada's national life and erode the distinctiveness of the Canadian churches, as was recognized by Synod 1966.
2. Recommendation C will render CCRCC's authority debatable by other Canadian denominations and by the Canadian government, because CCRCC will not be fully under Canadian jurisdiction.

Classis Eastern Canada  
James Kooistra, stated clerk

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**Overture 21: Not to Accede to Recommendation D of the Report on Regional Synods**

Classis Eastern Canada overtures synod not to accede to Recommendation D of the Committee to Study Regional Synods:

That synod revise Church Order Article 44 by adding the following provision, to be numbered 44-b:

"Wherever such joint action on the part of five or more classes requires the creation of an official organization composed of classically elected delegates, that organization's mandate and constitution shall be approved by synod in all matters pertaining to its mandate and shall be accountable for its activities to synod as well as to its constituent classes."

*Grounds:*

1. The implementation of the recommended change in Article 44 will place some joint actions on the classical level under synod's authority, decision making, and evaluation.
2. The implementation of the recommended change in Article 44 will imply that such classical activity is comparable to the activity of a denominational agency.
3. The implementation of the recommended change in Article 44 will lead to an increased administrative load and to the need for reporting, which may consequently stifle initiative.

Classis Eastern Canada  
James Kooistra, stated clerk

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**Overture 22: Revise 1992 Decision re Women in Ecclesiastical Offices**

Classis Toronto overtures synod

1. To revise the 1992 decision not to ratify the proposed changes in the Church Order which would have cleared the way for the ordination of women to the offices of elder and pastor and to revise the decision to urge the churches to

use the gifts of women in teaching, expounding, and pastoral care, under the elders' supervision.

2. To come with a clear and consistent ruling instead.

*Grounds:*

- a. For the church to use the Spirit's gifts to women in the service of teaching and expounding and pastoral care without recognizing those gifts communally through ordination seems inconsistent.
- b. Synod is confusing God's people by its repeated reversal of the rules. First it said that Scripture must show convincingly that women may be ordained, then it said that Scripture does not clearly forbid ordination of women, and now it says that "Biblical support for ordination . . . is not sufficiently persuasive." Switching the rules is highly confusing, and we certainly need more clarity here. The failure to ratify the proposed changes in Church Order Article 3 seemed to hinge on an implied interpretation of what the normative "rule" ought to be, without spelling it out.
- c. It seems very unclear at this point what the meaning of ordination is. If indeed ordination is the congregation's setting apart for special service those in whom it has seen the required gifts ("Ecclesiastical Office and Ordination," 1973), how could anyone implement Synod 1992's decision without ordination (for women)?
- d. The grounds attached to the third recommendation adopted by Synod 1992 would seem to be strong enough to support much more than "encouragement to use gifts," namely, full ordination.
- e. The decision of Synod 1992 further raises the issue of the ordination of *men*, who likewise may be gifted, likewise have served in many capacities on mission fields, and likewise are entitled to uninhibited joyful service in the church. May men now also "teach, expound the Word of God, and provide pastoral care, under the supervision of the elders"? In short, who *needs* ordination? (See Grounds 3 and 4 above.)

Classis Toronto

John Tenyenhuis, stated clerk

### **Overture 23: Change Church Order Article 3**

The council of Third CRC, Kalamazoo, Michigan, overtures synod to change Article 3 of the Church Order by deleting the word *male* from Article 3-a and merging 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. Article 92, *Acts of Synod 1990*, allows people of both genders full rights to all offices but leaves the choice of opening all offices to women up to each church.
2. Synod 1992 encourages the churches "to use the gifts of women members to the fullest extent possible in the local churches. . . ."

3. *Permitting* the ordination of women to all the offices of the church is a prudent path to peace between the extremes of *forbidding* and *requiring* their ordination.
4. Encouraging the use of women's gifts in expounding while at the same time reserving for ordained men the privilege of administering the sacraments reveals an un-Reformed understanding of the means of grace. It is clear in our confessions (Heidelberg Catechism, Lord's Day 25; Belgic Confession, Art. 33) that the preaching of the gospel is the *primary* means of grace and that the sacraments are *secondary*. If ordination is required for those whom we call to administer the sacraments, then surely it should also be required for all those whom we call to expound the Word publicly.
5. Synod assumes that a practice of exclusion must be proved unscriptural before that exclusion is terminated. Traditionally, we have stated that a practice is permissible unless Scripture can be shown to clearly prohibit it (cf. infant baptism).
6. Scripture urges us to yield ourselves to those who work for the Lord (I Cor. 16:15-16). Gender is not an issue in our submitting ourselves to those women and men in our congregations who work to develop and maintain the body of Christ. Gender is not a relevant factor in having the authority of God to do the appointed tasks in the church.
7. Without gender restrictions, women and men are gifted by the Holy Spirit for the edification of the church. Scripture teaches this, and our confessions affirm this (Lord's Day 21, Q and A. 55; Acts 2:17-18; Gal. 3:28).
8. Women, like men, are baptized in the church. Therefore women are "heirs of God and co-heirs with Christ" (Rom. 8:17). This implies that women's roles in church work have complete integrity and ought not be controlled by qualifications which make them subordinate to the roles of men or inferior in status and worth.
9. The working together of women and men in the ordained offices of the church is a faithful and effective way to fulfill the work and witness of the church (e.g., the women ordained as elders at Immanuel CRC, Kalamazoo, and the Care District teams consisting of a deaconess, a deacon [male or female], and an elder at Third CRC in Kalamazoo).
10. Thorough study of this issue over two decades has not produced any compelling biblical evidence to exclude women from church office. Where Christians conscientiously and in good faith disagree and the matter cannot be settled definitely by Scripture or Christian principle, freedom must be allowed.

Council of Third CRC, Kalamazoo, MI  
Nelson J. Grit, clerk

*Note:* This overture was submitted to Classis Kalamazoo but was not adopted.

## Overture 24: Change Article 3 of the Church Order

Classis Grand Rapids East overtures synod to change Article 3 of the Church Order to read as follows: "All confessing members of the church who meet the biblical requirements are eligible for the offices of minister, elder, deacon, and evangelist."

### *Grounds:*

1. The biblical support for ordaining women as outlined in Report 31 (1992) is sufficiently persuasive to many of our churches to permit the ordination of women.
2. *Permitting* the ordination of women to all offices of the church is a prudent path to peace between the extremes of *forbidding* or *requiring* their ordination.
3. The present distinction between *preaching* and *expounding*, made on the basis of gender, is without foundation in the faith of the church, and it obscures both the gospel of grace and the gifts of the Spirit.
4. Forbidding the ordination of women hinders the ministry of many of our churches.
5. Such a change would free churches that believe they are called to open all offices to both women and men from the current dilemma of either violating their consciences or violating the Church Order.

Classis Grand Rapids East  
Philip R. Lucasse, stated clerk

## Overture 25: Revise 1992 Decision re Church Order Article 3

Classis Grand Rapids East appeals from the decision of Synod 1992 that it "not ratify the change in Church Order Article 3 and that the current wording be retained" (Art. 105, B, 4) and overtures synod to ratify a decision of Synod 1990 by changing Church Order Article 3 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. The decision of Synod 1992 not to ratify the decision of Synod 1990 *binds the consciences* of many church members and churches who believe that the Bible does not forbid opening all ecclesiastical offices to women as well as men.
2. Synod has no right to bind the consciences of members and churches where the Bible does not do so. (See Church Order Art. 29: "The decisions of the assemblies shall be considered settled and binding unless they conflict with the Word of God or the Church Order.")
3. In the past twenty years, several synodical study committees on women in ecclesiastical office have concluded that "Biblical teaching is not opposed in principle to the ordination of women to any office that men may hold in the church" (*Agenda for Synod 1975*, p. 593; cf. *Acts of Synod 1973*, p. 588).
4. Report 31 (1992) sets forth positively the biblical grounds for women in ecclesiastical office.

5. By forbidding the churches to do what Scripture does not clearly forbid, synod undermines its own authority and invites disobedience from the churches.

Classis Grand Rapids East  
Philip R. Lucasse, stated clerk

#### **Overture 26: Allow Church of the Servant CRC to Continue Its Practice**

If synod does not alter the position of the CRC on admitting women to all the offices, Classis Grand Rapids East overtures synod to allow Church of the Servant CRC to continue its practice, begun in September 1992, of installing women elders.

##### *Grounds:*

1. Because through the years a large number of members have joined Church of the Servant who could not maintain membership in churches where women's gifts were not fully utilized in leadership functions, serious damage will be done to this congregation if the decision of Synod 1990 which approved ordaining women as elders can not continue to be implemented.
2. Synod 1992 based its decision to reverse the 1990 decision on *prudence* (*Acts of Synod 1992*, p. 699). Church of the Servant CRC believes that because of spiritual realities prevailing within its membership, *prudence* is a reason for appointing women elders.
3. The biblical support for ordaining women as presented in Report 31 (1992) is sufficiently persuasive to Church of the Servant CRC to permit ordination of women.
4. Synod itself recognizes that "the diversity within the denomination will result in variations in practice" (*Acts of Synod 1992*, p. 700).

Classis Grand Rapids East  
Philip R. Lucasse, stated clerk

#### **Overture 27: Revise 1992 Decision re Church Order Article 3**

Classis Alberta North appeals the decision of Synod 1992 recorded in Article 105, B, 4 to "not ratify the change in Church Article 3" and overtures synod to ratify the decision of Synod 1990 by changing Article 3 of the Church Order 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. There is no clear and unquestionable testimony of Scripture to compel the church to prohibit women in their equality in Christ from eligibility for election and ordination to ecclesiastical offices in all times, places, and circumstances.
2. The biblical support for ordaining women is sufficiently persuasive to many churches to permit the ordination of women.
3. The decision of Synod 1992 not to ratify the decision of Synod 1990 but "to 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" (*Acts of Synod 1992*, Art. 105, B, 5) has caused confusion and frustration. In principle this describes a recognition of the office of all believers as it has long been understood. As a pseudo-office especially for women, it has no biblical warrant. The decision also confounds the intent of the gospel by suggesting that gender should determine a distinction between expounding and preaching or exhorting. The gospel itself, whenever it is expounded, exhorts the hearer to act in accordance with its teaching.

4. The decision of Synod 1992 not to ratify the decision of Synod 1990 binds the consciences of church members and churches who believe that the Bible does not forbid the ordination of women to all church offices. Synod ought not to bind the consciences of members or churches with regard to issues on which the Bible does not insist on conformity. Such action by synod invites disobedience by those who feel compelled to act according to the dictates of their consciences.
5. Biblical teachings about justice were not given consideration in Synod 1992's deliberations about the role of women in the church. The issue was considered a matter of Church Order, primary attention being given to Scripture texts about church offices and rules for church behavior. It was not considered a question of justice, or how to deal justly with women. According to the Bible, doing justice is more significant in the Christian life than rules for religious assembly. God sends harsh warnings to those who strictly observe rules for worship but ignore injustice in their midst.
6. The biblical teachings regarding the basic equality of all believers in Christ, the dispensation of the gifts of the Spirit to all believers, and the biblical injunction to do justice, together warrant allowing congregations to recognize the potential contributions of women as ordained officebearers.
7. Permitting the ordination of women in congregations where they are called by the spirit to become officebearers through the nomination and election provisions of the Church Order constitutes a prudent response which recognizes the divisions within the denomination in the spirit of Romans 4:1-4.
8. The decision of Synod 1992 not to ratify the decision of Synod 1990 has neither preserved nor promoted unity, not has it stemmed the tide of unrest in the church.

Classis Alberta North

Nicholas B. Knoppers, stated clerk

## **Overture 28: Ratify Changes in Church Order Article 3 Adopted in 1990**

### **I. Introduction**

Hope CRC continues to work for the inclusion of women in all offices of the church. We have experienced the blessings that flow from having women serve in church office. We have patiently waited for our denomination to affirm women's calls to serve their church fully. We eagerly await the day when our

denomination recognizes that brothers and sister in Christ are equally graced by God and appointed by God to build up the body of Christ and preach the gospel.

## II. Overture

Hope CRC overtures synod to ratify the changes in the Church Order that were adopted by Synod 1990 to permit male and female members to be eligible for all the offices of the church.

### *Grounds:*

- A. The decision of Synod 1992 not to proceed with ratification was based on subjective grounds, namely, that many did not consider the reasons for ratification to be sufficiently "compelling" and that ratification would "aggravate the current unrest and divisiveness in the church." Synod cannot bind our consciences on subjective grounds.
- B. Synod 1992 attached to the decision of 1990 the biblical grounds gathered from previous study reports, thereby in effect reaffirming the decision of 1990 as biblically sound even though postponing actual ratification.
- C. The biblical grounds that we find compelling for admitting women to all church offices are not found in isolated proof texts but in the whole meaning of the gospel itself: we are reconciled to God by Christ's blood; we are adopted by God; we are restored to our original wholeness, which is male and female in the image of God. Out of this meaning we desire to live in active discipleship. To withhold office from women solely on the basis of gender is, for many of us, to turn away from following Christ and gospel and to resist the "mind of Christ."
- D. To deny on the basis of gender alone the privilege of serving Christ in office contradicts the welcome we extend to all those who publicly profess their faith, namely, that we welcome them to *all* the privileges of *full* communion. This contradiction creates a crisis in conscience of those of us who are convicted by the gospel itself of the necessity of ordaining women.

Council of Hope CRC, Oak Forest, IL  
Richard Fennema, clerk

*Note:* This overture was submitted to Classis Chicago South but was not adopted.

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## **Overture 29: Take Necessary Steps to Delete "Male" from Church Order Article 3**

### **I. Background**

Synod 1992 decided not to ratify the proposed change in the Church Order which would have allowed women as well as men to be ordained to all the offices in the church.

The grounds presented for this decision do not assume that the Bible prohibits the ordination of women to the offices. The first ground states that "the biblical support for ordination presented in Report 31 is not sufficiently persuasive to win the confidence and support of the church." Synod was therefore reluctant to allow ordination to all the offices because, as stated in the second ground, such action might "aggravate the current unrest and divisiveness in the church."

The eventual ordination of women to all offices is assumed in the decision to "encourage the churches to use the gifts of women members to the fullest extent possible . . . including allowing women to teach, expound the Word of God, and provide pastoral care. . . ."

The synodical action was an attempt on the part of synod to buy some time with the hope that the unity of the denomination would be preserved by delaying the ordination of women. It was not clear how the churches would respond to this decision at the time of synod. But the ensuing months indicate that the anticipated response did not materialize.

Some churches which expressed strong disapproval of the ordination of women were not appreciative of the synodical decision and have since left the CRC. It seems the majority of our members who were not persuaded that women may be ordained to all the offices were not inclined to leave the denomination because of this issue as long as their individual churches were given the freedom to decide that matter for themselves. They were prepared to accept diversity of practice within the denomination and were frequently heard to express disappointment at the action taken by synod. It seems the majority of our members felt that enough energy had been expended on this issue and were ready to move on to more proactive forms of ministry. And there were many others in the denomination who were severely hurt by the synodical action, especially those women who were preparing for ministry in the CRC.

The decision of Synod 1992 also left some deep wounds with members of Classis Muskegon. Two of our churches now find themselves in the unfortunate position of either defying the decision of synod, as many churches in the denomination are already doing, or being forced to conduct their ministry in ways which are unfaithful to God's Word. These congregations have decided to ordain women as well as men to the office of both elder and deacon.

It is the conviction of Classis Muskegon that synod should not require churches to be obedient to synodical rulings which can not be supported by God's Word. We therefore overture synod as follows:

## **II. Overture**

Since Synod 1992's decision not to ratify the proposed change in Article 3 of the Church Order but allow women to perform all the functions of the offices does not give the clear direction which should be provided by the Church Order, Classis Muskegon overtures synod to take the necessary steps to delete the word "male" from Article 3 of the Church Order:

### *Grounds:*

- A. The decision made in 1992 moved a number of our congregations to defy the decision of synod and to assume a congregational form of church government.
- B. The decision of 1992 has not had a calming effect in the churches but has increased the pain and the disrespect many of our members have for synodical actions.
- C. After more than twenty years of debate, the matter of whether women may be ordained to all the offices of the church has not been resolved and should, therefore, be left to the discretion of each congregation.

Classis Muskegon

Douglas Van Essen, stated clerk

## Overture 30: Ratify 1990 Change in Church Order Article 3

### I. Background

The decision of Synod 1992 concerning the use of women's gifts in the offices of the church is very distressing to the churches of our classis. As two decades of biblical study propose and as Report 31 of 1992 confirms, "there is no clear testimony of Scripture to compel the church to prohibit women in their equality in Christ from church office. . . ." Therefore, synod should no longer compel churches to prohibit what the Scriptures do not prohibit and what the consciences of these churches require. To continue to prevent churches from using the gifts of women in all the offices of the church is harmful to the churches and to the denomination.

Synod 1992 seriously erred when it declined to ratify the Church Order change adopted by Synod 1990 and adopted instead a radical and unprecedented proposal that violates the Church Order by which our denomination has been governed for its entire history. We protest the 1992 decision and request that Synod 1993 redress it by ratifying the 1990 Church Order change which deletes the word "male" from Article 3.

Our reasoning for this proposal has two parts. The first part addresses the decision of Synod 1992 not to ratify the Church Order change adopted by Synod 1990. The grounds for this decision are insufficient to justify the action taken. The second part addresses the substantive action taken by Synod 1992 to encourage the use of women's gifts through a variety of extra-ecclesiastical means. This action violates our Church Order and past synodical decisions, undermines the authority of the broader assemblies, and perpetuates discrimination against women. These matters are of such seriousness that Synod 1993 must address and correct them.

#### *A. The decision of Synod 1992 not to ratify the change in the Church Order*

Synod 1990 adopted a simple change in the Church Order: delete the word "male" from Article 3 (and consolidate 3-a and 3-b into one). Synod 1992 declined to ratify this change, citing two grounds based on a subjective perception of the denomination's readiness to accept change.

#### **1. The first ground for the decision not to ratify: lack of consensus**

In its first ground synod declared "that the biblical support for ordination is not sufficiently persuasive to win the confidence and support of the church." This is a highly questionable, if not erroneous, judgment.<sup>1</sup> In addition, this subjective argument cuts both ways, since it is obvious that the biblical support for prohibiting ordination is not sufficiently persuasive to win the confidence and support of the church either.

For over two decades our denomination has discussed the service of women in church office. Although there has been resistance, our discussions

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<sup>1</sup>The overtures to Synod 1992 illustrate our point. Fifteen classes opposed ratification of the 1990 decision, but fourteen classes either requested ratification or defeated overtures that opposed it. In addition, three classes requested temporary postponement of a decision, one asked that implementation of ratification be postponed for two years, and one suggested a compromise between ratification/nonratification which was essentially adopted by synod. In 1991 two of the remaining twelve "silent" classes rejected overtures which called for a revision of the 1990 decision, and a number of others are known to favor women in all church offices.

have proceeded in the general direction of opening the offices. Even Synod 1992 moved the church in that general direction, though in a manner that is seriously flawed. The conclusions of our study committees and the decisions of our synods have encouraged our churches in the expectation that all the offices will be open to women. The 1990 decision seemed to be the conclusion of a long process, and churches that wished to proceed waited patiently for the 1992 ratification of the 1990 change.

But Synod 1992 declined to ratify the 1990 change. It did so not on scriptural or other principal grounds but because it judged that the denomination is not of one mind on this matter. In truth, we are not likely to be of one mind on this matter for years to come. Some of us are not sufficiently persuaded that Scripture supports the ordination of women to all church offices; some of us are. For the second group to insist that the first group be "forced" to nominate women does not seem wise; for the first group to insist that the second group be "forced" not to nominate women does not seem wise either. Thus, Synod 1990 adopted a compromise to "permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church." Synod 1990 did not require any church to open all the offices to women; it simply permitted any church to do that. Synod saw local option as the best solution to our present dilemma. This is still the case. The lack of consensus in the denomination is reason to ratify the 1990 change, not to turn it down.

## 2. The second ground for the decision not to ratify: unrest

Synod 1992 cited a second ground, related to the first, to explain why it would not ratify the 1990 decision: "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."

No one denies that our denomination is plagued by unrest and threatened by division. Congregations are leaving and splitting. For years already these divisive attitudes have been fostered by various organizations and alliances which create unrest and which have mounted, to quote one of them, "a financial attack on the denomination by refusing to pay the quotas assessed by the synod." We are saddened by the unrest in the denomination; we are angered by the pride these organizations take in crippling the ministry of the denomination we love. To allow such realities to unduly influence decisions, however, rewards and encourages divisive attitudes and actions and penalizes and discourages those who faithfully contribute their ministry shares and seek ways for Christians to live and minister together.

Not surprisingly, synod's decision did not end our denominational unrest and division. Whole congregations and parts of others left the denomination because Synod 1992, instead of repenting, allowed a wider use of women's gifts. We can expect this denominational bleeding to continue because organizations which aggravated unrest and divisiveness before Synod 1992 continue to do the same after Synod 1992. But a different kind of bleeding is much more evident in the wake of the 1992 decision. A number of individuals and congregations are deeply offended by synod's disregard for its own biblical studies, Church Order, and past decisions. Though some of these individuals have left the denomination, whole congregations have not. There

is no doubt, however, that the 1992 decision has significantly eroded denominational loyalty and obedience and has aggravated unrest among congregations which had patiently and respectfully looked to synod for justice. Events after Synod 1992 have clearly illustrated that synod's attempt to decrease our denominational unrest has actually increased it.

*B. The decision to encourage the use of women's gifts*

In the second part of its decision, Synod 1992 attempted to give back some of what it had taken away in not ratifying the 1990 decision. Synod encouraged "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." Three grounds were given:

- 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. . . .
- 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.

*(Acts of Synod 1992, p. 696)*

These grounds constitute solid arguments for opening all the offices to women. They would seem to require the ratification of the 1990 decision. Instead, Synod 1992 used these grounds to justify a strange new proposal that sets aside our Church Order and past synodical decisions.

**1. The establishment of a "shadow" church order**

Instead of ratifying the 1990 decision which would have allowed women to preach and exhort in a "church-orderly" manner, synod permitted women to occupy our pulpits in another way. A category unknown to our 375-year-old Church Order was created, the category of expounding. When this recommendation was discussed, it was made very clear that this category was purposely designed to avoid our existing ecclesiastical structures. *Proclaim* was avoided because Article 11 of our Church Order uses this word to describe the task of ordained ministers. *Exhort* was avoided because Articles 22 and 43 of our Church Order use this word to describe what persons licensed by the denomination or classes do. Women, unlike their male counterparts, will not be ordained or licensed by the church. Instead, any woman may "expound" if a *local* council invites her to do so.

Such talk has a familiar ring to it. Some are currently advocating the elimination of the denomination in favor of a federation of local churches. We believe this is a serious departure from our traditional Reformed ecclesiology and are saddened when synod itself moves us in that direction. When synod coins new words and makes new regulations which circumvent our current ecclesiastical structures, it encourages disrespect for the very Church Order it elsewhere encourages the churches to respect. Synod also undermines the authority and relevance of the broader assemblies and severely damages its own authority and credibility.

The decision of Synod 1992 flatly conflicts with the Church Order. In effect, it places another church order based on gender alongside our existing Church Order. For this reason, we protest the 1992 decision and believe it cannot be allowed to stand.

2. The decisions of synod disregarded

Not only does the 1992 decision contradict the Church Order; it also contradicts past synodical decisions. Synod coined a new word and talked about the possibility of a new program at the seminary to accommodate its new category, but it disregarded the words of Synod 1924 and Synod 1934: "Synod emphatically calls the attention of the consistories to the fact that they should not permit students who have not been licensed to preach to speak in public worship" (*Acts of Synod 1924*, p. 38; *Acts of Synod 1934*, p. 45).

The 1992 decision also contradicts the spirit and recommendations of the 1973 report on office and ordination. On the basis of extensive study and after considerable deliberation at two successive synods, Synod 1973 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 1992, on the basis of no biblical study, disregarded our Reformed conception of ordination when it restricted ordination to men even though it affirmed that women, too, are called and gifted by the Spirit for particular ministries. Men may serve as elders and be acknowledged (ordained) by the church; women may render the same service but may not be acknowledged (ordained) by the church. Men may preach and be acknowledged (ordained or licensed) by the church; women may render the same service but may not be acknowledged (ordained or licensed) by the church. This is not only contrary to the recommendations of 1973; it is patently unjust.

The issue here goes deep into the nature of office and ordination. In Reformed tradition we have always taught that the calling of the Holy Spirit has both an internal and an external component. By itself, the subjective sense of call is not enough to certify that certain persons may serve the church in such important functions as preaching, teaching, and pastoral care. The subjective call must be confirmed by the call of the body of Christ. Most of us who have experienced the call of the Lord to church office know that without the external call and confirmation of the church, it would be very difficult to perform our tasks. By relegating women to the netherworld of call-without-confirmation, gift-without-acknowledgment, we have made it extremely difficult for them to exercise their gifts. We have robbed women of far more than a title.

The decision of Synod 1992 flatly contradicts our past decisions on licensure and our past decisions and historic position on ordination. For this reason, too, we protest the 1992 decision and believe it cannot be allowed to stand.

C. *Conclusions*

1. The decision of Synod 1992 does not reflect our denomination's studies of Scripture on the issue of the service of women in church office. These studies have consistently found that there is no compelling biblical evidence to exclude women from church office. The denomination cannot continue to prohibit what its own studies have found to be biblically permissible and defensible.
2. The decision of Synod 1992 conflicts with our Church Order and with past synodical decisions on licensure and on the meaning of office and ordination. Without any scriptural or historical study and without a specific motion

to change our Church Order, a number of our historic positions and practices (e.g., licensure, ordination, the function of the Church Order, etc.) have been changed.

3. Because it does not take our twenty years of biblical study seriously and because it ignores our Church Order and previous synodical decisions, the decision of Synod 1992 has not produced the healing envisioned. Instead, the decision has increased the confusion and disunity in the denomination, has undermined the authority of the broader assemblies, and has encouraged disrespect for the Church Order and for synod itself.

#### *D. Ratification of the 1990 decision*

Because it is seriously flawed, the 1992 decision has not and will not serve the church well. The best solution to our present dilemma is the ratification of the 1990 decision which requires no church, but permits every church, to utilize the gifts of women members in all the offices. Ratification is a relatively new procedure. It flows out of Church Order Article 47, which requires that no substantial alterations be made to the Church Order "unless the churches have had prior opportunity to consider the advisability of the proposed changes."

The denomination has always been concerned that its member churches are well informed. An agenda is published in advance of each annual synod, and even before the agenda is distributed, study-committee reports are mailed separately to each church. To further increase the involvement of churches in the decision-making process, the denomination began submitting the Church Order changes adopted by one synod to a following synod for ratification. In 1989, synod adopted a number of recommendations to clarify Church Order Article 47, since there was confusion about its implementation. On the afternoon these recommendations were adopted, the same advisory committee recommended actions which illustrate how this rule is to be applied when the discussion of an issue spans a number of synods.

In 1987, synod adopted a large number of Church Order changes. These changes were submitted to Synod 1988 for ratification. Synod 1988 ratified the majority of them but, in response to an overture from Classis Minnesota South, did not ratify the changes in Articles 26 and 27 (and the heading of Article 35). Instead, it revised these articles and submitted the revisions to Synod 1989 for ratification (*Acts of Synod 1988*, pp. 609-10). In response to a recommendation from the Synodical Interim Committee and an overture from Classis Kalamazoo, Synod 1989 judged that the 1988 readings would not serve the church well. Upon the recommendation of its advisory committee, synod immediately ratified the 1987 changes without submitting them to the churches one more time for ratification in 1990 (*Acts of Synod 1989*, p. 523). Even though the 1987 changes had not been ratified in 1988, they were available for immediate ratification because they were still part of the ongoing discussion.

This synodical precedent is directly applicable to our current situation. Synod 1992 declined to ratify the Church Order change adopted by Synod 1990 and proposed something else. Should Synod 1993 judge that the decision of Synod 1992 will not serve the church well, it is able to ratify immediately the change adopted by Synod 1990 since that change is still part of the ongoing discussion. So much a part of the discussion is it that even before Synod 1992 adjourned, some were asking when it could be ratified. The church discussed this change from Synod 1990 to Synod 1992, and the discussion has continued

from Synod 1992 to the present. Three years of discussion leave absolutely no doubt that the churches have had "prior opportunity to consider the advisability of this proposed change." To ratify the 1990 change in 1993 is thoroughly consistent with Church Order Article 47, with the goal of the ratification process, and with the precedent already established by synod.

Synod 1993 will serve the church well by redressing the 1992 decision in this way. The 1990 decision respects our denomination's biblical studies on the subject of women in office. It also respects our Church Order and our past synodical decisions on the subject of ordination. To further delay the ratification of the 1990 decision will only increase confusion and disunity in the church and will further diminish synod's leadership role.

## **II. Protest and overture**

A. Classis Lake Erie protests the decision of Synod 1992 concerning women in office.

### *Grounds:*

1. The decision not to ratify the 1990 Church Order change makes no appeal to the Word of God, which is our primary rule for faith and practice. Thorough study of that Word over two decades has not produced any compelling biblical evidence to exclude women from church office. Where Christians conscientiously and in good faith disagree and the matter cannot be settled definitively by Scripture or Christian principle, freedom must be allowed.
2. The decision to allow women to preach without ordination or licensure from the wider community violates our Church Order and past synodical decisions and increases congregationalism among us.
3. The decision to withhold ordination from women while giving them permission to serve as if they were in office violates our Reformed understanding of ordination and violates past synodical decisions on the relationship of service and ordination.

B. Classis Lake Erie overtures synod to redress the 1992 decision by ratifying the change of Church Order Article 3-a and 3-b adopted by Synod 1990 so Article 3 will 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 respects our denomination's biblical studies on the subject of women in church office.
2. This change respects our Church Order.
3. This change respects past synodical decisions on licensure and on the relationship of service and ordination.
4. The church has had adequate opportunity to consider the advisability of this change since it has been a subject of discussion from 1990 to the present.
5. To further delay the ratification of this change will only increase confusion and disunity in the church.

Classis Lake Erie

George Vander Weit, stated clerk

### **Overture 31: Change Church Order Article 3**

First CRC of London, Ontario, overtures synod to change Church Order Article 3 to read as follows: "All confessing members of the church who meet the biblical requirements are eligible for the offices of minister, elder, deacon, and evangelist."

#### *Grounds:*

1. The lengthy discussions regarding the propriety of ordaining women to the offices of the church in both the Christian Reformed denomination and in various other denominations of the larger body of Christ have not clearly denied this possibility on either exegetical or theological grounds. In fact, the scriptural data relating to this issue is insufficient in itself for absolute declarations on this matter. As Report 31 (1992) indicates, a convincing argument, fully in line with both larger biblical teachings and the heritage of Reformed polity, may be made for including persons of either gender in the offices of the church.
2. Permitting the ordination of women to all the offices of the church is a prudent path to peace between the extremes of either forbidding or requiring their ordination. It preserves the authority of local congregations in deciding their direction in this matter without unduly binding consciences on a matter that is not central to salvation.
3. The distinction created by Synod 1992 between *preaching* and *expounding* on the basis of gender is entirely without foundation in the life and teachings of the church, and it obscures the forthright declarations of Scripture on both the gifts of the Spirit and the image of God in humanity.

Council of First CRC, London, ON  
Winston Kooistra, clerk

*Note:* This overture was submitted to Classis Chatham but was not adopted.

### **Overture 32: Make Declaration Regarding Certain Churches and Certain Denominational Employees**

Classis Hudson overtures synod to declare

1. That churches which have taken actions contrary to the 1992 decision regarding women in ecclesiastical office (*Acts of Synod 1992*, pp. 699-700, Art. 105, B, 4 and 7) be given until the constitution of Synod 1994 to bring their practices into conformity with this decision. By failure to do so, they will have excluded themselves from ecclesiastical fellowship with the Christian Reformed Church.
2. That all those who are employed by the agencies of the denomination and have signed the Form of Subscription declare publicly their opposition if their councils have taken action contrary to this decision.

#### *Grounds:*

- a. The integrity of the church, the integrity of all who have signed the Form of Subscription, and the relevance of the decisions of synod are at stake if

churches are permitted to take actions which conflict with our Church Order and with our synodical decisions.

- b. Synod 1992 has already urged the churches which have violated the Church Order to bring their actions into conformity with its decision; yet several churches have defied this counsel (*Acts of Synod 1992*, p. 700, Art. 105, B, 7).
- c. The Church Order of the Christian Reformed Church, upon which we mutually agree, requires that its provisions be faithfully observed. (Article 86 states, "This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod.")

Classis Hudson

Donald P. Wisse, stated clerk

### **Overture 33: Revise the 1992 Decision re Using the Gifts of Women**

Classis Zeeland overtures synod to revise the decision of Synod 1992 which currently reads,

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.

(*Acts of Synod 1992*, p. 700)

to read as follows:

That synod encourage the local churches to use the gifts of women members, including Christian care and instruction, to the fullest extent possible, under the supervision of the elders in the discharge of the general office of the believer.

*Grounds:*

- A. The meaning of the phrase "expound the Word of God" is both ambiguous and unnecessary.
  - 1. If the phrase refers to private instruction (witnessing, devotions, home Bible studies, etc.), it need not be included in the decision quoted above because private instruction is the duty of *every* believer.
  - 2. If the phrase refers to official church-related instruction (Sunday school, Coffee Break, etc), then this is already covered by the words "teach" or "instruction." It is, then, unnecessarily included in the above decision.
  - 3. If the phrase refers to an activity to be carried out in public worship services in the CRC, then it is contrary to Church Order.
    - a. Article 11: "The calling of the minister of the Word is to proclaim, explain and apply Holy Scripture."
    - b. Article 12-a: "A minister of the Word serving as pastor of the congregation shall preach the Word, administer the sacraments, conduct public worship services. . . ."
    - c. Article 53-a: "The ministers of the Word shall conduct the worship services."
    - d. Article 54-a: "In the worship services the minister of the Word shall officially explain and apply Holy Scripture."

- e. Article 53-b: "Persons licensed to exhort and anyone appointed by the consistory to read a sermon may conduct worship services. They shall, however, refrain from all official acts of ministry."

Since women may not be ministers of the Word and since women may not be licensed to exhort, all that remains is that they may read sermons approved by the consistory. The phrase "expound the Word of God" implies more than reading a sermon. Thus, the Church Order does not allow for women to expound the Word of God in public worship services, making the phrase unnecessary in the above decision.

- B. The phrase "pastoral care" is inappropriate since the Church Order uses these exact words to describe the responsibility of ministers and elders (Art. 12-a). To replace the adjective "pastoral" with "Christian" would serve to clarify the original intent.
- C. Because of the ambiguity of the phrases "pastoral care" and "expound the Word of God," the above decision has served only to aggravate the current unrest and division in the denomination. Therefore, to allow the decision to remain as it currently reads would not be prudent in the current polarized situation.

Classis Zeeland

James Cooper, stated clerk

#### **Overture 34: Instruct Classes and Councils to Comply with Church Order**

Classis British Columbia North-West overtures synod to instruct the classes and councils who have ordained women in the office of elder to bring their practice in line with the decision of 1992 and Church Order.

*Grounds:*

1. Synod has already urged the churches which have introduced practices not authorized by the Church Order to bring them into compliance with the decisions of synod (*Acts of Synod 1992*, p. 700).
2. Defying synod's decisions causes unrest, continues to polarize the CRC, and threatens the unity of the denomination.

Classis British Columbia North-West

Fred Pel, stated clerk

#### **Overture 35: Take Action Regarding Ordination of Women Elders**

Classis Minnesota South overtures synod to take the following actions regarding the ordination of women elders in some Christian Reformed congregations:

1. Instruct churches which have ordained women elders to release these women from their office by August 1, 1993, and not to ordain additional women elders.

*Grounds:*

- a. The ordination of women elders is a violation of Church Order Article 3, which states that only "male members of the church . . . are eligible for the

offices of minister, elder, and evangelist," and Church Order Article 29, which states that "the decisions of assemblies shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order."

Synod 1992 decided that Church Order Article 3 should continue to state that only male members of the church may serve as elders. Synod 1992 also decided to "urge churches which have already introduced practices not authorized by the Church Order to bring them into agreement with the above decisions" (*Acts of Synod 1992*, Art. 105, B, 7). When a congregation now proceeds to ordain a woman elder, this significantly undermines the Church Order and moves in the direction of making it a meaningless document.

- b. This action will preserve the integrity of the Church Order. If the integrity of the Church Order is not maintained, the unity of the denomination will be damaged, with the result that its work for the kingdom of God will be hindered.
  - c. "The Synod of 1980 declared that it is indeed proper according to Reformed church polity for either the classis or the synod to intervene in the affairs of a local congregation if the welfare of that congregation is at stake" (*Acts of Synod 1982*, Art. 53, B, 4). Because these congregations are ecclesiastically disobedient and the welfare of the denomination is at stake, synod has the right to intervene.
  - d. If these violations of the Church Order are not corrected, synod will have to face the question of whether the offending congregations have broken the bonds of fellowship with the denomination and therefore have placed themselves outside the fellowship of the Christian Reformed Church.
2. Declare that the classis in which an offending congregation is located should take action to correct this violation of the Church Order and instruct the classis to see to it now and in the future that Church Order Article 3 is not violated by any of its congregations in the ordination of women elders.

*Grounds:*

- a. Church Order Article 27-b: "The classis has the same authority over the council as the synod has over the classis."
- b. Church Order Article 42: "Classis shall appoint . . . church visitors [who] shall ascertain whether the officebearers faithfully . . . observe the provisions of the Church Order. . . ."

Classis Minnesota South  
Paul E. Bakker, stated clerk

**Overture 36: Not to Accede to Overtures of Grand Rapids East re Women in All Offices**

Classis Minnesota South overtures synod not to accede to the overtures of Classis Grand Rapids East which request a revision of the decision made by Synod 1992 not to allow women to serve as elders and ministers.

*Grounds:*

1. These overtures do not present "sufficient and new grounds for reconsideration," as required by Church Order Article 31, which states that "a request for revision of a decision . . . shall be honored only if sufficient and new grounds for reconsideration are presented."
2. "A main motion is not acceptable . . . if it conflicts with the Church Order" (Rules for Synodical Procedure, VIII, B, 2).
3. Consistency requires this. Synod 1985 did not sustain the request of over fifty overtures, protests, and appeals for a revision of Synod 1984's decision to allow women to serve as deacons on the ground that "no sufficient and new grounds for reconsideration are given for such action (Church Order Art. 31)" (*Acts of Synod 1985*, Art. 89, C, 2, c, p. 773).
4. Confidence in synod will be severely undermined, and great distress will result in the denomination if synod does not follow Church Order Article 31 faithfully and consistently.

Classis Minnesota South

Paul E. Bakker, stated clerk

**Overture 37: Advise Churches That Disregard Synodical Decisions re Ordaining Women to the Office of Elder**

**I. Background**

It has become public knowledge that a number of churches are disregarding the decisions of Synod 1992 with regard to the ordination of women to the office of elder.

**II. Overture**

Classis Yellowstone overtures synod to advise churches that ordaining women into offices for which they are not authorized by the Church Order and not heeding synod's urging to bring their practices into agreement with the Church Order are actions inconsistent with belonging to the Christian Reformed Church.

*Grounds:*

- A. Synod 1992 did not change the Church Order, which clearly does not provide for female elders (Art. 3-a), nor did it intend to open the office of elder to women (see "Women in Ecclesiastical Office," *Acts of Synod 1992*, Art. 105, B, 4 and 7, pp. 699-700).
- B. If the actions of synod and the Church Order are no longer normative for the churches of the Christian Reformed denomination, then the validity of that denomination diminishes.
- C. In view of the continued current of unrest and uncertainty in Christian Reformed churches, it seems that patiently conforming to denominational standards and praying for clarity are the proper ways for churches to proceed.

Flagrant disregard for denominational standards does not help in the search for solutions to our denominational problems.

Classis Yellowstone

John Elenbaas, stated clerk

### **Overture 38: Admonish Congregations Which Have Ordained Women to the Office of Elder and Urge Them to Keep Covenant**

Classis Alberta South overtures synod to admonish all congregations which have deliberately ordained women to the office of elder in violation of synod's decision and to urge these churches to keep covenant with the denomination by abiding by the decisions of synod.

#### *Grounds:*

1. Synod did not change the wording of Article 3 of the Church Order (*Acts of Synod 1992*, Art. 5, p. 699), and for a council to ordain women without such a change is in contempt of synod.
2. Article 96 of the Church Order says, "This Church Order, having been adopted by common consent, shall be faithfully observed, and any revision thereof shall be made only by synod."
3. The council of Brooks CRC, Brooks, Alberta, has followed the proper procedure with Eastern Avenue CRC, Grand Rapids, Michigan, in protest of its ordination of women as elders (see attached correspondence), and when unsatisfactory response was received, Brooks CRC council appealed to Classis Grand Rapids East, from which it also received an unsatisfactory response.
4. We believe that allowing such disregard for synodical decisions to go unchallenged will further erode our denominational government and our covenantal bonds as a denomination. It opens the door for congregations to go their own ways and do what is right in their own eyes, breaking covenant with sister congregations.
5. To keep unity in our denomination, all church councils must abide by the decisions of synod even when they don't agree with those decisions.

Classis Alberta South  
Thomas Bomhof, stated clerk

### **Overture 39: Urge Classes to Remind Churches Acting in Contravention of Church Order and Synodical Decision to Be Mindful of Our Denominational Covenant**

Classis Eastern Canada overtures synod to urge the classes of those churches that have decided to ordain women as elders to discuss this issue with those congregations, keeping in mind our denominational covenant.

#### *Grounds:*

1. The decision to ordain women as elders is contrary to the Church Order of the CRC as well as contrary to Synod 1992's decision on women in office.
2. Ordaining women under present circumstances is destructive to the unity of the denomination.

Classis Eastern Canada  
James Kooistra, stated clerk

#### **Overture 40: Caution Leaders re Compromising CRC Ministries by Their Actions in Local Congregations**

Classis Eastern Canada overtures synod to caution those in denominational agencies and in other leadership positions within the denomination about the danger of compromising denominational ministries if they, in their local congregations and/or councils, take action in conflict with synodical decisions:

*Grounds:*

1. The danger of such compromise exists.
2. Because there is evidence of such action by specific individuals, we believe that a general caution is in order.

Classis Eastern Canada

James Kooistra, stated clerk

#### **Overture 41 Make Declaration with Respect to Churches Which Have Acted Contrary to Decision of Synod 1992**

Classis Iakota overtures synod to take the following action:

1. To declare that churches which have acted contrary to the decision of Synod 1992 as recorded in Article 105, B, 4, 7 ("That Synod not ratify the change in Church Order Article 3 and that current wording be retained" and "That Synod urge churches which have already introduced practices not authorized by the Church Order to bring them into agreement with the above decisions") have broken their implicit vows with the Christian Reformed Church in North America, which has adopted its Church Order by common consent.

*Grounds:*

- a. Such churches are violating Church Order Article 29: "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."
  - b. Such churches are acting contrary to Church Order Article 31: "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 new grounds for reconsideration are presented."
  3. Such churches are acting contrary to Church Order Article 96: "The Church Order, having been adopted by common consent, shall be faithfully observed, and revision thereof shall be made only by Synod."
2. To declare that these churches must repent for breaking their implicit vows and to urge these churches to bring their practices immediately into agreement with the Church Order and with decisions of synod.

*Ground:* Synod should take this action because churches which have made decisions contrary to Synod 1992's decision (Article 105, B, 4, 7) have not only broken their implicit vows with the CRCNA but have in effect "revised" the Church Order to fit their own circumstances. The revision of the Church Order, according to Article 69, "shall be made only by Synod."

3. To declare that churches which refuse to bring their practice in line with the Church Order without delay will by their refusal have separated themselves from the CRCNA.

*Ground:* The churches which have acted contrary to Synod 1992's decisions have failed to look beyond their own congregational concerns to the concerns of the denomination and therefore have created the potential for more divisiveness, tension, and conflict.

Classis Iakota

C. Eric Fennema, stated clerk

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**Overture 42: Take Disciplinary Action Against Churches Which Have Ordained Women as Elders**

The council of Goshen CRC, Goshen, New York, overtures synod not to tolerate the action of churches that have ordained women as elders and to direct the classes of the CRC to take disciplinary action against churches that persist in doing so.

*Grounds:*

1. The unity of our denomination is at stake (Eph. 4:3-4).
2. All Christian Reformed churches have committed themselves to submit to the decisions of higher assemblies (Church Order Art. 27-b).

Council of Goshen CRC, Goshen, NY

Leonard Knapp, clerk

*Note:* This overture was submitted to Classis Atlantic Northeast but was not adopted.

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**Overture 43: Call Upon Churches to Bring Their Practice into Compliance with the Church Order**

Classis Florida overtures synod to call upon those churches that have ordained women as elders to bring their practice into compliance with Church Order Article 3, which plainly states that "confessing male members of the church" shall hold this office.

*Grounds:*

1. After some twenty years of intense study and discussion of the biblical data and after two years of special concentration on a tentative decision to open the offices to women, Synod 1992 decided, by a vote of 109 to 73, not to ratify the proposed change in Article 3 to open the offices of the church to "all confessing members."
2. These clear violations of the Church Order repudiate the solemn commitment our churches have made that "This Church Order, having been adopted by common consent, shall be faithfully observed" (Church Order Art. 96).
3. In instances in which individuals or churches have determined that they could not abide by a decision of an assembly, the policy and practice of

our churches has been "that those who disagree with a decision reached by an assembly should submit themselves to the decision involved while they petition the assembly to alter its decision." Similarly, with specific reference to the provisions of the Church Order, the rule has been that

the aggrieved church or individual should make its or his mind known to the assembly concerned and ask for a revision or nullification. In the meantime the church or party appealing or petitioning should conform itself or himself to the decision in question if at all possible.

(Van Dellen and Monsma, *The Revised Church Order Commentary*, p. 126)

Classis Florida

Dustin Dunn, stated clerk

## **Overture 44: Make Declarations re Repentance and Removal of Offensive Actions**

### **I. Introduction**

Brethren, the Scriptures teach us to "hold fast the form of sound words" (II Tim. 1:13), to "handle accurately the word of truth" (II Tim. 2:15), and to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3).

Scripture also clearly tells us that not all will believe and love the truth of Scripture. "For a time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires" (II Tim. 4:3).

The Scriptures teach that "if any man is preaching to you a gospel contrary to that which you received" (Gal. 1:8) or "if anyone does not obey our word in this letter" (II Thess. 3:14) or if anyone "goes too far and does not abide in the teaching of Christ" (II John 9), our duty is to point out the sin (Matt. 18:15). Furthermore, we are to seek to restore such a one "in a spirit of gentleness" (Gal. 6:1) and to "admonish him as a brother" (II Thess. 3:15). Also, Scripture adds, "With gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will" (II Tim. 2:25-26).

However, the Lord also instructs us in Scripture that he would not have his Word ignored or treated lightly. Therefore, Scripture says, "Cry loudly, do not hold back; raise your voice like a trumpet, and declare to my people their transgression, and to the house of Jacob their sins" (Isa. 58:1). Furthermore, Scripture says we are to speak in such a way that others will hear us. "These things speak and exhort and reprove with all authority. Let no one disregard you" (Titus 2:15). And, if the hardness of the heart and unbelief of the truth increases, so ought the intensity of the rebuke to increase. "This testimony is true. For this cause reprove them severely that they may be sound in the faith" (Titus 1:13).

## II. Overture

Therefore, the council of Champlain Valley CRC, Vergennes, Vermont, overtures synod to reject Recommendation 5 (*Acts of Synod 1992*, p. 700) and to declare that those churches and classes which have openly condoned or decided in favor of the ordination of women to the offices of elder or pastor or in favor of women leading worship, expounding from the pulpit, or doing the work of elders have acted unbiblically, indecently, divisively, and in a disorderly way and therefore should repent of their wrongdoing and remove these offensive actions from Christ's church.

### *Grounds:*

- A. There is no biblical teaching which specifically supports or condones the practice of women serving as overseers of Christ's church. Passages such as Joel 2:28-29, Romans 16:1, Galatians 3:28, and Acts 18:26 do not teach that women should hold ecclesiastical office or do the work of pastors and elders.
- B. There is ample, clear, and consistent biblical teaching which condemns and prohibits the practice of women teaching, expounding in corporate worship, and ruling in Christ's church (Isa. 3:10-15; I Cor. 11:3; I Cor. 14:33-38; I Tim. 2:11-15; I Tim. 3:2, 4-5, 8, 12; Titus 1:6; Hebrews 13:17).
- C. Article 1 of Church Order boldly declares our scriptural, confessional, Christian (in Christ as Lord) desire "to honor the apostolic injunction that in the churches all things are to be done decently and in order (I Cor. 14:40)."

Article 12 states, "A minister of the Word serving as pastor of a congregation shall preach the Word, administer the sacraments, conduct public worship services. . . . He, with the elders, shall supervise the congregation and his fellow officebearers, exercise admonition and discipline. . . ."

Therefore, It is impossible to believe that the above-stated desire (C above) is sincere in those who openly defy the teaching of Christ, which we also confess in the Belgic Confession Article 30 and which we, though in weakness, have affirmed when Synod 1992 decided "not [to] ratify the change in Church Order Article 3 and that the current wording be retained" (*Acts of Synod 1992*, p. 699).

- D. Scripture teaches us that those who teach doctrines, which do not agree with Christ's instructions and teachings are divisive.

If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, he is conceited and understands nothing. He has an unhealthy interest in controversies and arguments that result in envy, quarreling, malicious talk, evil suspicions and constant friction between men of corrupt mind, who have been robbed of the truth and who think that godliness is a means to financial gain. But godliness with contentment is great gain.

(I Tim. 6:3-6)

Reject a factious man after a first and second warning, knowing that such a man is perverted and is sinning, being self-condemned.

(Titus 3:10-11)

- E. Scripture teaches us that repentance from sin is shown to be genuine by specific attitudes and actions of the one who is repentant.

For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death. For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter.

(II Cor. 7:10-11)

Council of Champlain Valley CRC,  
Vergennes, VT

Warren Van Wyck, clerk

*Note:* This overture was submitted to Classis Atlantic Northeast but was not adopted.

#### **Overture 45: Adopt a Resolution That Reaffirms a Plea for Fair Judgment and Applies It to Current CRC Context**

Classis Chicago South overtures synod to adopt the following resolution, which reaffirms a significant plea for fair judgment found in the conclusion of the Canons of Dort and applies it in the current Christian Reformed context:

[T]his Synod . . . in the name of the Lord pleads with all who devoutly call on the name of our Savior Jesus Christ to form their judgment about the faith of the [Christian Reformed Church], not on the basis of false accusations gathered from here or there, or even on the basis of the personal statements of a number of [older and recent] authorities—statements which are also often either quoted out of context or misquoted and twisted to convey a different meaning—but on the basis of the churches' own official confessions. . . ."

(*Psalter Hymnal*, 1987 ed., p. 948)

##### *Grounds:*

1. Within the current context of unrest in the CRC, the churches, media, and others outside the denomination need to be reminded that judgments about the CRC should be formed on the basis of the official statements, decisions, and actions of the CRC's assemblies, not on the basis of personal statements, writings, or actions of individual members or authorities within the CRC.
2. The churches, media, and others outside the denomination need to be reminded that judgments about the CRC should be fair and should not be based on misinterpretations or exaggerations of personal or official statements, decisions, and actions. Honest disagreement is one thing; unfair judgment is quite another.
3. Historically, during the Arminian controversy, Arminians criticized the Dutch Reformed churches for extreme statements made by certain Reformed theologians, sometimes misinterpreted. The Synod of Dort (1618-1619) was so concerned about such unfair accusations against the churches that in the conclusion of the Canons of Dort it gave confessional status to its concern for fair judgment.

Classis Chicago South

Richard M. Hartwell, stated clerk

## Overture 46: Make Declaration re Naming God with Feminine Nouns or Pronouns

The council of Newton CRC, Newton, Iowa, overtures synod

1. To declare that naming God with feminine nouns or pronouns in worship and in Scripture versions is contrary to biblical teaching and outside the Presbyterian and Reformed confessional tradition of Christianity.
2. To take the following actions, consistent with this declaration:
  - a. Instruct CRC Publications to discontinue the use of contributors who practice or advocate language naming God with feminine nouns and pronouns and to discontinue the distribution of all their material (see Ground c).
  - b. Instruct the Calvin College Board of Trustees to retain in its membership only those who concur with the above statement (see Ground d).
  - c. Direct the Interchurch Relations Committee to communicate to the Reformed Church in America our grave concern that some of its members practice and promote naming God with feminine nouns and pronouns and that failure to address this practice will in the future affect our ecclesiastical relationship (see Ground e).

### *Grounds:*

- a. The Bible teaches that God is our Father (Matt. 6:9) and that Jesus is the Son of God (John 1:1-18; 3:16). The creeds clearly summarize these biblical truths (Heidelberg Catechism Q and A. 33: "Why is he called God's 'only begotten son' when we also are God's children? Because Christ alone is the eternal, natural Son of God"; Q and A. 120, Belgic Confession, Art. 9-II).
- b. This declaration and these accompanying actions are consistent with the 1992 guidelines of synod on language referring to God (*Acts of Synod 1992*, p. 614).
- c. Marchiene Vroon Rienstra is a contributor for CRC Publications' new adult-education curriculum, *Viewpoints*, but practices naming God with feminine nouns and pronouns (see Ground e, 3).
- d. Though the Calvin College Board of Trustees has declared that its members must be from churches that are "within the Presbyterian and Reformed confessional tradition of Christianity" (*Acts of Synod 1992*, p. 604), a currently serving trustee is a member of a church that practices and promotes language naming God with feminine nouns and pronouns. The board would be assisted by having unequivocal guidelines from the church when making future nominees.
- e. Some congregations, members, and ministers in the Reformed Church in America promote and use language naming God with feminine nouns and pronouns:
  - 1) Colette Volkema DeNooyer, minister of faith development in Christ Community Church (RCA), wrote, "Just recently, my faith community engaged, in an existential way, the issue of inclusive language. We actually dared to begin the Lord's Prayer with 'Our Mother/Father'"

("Don't Let Your Skirts Down Too Soon," *Perspectives*, Sept. 1992, pp. 5-6).

- 2) Rev. Richard Rhem (Christ Community pastor), a member of *Perspectives'* editorial board, is quoted as saying, "I support her fully in the position she espouses there" (September 9, 1992, *Reformed Believers Press Service*).
- 3) One RCA member paraphrases a Psalm as follows: "God speaks in Her Holiness. . . . It is She who will defeat all violence" (*Swallow's Nest: A Feminine Reading of the Psalms*, "Psalm 8," by Marchiene Vroon Rienstra, Eerdmans).

Council of Newton CRC, Newton, IA  
Fred Steensma, clerk

*Note:* This overture was submitted to Classis Pella but was not adopted.

#### **Overture 47: Schedule Annual Day of Prayer to Coincide with National Day of Prayer**

Classis Thornapple Valley overtures synod to change the CRC Annual Day of Prayer to coincide with the National Day of Prayer, observed on the first Thursday of May.

*Grounds:*

1. This will allow churches to participate in the National Day of Prayer more actively than they have in the past.
2. This will avoid the confusion expressed by our people regarding the National Day of Prayer.
3. Celebrating this event will allow our churches to demonstrate their cooperation with other churches in a meaningful way.

Classis Thornapple Valley  
Julius Vigh, stated clerk

#### **Overture 48: Retain Classical Representation on World Missions Committee**

Classis Cadillac overtures synod to continue classical representation on the World Missions Committee.

*Grounds:*

1. Classical representation encourages agency ownership by the broader church.
2. The church values the privilege of selecting or nominating members by classis over nominations by the SIC or the CRWM committee itself.
3. The broad representation provided by classical selection of committee members has been at the heart of the church's structure for many years and has served CRWM well.
4. Classical representation provides more diverse representation than regional representation will.

5. CRWM will realize little increase in efficiency if it moves to a smaller board but retains an executive committee, as proposed in the constitution and bylaws for the SIC.
6. Any savings realized from decreasing the board size will be lost to the increased costs for administrative communication between the classes or congregations and the agency.
7. The proposed process by which the committee and the SIC nominate or select committee members regionally will lead to the perception of a self-perpetuating committee and will result in loss of church ownership of and interest in denominational mission.
8. A move toward centralization and smaller boards or committees will be harmful since many church members are already concerned about bureaucracy and distance between the local churches and denominational agencies.
9. CRWM now has in place a joint-ministry team of governance that met the approval of Revenue Canada in a recent audit.
10. To function effectively, CRWM-Canada needs a mission committee larger than the committee of four or five which will be provided by a regionalized committee.
11. CRWM has been the focus of much administrative and governance change in the last decade. The agency needs time to refocus on mission and ministry.
12. The timing is not right. At a time of great church tension there should not be a move, perceived or real, away from grass roots.

Classis Cadillac

Paul J. Veenstra, stated clerk

#### **Overture 49: Retain Classical Representation on CRWM-Canada and CRWM-U.S.A.**

Classis Minnesota North overtures synod to allow CRWM-Canada and CRWM-U.S.A. committees to be comprised of classical representatives rather than regional representatives.

##### *Grounds:*

1. Both CRWM-Canada and CRWM-U.S.A. strongly desire classical representation and have repeatedly requested that they be allowed to continue as they are.
2. Classical representation encourages ownership by the broader church.
3. The broad representation provided by classical selection of committee members has been at the heart of the church's structure for many years and has served CRWM well.
4. Classical representation provides more diverse representation than regional representation would.
5. CRWM will realize little increase in efficiency if it moves to a smaller board but retains an executive committee, as proposed in the constitution and bylaws for the SIC.

6. Any savings realized from decreasing the board size would be lost to the increased costs for administrative communication between the classes or congregations and the agency.
7. The proposed process by which the committee and the SIC nominate or select committee members regionally would lead to the perception of a self-perpetuating committee and would result in loss of church ownership of and interest in denominational mission. There should not be a move away from grass roots.
8. A move toward centralization and smaller boards or committees would be harmful since many church members are already concerned about bureaucracy and distance between the local churches and denominational agencies.
9. CRWM now has in place a joint-ministry team of governance that has met the approval of Revenue Canada in a recent audit.
10. To function effectively, CRWM-Canada needs a mission committee larger than the committee of four or five which would be provided by a regionalized committee.
11. CRWM has been the focus of much administrative and governance change in the last decade. The agency needs time to refocus on mission and ministry.

Classis Minnesota North  
Anthony Schweitzer, stated clerk

## **Overture 50: Retain Classical Representation on Denominational Boards**

### **I. Background**

Synod 1991 adopted the following recommendation of the denominational-restructuring committee:

Instruct all agencies to review the following in consultation with SIC and the EDM:

- 1) Board size and composition (regional representation with preservation of the principle of classical representation).

*(Acts of Synod 1991, p. 781)*

According to the interpretation of the Synodical Interim Committee, this means that denominational agencies *must* have regionalized representation for denominational boards and committees instead of one delegate from each classis. Calvin College and Calvin Theological Seminary have adopted regional representation. But other committees in the CRC have a strong desire to retain classical representation of one delegate per classis. The World Missions Committee strongly prefers to remain a committee or board with classical representation of one delegate per classis. At its last meeting, on February 8-10, 1993, World Missions expressed this desire by unanimous vote. This was the third time in the past two years that such a desire has been expressed by World Missions.

Synod's word "review" does not have to be interpreted to require a change to regional representation.

The church should observe the effects of such a change in the boards and committees that have gone to regionalization in the last two years.

## II. Overture

Classis Pella overtures synod to allow denominational boards and committees to retain classical representation.

### *Grounds:*

- A. The board representation of one delegate per classis, selected by classis, has been at the heart of the church's structure for many years and has served some agencies very well.
- B. One delegate per classis provides more diverse representation than regional representation does.
- C. Some agencies already use an executive committee of the broader board, and therefore there would be little efficiency advantage to the smaller boards.
- D. Any savings realized from a decrease in board size would be lost to increased administrative costs of communication between the classes or congregations and the agency.
- E. The regional selection process being used by some agencies is difficult to administer and contributes to voting for people who are not known to the voters. This in turn contributes to a loss of church ownership of the agency.
- F. A move toward centralization and smaller boards or committees would be harmful when many church members are already concerned about bureaucracy and distance between the local churches and denominational agencies.
- G. Some agencies have in place joint-ministry teams of governance that meet the approval of Revenue Canada. Such approved structures should not be discarded.
- H. Regionalized committee structure may not provide a large enough committee representation for separate meetings needed in Canada.
- I. Some agencies have been the focus of much administrative and governing change in the last decade. These agencies need time for focusing on a purpose that is more important than another change of structure.
- J. Agencies are different with regard to their exposure to the denomination: Calvin College has exposure through its students, The Back to God Hour comes into our homes, but World Missions does not have this kind of exposure to the CRC membership. Agencies should be allowed flexibility of representation according to their own needs for contact with the church. One model does not fit all the agencies.
- K. The timing for change to regionalization is not right in the CRC. This is not a time to be moving away from the grass roots.

Classis Pella

Siebert Kramer, stated clerk

### **Overture 51: Rule That Ministers' Pension Premiums Be Considered Part of Ministers' Compensation Packages**

Classis Toronto overtures synod to rule that ministerial pension premiums must be considered part of ministers' compensation packages and that therefore

ministry-share payments for the Ministers' Pension Funds must be paid in full regardless of whether or not all other ministry-share requirements are met.

*Grounds:*

1. Many churches fail to make the required ministry-share payments for the Ministers' Pension Funds.
2. If all churches would pay their full share, pensions could be increased without an increase in ministry share.

Classis Toronto

John Tenyenhuis, stated clerk

# COMMUNICATIONS

## Communication 1: Classis Lake Erie

Dear fellow servants of Jesus Christ,

We write as believers who are bound to you by our common faith in our Savior and by our membership in the same denomination. We love the CRC and highly value the bonds which unite us. In all our actions as individual churches and as a classis, we have attempted to acknowledge the wider community of which we are a part. As individual churches, we have shared our struggles with our sister churches and have profited from their insight and wisdom. As a classis, we have addressed our concerns to our denomination and have been attentive to its instruction.

The use of women's gifts in the offices of the church is an important matter for us. Fifteen of our twenty organized churches have ordained women to the office of deacon, and a number desire to ordain women as elders. Since 1975 we have discussed this at our classis meetings, adopting and defeating various overtures. Since 1976 we have addressed synod eight times on this issue. While we called for change, we faithfully honored the existing policies of our denomination. In fact, in 1978 we disciplined a member church for ordaining women to the offices of deacon and elder before synod permitted that. This past year we again struggled with the same issue because we regret actions that place congregations in disobedience to synod.

We are deeply troubled by the decision of 1992. For years many of us have been convinced that Scripture does not prohibit the service of women in any of the offices of the church. We did not act on this conviction because we wanted to move with, not ahead of, our denomination. We worked and waited for the day when the wider church would confirm the internal call of God to which a number of our women testified and to which our congregations bore witness. Synod 1992 bore witness to the same, saying that "Scripture teaches and our confessions affirm that men and women alike have been gifted by the Holy Spirit for the edification of the church," that "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," and that the use of women's gifts on mission fields resulted in "great blessing."

Amazingly, such declarations did not result in the ratification of the 1990 decision. Instead, synod made certain adjustments to allow women to perform the duties of all the offices of the church but continued to withhold from them the acknowledgment the church has always given when it confirms the Spirit's call and equipping. It thereby demeaned the service of women and, in some cases, even made service impossible. That can be seen most clearly in synod's denial of candidacy to women but is also evident in the matters of licensure and the service of women in the office of elder.

The decision of Synod 1992 was not motivated by biblical or historical study but by the objections of a segment of the church to women in the offices of elder and minister. In an effort to respond to these objections, synod adopted a radical and unprecedented proposal which has not served and will not serve the church well because it does not respect our biblical studies on this issue, our Church Order, or our past synodical decisions.

In effect, Synod 1992 placed a "shadow" church order based on gender alongside the printed Church Order. When women are involved, synod instructed the churches to disregard our historic practice of licensing those who deliver God's Word. Without amending the Church Order articles which govern licensure and without giving the churches opportunity to consider or to ratify such changes, Synod 1992 set aside this traditional practice. Men who bring God's Word to our congregations must be licensed by the wider community, but women who render the same service need not be licensed.

Synod 1992 also overturned our traditional practice of ordination. On the basis of extensive study, Synod 1973 adopted a number of recommendations which indicate that ordination is the church's way of acknowledging that certain people are called and gifted by the Spirit for particular ministry. Synod 1992 disregarded that Reformed conception of ordination, declaring that men may serve and be ordained but women appointed by the congregation to render the same service may not be ordained.

Synod 1992 thereby placed the churches in an impossible position. If churches follow the 1992 decision which urges them "to use the gifts of women members to the fullest extent possible in their local churches, including allowing women to . . . expound the Word of God," they will introduce a practice "not authorized by the Church Order." Even though this disobedience is encouraged by Synod 1992, it is disobedience nonetheless because our Church Order and past synodical decisions call for the licensure of those who enter our pulpits. If churches follow the 1992 instruction to withhold ordination from gifted women appointed to perform the same duties as male elders, they will be disregarding the 1973 decisions on office and ordination. On the other hand, if, in response to the 1973 decisions, churches affirm the inseparable link between service and ordination by ordaining women elders, they will be introducing a practice "not authorized by the Church Order."

It is very clear that the artificial solution offered by Synod 1992 is no solution at all. Because of that solution, our classis has been placed in an extremely difficult position. We have taken our denominational responsibilities very seriously and have asked other classes to do the same. We had hoped that after Synod 1992 we could use the gifts of women members to the fullest extent possible in our local churches in ways authorized by the Church Order. Now we are faced with a dilemma because the Church Order we respect has been disregarded and broken. We regretfully inform synod that though we do not officially approve the actions of congregations which ordain women as elders, we are also unable to reprimand congregations for such actions.

We are grieved that we have been placed in such a position and pray that synod will respond to our dilemma with understanding and grace. We also earnestly pray that Synod 1993 will end the confusion and disunity created by the 1992 decision by taking action that addresses our Church Order in a way that makes respect and obedience possible. Under a separate cover we are protesting the 1992 decision and requesting that synod redress that decision by

ratifying the change of Church Order Article 3-a and 3-b adopted by Synod 1990. That change alters our traditional practice regarding women in office, but it does so on the basis of extensive biblical study. That change also respects the Church Order and our past decisions on licensure and ordination.

Classis Lake Erie  
George Vander Weit, stated clerk

### **Communication 2: Classis Alberta North**

Classis Alberta North wishes to make known to synod its delight with the recommendations of the Committee to Study Clarification of Public Profession of Faith for Covenant Children.

Classis has reservations on Recommendation F. It seems to conflict somewhat with the spirit of inclusivity of all God's people in the celebration of the Lord's Supper. At the same time, we realize that the recommendations are guidelines to help us go forward in an orderly way and do not take away what the committee urges churches to safeguard, namely, the freedom the churches have to decide procedures. The spirit of the report seems to be that we take Recommendation F as a suggestion. We suggest that it be eliminated.

Classis Alberta North  
Nicholas B. Knoppers, stated clerk

### **Communications not printed:**

3. Classis Eastern Canada
4. Council of Trinity CRC, Richfield Springs, NY
5. Council of Westmoreland CRC, Westmoreland, NH
6. Mr. L. Nyboer, Edmonton, AB
7. Council of First CRC, Oskaloosa, IA

### **Appeals**

1. Mr. Case Pel appeals from a decision of Classis British Columbia North-West
2. Elders and deacons of Messiah's Church, Brooklyn, NY, appeal from a decision of Classis Hudson
3. Classis Rocky Mountain appeals from a decision of the synodical deputies
4. Members of River Terrace CRC, East Lansing, MI, appeal from a decision of Classis Lake Erie

### **Judicial Code**

1. Report on appeals from officebearers of Messiah's Church, Brooklyn, NY, from decisions of Classis Hudson
2. Appeal of Dr. Melvin J. Flikkema, Grand Rapids, MI
3. Appeal of Dr. Florence Kuipers, Washington, DC

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA

# ACTS OF SYNOD



# 1993

# ACTS OF SYNOD

June 8 to 17, 1993  
Fine Arts Center Auditorium  
Calvin College  
Grand Rapids, Michigan

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# FOREWORD

The *Acts of Synod 1993* 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 1993*.
- Financial reports.
- The minutes of Synod 1993.
- An index.

The pagination continues from the *Agenda for Synod 1993* to the *Acts of Synod 1993*. Supplemental materials begin on page 331, following preliminary un-numbered pages. Financial reports begin on page 445; minutes of synod follow, beginning on page 475. The index references both volumes; the numbers in boldface type refer to pages in the minutes of Synod 1993.

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 1993* and the *Acts of Synod 1993* 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 1993 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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# **SYNODICAL INTERIM COMMITTEE**

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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
lakota	Home Missions		Rev. K.D. Koning	
Orange City	Synodical Deputy		Dr. C.E. Zylstra	
	Home Missions		Rev. R.R. De Vries	
Yellowstone	Home Missions		Mr. J. Westra	

## II. Synodical Interim Committee membership

### A. Members and trustees whose terms expire in 1993

District	Member	Alternate
Far West U.S.		
Subgroup I	*Rev. J. Van Schepen	Rev. R.E. Van Hofwegen
Subgroup II	*Mr. E. Vander Wall	Mr. R.J. Groen
Great Plains	*Mr. H.G. Vermeer	**Mr. H. Van Maanen
Central U.S.		
Subgroup IV	*Rev. W.R. Witte	Rev. B. De Jong
Eastern U.S.	*Rev. V. Geurkink	Rev. B.A. Averill
Eastern Canada		
Subgroup I	*Rev. J.B. Vos	Rev. W. Dykstra

\*Members 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.

Some difficulties have been experienced in gathering results from classes. One classis reported that a number of its delegates refused out of protest to cast

a ballot. Another classis did not retain its totals, so it became necessary to poll its member councils.

The results of the balloting are reported to Synod 1993 as follows:

Region	Member	Alternate
Far West U.S. Subgroup I	Rev. John Van Schepen	Rev. Alfred Lindemulder
Far West U.S. Subgroup II	Dr. Eugene Vander Wall	Dr. Tom Van Groningen
Great Plains	Mr. Harry Vermeer	Mr. Harold Van Maanen
Central U.S. IV	Rev. Wilmer R. Witte	Rev. Benjamin Becksvoort
Eastern U.S.	Rev. Vernon Geurkink	Rev. Stanley J. Workman
Eastern Canada I	Rev. Jack B. Vos	Rev. Jake Kuipers

### III. Nominations for the Judicial Code Committee

The following nominations are submitted to synod, three of whom are to be elected. Rev. Donald Griffioen, Mr. Henry Van Drunen, and Mr. Robert Jonker have completed their first term of service. Only Mr. Van Drunen is not available for reelection.

A. *Mr. Wietse Posthumus* is a barrister and solicitor, operating his own firm, G.E. Posthumus Law Offices, in Toronto. He is an elder in First CRC, Toronto, Ontario, and he serves on the board of directors of the Institute for Christian Studies. He has previously served as a member of the Synodical Interim Committee.

B. *Ms. Aileen Van Ginkel* is a member of Clarkson, Ontario, CRC. She is cochair-person 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 the Christian Reformed Churches in Canada's commission for contact with the government.

A. *Mr. Robert Jonker*, incumbent, is a member of First CRC, Grand Rapids, Michigan. A graduate of Calvin College and the University of Michigan, he is an attorney with the Warner, Norcross, and Judd law firm and is active in local and state bar associations.

B. *Mr. Ralph V. Martin* is a member of Preakness CRC, Wayne, New Jersey, where he serves as clerk of council. He is an attorney, serving as a Superior Court judge for the state of New Jersey.

A. *Rev. Donald Griffioen*, incumbent, is a member of Westend CRC, Grand Rapids, Michigan. He is currently in transition, having formerly served as minister of evangelism for Grand Rapids Area Ministries (GRAM).

B. *Rev. John G. Van Ryn*, former executive director of Christian Reformed Home Missions, is pastor of Fellowship CRC, Big Rapids, Michigan. He formerly served churches in Lakewood, California; Paterson, New Jersey; and South Holland, Illinois.

#### **IV. Committee to Study a Racially and Ethnically Diverse Family of God (cf. Synodical Interim Committee Report, III, A, 1)**

Because one person appointed to serve on the committee declined to serve, the SIC approved the appointment of Rev. Duane Kelderman, pastor of Neland Avenue CRC, Grand Rapids, Michigan, to serve as a member of the committee.

#### **V. Search committee for new general secretary**

In view of the planned retirement of the general secretary on September 1, 1994, the SIC, at its March 3-4, 1993, meeting appointed a search committee to

A. Prepare a nomination for this position to be presented to Synod 1994 via the printed *Agenda for Synod*.

B. Include in its preparation

1. Reviews of position descriptions for both the general secretary and the executive director of ministries.
2. Personal interviews with the present general secretary and the executive director of ministries.
3. Recommended adjustments to the position descriptions.

It was decided that the search committee should consist of six members, three of whom should be clergy and at least three of whom should be present members of SIC. Those who have been appointed to serve are Rev. Calvin Bolt, Jenison, Michigan (chairman); Dr. Herman Eldersveld, Grand Rapids, Michigan (reporter); Dr. Ed Den Haan, Guelph, Ontario; Rev. John Joldersma, Pease, Minnesota; Mr. Don Wiersma, Mississauga, Ontario; Rev. Wilmer Witte, Grandville, Michigan; and Dr. Peter Borgdorff, executive director of ministries (without vote).

On May 5, 1993, the committee met to organize itself, to conduct interviews with Rev. Hofman and Dr. Borgdorff, and to develop a schedule and plan for its search.

#### **VI. Constitution and bylaws**

The Synodical Interim Committee is submitting to synod for approval the proposed constitution and bylaws for the Board of Trustees of the Christian Reformed Church in North America (presently SIC). These documents have been crafted through several drafts, have been reviewed by all the agencies, and have also been checked for legal compliance with applicable laws in both Canada and the United States. The Synodical Interim Committee recommends that these documents be approved.

#### **VII. The meaning of a synodical appointment**

##### **A. Background**

Inherent in the proposed constitution and bylaws is the issue of the meaning of a synodical appointment. There presently is no uniform policy, practice, or understanding among the agencies about which positions, if any, ought to be subject to an "appointment" procedure. In the case of the college and seminary faculty members, the action of synod is primarily one of ratification of an action already taken by the respective boards. The language used in the case of the

college and seminary presidents is language of election. Present practices and understandings vary significantly, and perhaps for this reason alone synod ought to clarify the meaning of a synodical appointment.

But there is an additional reason why this matter needs to be addressed. The attorneys for the CRCNA have alerted the Synodical Interim Committee to the fact that our present legal status also requires such clarification. The boards of the agencies and, in some instances, the Synodical Interim Committee are legal employers of synodical appointees. The question that arises is as follows: If someone is appointed by synod, does that mean that only synod can remove the person for whatever reason, or is a synodical appointment of such a nature as to constitute a "contract or commitment of employment" for the duration of the appointment?

#### *B. Recommendations*

The Synodical Interim Committee proposes to synod that the implicit assumptions of the constitution and bylaws be approved by means of the adoption of the following recommendations:

1. That synod **ratify** appointments made by the appropriate boards as described in the proposed bylaws of the Board of Trustees of the Christian Reformed Church in North America. (Persons holding appointments ratified by synod are referred to in this recommendation as denominational appointees.)
2. That synod's past or future ratification of any appointment (sometimes referred to as synodical appointment) does not create or convey either tenure or any legal right to employment.
3. That synod declare all denominational appointees to be "at will employees" of the Board of Trustees of the Christian Reformed Church in North America and the respective mission boards and service committees which supervise them.
4. That synod declare the role of a "calling church" for ordained personnel in denominational positions, including denominational appointees, to be restricted to "the supervision of the life and doctrine" as defined in Article 13 of the Church Order.
5. That synod declare the boards and committees to have the requisite authority, within the boundaries of their bylaws and the bylaws of the Board of Trustees of the Christian Reformed Church in North America, to manage their agencies' programs, finances, and personnel matters as will best fulfill the mandate assigned to them.
6. That synod declare the normal grievance and appeal procedures to be applicable, as defined in the bylaws of the board or agency and the bylaws of the Board of Trustees of the Christian Reformed Church in North America, in the event an involuntary termination of employment takes place. Except as provided for in such grievance and appeal procedures, synodical action or approval is not required to terminate the employment or the appointment of any denominational appointee.

## VIII. Financial matters

The SIC has completed its review of the agencies' 1992 financial reports, 1992 audited financial statements, 1993 revised budgets, 1994 proposed budgets, and denominational ministry-share requests for 1994.

The *Agenda for Synod 1993—Financial and Business Supplement* has been prepared for all synodical delegates and will be available to churches requesting a copy. In the interest of good financial accountability, this agenda provides detailed financial data of denominational agency activities. Volume I contains the reports from the denominational agencies. Volume II provides financial information regarding the nondenominational agencies recommended for financial support.

### A. Denominational agencies—ministry shares

The SIC has also prepared its schedule of denominational ministry-share history and requests. For detail, see Appendix B-1 to this report. The individual agency requests represent the consensus reached after a day-long meeting of the Ministries Coordinating Council and a subsequent meeting of the Synodical Interim Committee. The 1994 ministry-share requests, expressed for the first time this year in relation to professing members rather than families, is \$23702. This compares to a \$22849 ministry share for 1993—expressed in terms of professing members—or an increase of 3.73 percent. Appendix C also shows total average ministry shares from 1970 through 1994 (request) in 1970 dollars. Appendix D (1 and 2) gives these statistics in graph form to show the effect of U.S. and Canadian inflation over the years. Note that the denominational ministry share recommended for 1994 is, in 1970 dollars, less than that for 1986—eight years earlier.

### B. Denominational and denominationally related agencies recommended for one or more offerings

#### 1. Denominational agencies

Back to God Hour—above-ministry-share needs

CRC TV—above-ministry-share needs

Home Missions—above-ministry-share needs

Calvin College—above-ministry-share needs

Calvin Theological Seminary

1. Above-ministry-share needs

2. Revolving Loan Fund

Chaplain Committee—above-ministry-share needs

Committee on Disability Concerns—above-ministry-share needs

Committee for Educational Assistance to Churches Abroad—above-ministry-share needs

Pastor-Church Relations Committee—above-ministry-share needs

Synodical Committee on Race Relations

1. Above-ministry-share needs

2. Multiracial Student Scholarship Fund

World Literature Ministries—above-ministry-share needs

World Missions—above-ministry-share needs

World Relief—one offering per quarter

2. Denominationally related agencies

Calvinettes  
Calvinist Cadet Corps  
Young Calvinist Armed Services Ministry  
Young Calvinist Federation

*C. Nondenominational agencies recommended for financial support but not necessarily for one or more offerings. Any amount (or offering) should be determined by each church.*

1. United States agencies

a. Benevolent agencies

Bethany Christian Services  
Bethesda PsychHealth System, Inc.  
Calvary Rehabilitation Center  
Christian Health Care Center  
Elim Christian School  
International Aid Inc.  
The Luke Society, Inc.  
Pine Rest Christian Hospital

b. Educational agencies

Center for Public Justice  
Christian Schools International  
Christian Schools International Foundation  
Dordt College  
International Theological Seminary  
Reformed Bible College  
Rehoboth Christian School  
Roseland Christian School  
Trinity Christian College  
Westminster Theological Seminary Ministries, Escondido, CA  
Westminster Theological Seminary Ministries, Philadelphia, PA  
Worldwide Christian Schools

c. Miscellaneous agencies

American Bible Society  
Faith, Prayer and Tract League  
Friendship Foundation—USA  
The Gideons International—USA  
International Bible Society  
InterVarsity Christian Fellowship—USA  
Lord's Day Alliance—USA  
Metanoia Ministries  
Seminary Consortium for Urban Pastoral Education (SCUPE)  
The Evangelical Literature League (TELL)  
The Bible League  
Wycliffe Bible Translators—USA

## 2. Canadian agencies

### a. Benevolent agencies

Beginnings Counseling & Adoption Services of Ontario Inc.

### b. Educational agencies

Canadian Christian Education Foundation Inc.

Dordt College

Institut Farel

Institute for Christian Studies

Redeemer Reformed Christian College

Reformed Bible College

The King's College

Trinity Christian College

### c. Miscellaneous agencies

Canadian Bible Society

Christian Labour Association of Canada

Evangelical Fellowship of Canada

Friendship Groups—Canada

Gideons International—Canada

InterVarsity Christian Fellowship of Canada

The Bible League—Canada

Wycliffe Bible Translators of Canada, Inc.

*Note:* People for Sunday Inc. has withdrawn its request for financial support because Revenue Canada has annulled its charitable status.

## D. New requests for accreditation

### 1. Society for International Ministries (SIM USA) (formerly Sudan Interior Mission)

Not recommended for financial support in 1994.

*Ground:* Although SIM USA may receive support from individual Christian Reformed churches and families, its request for denominational accreditation does not meet the guideline established by Synod 1984 which would exclude an agency whose work is also being done by a Christian Reformed denominational agency. In the case of SIM USA this would be CR World Missions and CR World Relief.

### 2. Mission 21 India

Recommended for financial support in 1994.

*Ground:* Mission 21 India meets the criteria and guidelines established for accreditation for both program and finance.

## E. Response to the Ministers' Pension Funds Committee and Trustees' recommendations regarding alternative funding methods for ministers' pensions

Synod 1992 instructed the Ministers' Pension Funds Committee and Trustees to consider alternatives to the denominational ministry share for funding ministers' pensions and to present their recommendations to synod via the Synodical Interim Committee.

The Ministers' Pension Funds report to Synod 1993 includes recommendations in response to the instruction of 1992 (see *Agenda for Synod 1993*, VIII, E, pp. 189-90).

## Synodical Interim Committee response to Ministers' Pension Funds Committee and Trustees

### 1. Re Recommendation 1

The SIC concurs with the recommendation that the Ministers' Pension Funds continue to be financed by ministry share for one minister in each congregation and that all other participants be required to pay 10 percent of the average cash salary of the previous year to receive credited service.

### 2. Re Recommendations 2 and 3

These recommendations request a prioritizing of denominational ministry share. Recommendation 2 states that the "ministry share . . . is to be regarded by all congregations as being identical to payment of salary and other benefits and accorded the same priority." Recommendation 3 states that "the reduction of the ministry-share formula for smaller churches provided by Synod 1987 (*Acts of Synod 1987*, pp. 560-62) be nullified with respect to the Ministers' Pension Funds ministry share and that all congregations pay such ministry share *in full*."

The Synodical Interim Committee recommends that synod not adopt Recommendations 2 and 3.

#### *Grounds:*

- a. To assign one ministry priority over another within the ministry-share system would be a return to the years prior to 1939, when both assessments and quotas were used to finance the denominational ministries.

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).

(Committee to Study Denominational Funding  
Report, *Acts of Synod 1992*, p. 387)

- b. Other agencies could make equally valid cases for prioritization of funding. To make exception would nullify the principle of corporate commitment to the support of all ministries and would downgrade those not given priority.

The synodically appointed Committee to Study Denominational Funding (1990-1992) gave careful consideration to the matter of quota priority but gave no recommendation to any assignment of priority nor exclusion of ministries from the quota-reduction formula. The committee concluded "that the quota system continues to be a sound, viable avenue to provide a stable base for denominational ministry funding" (*Acts of Synod 1992*, p. 686).

## IX. Recommended salary ranges for 1994

Synod 1984 directed that "compensation ranges be recommended annually by the Synodical Interim Committee." Accordingly, the SIC recommends the following salary ranges for 1994, which reflect a 3 percent across-the-board increase over 1993 for U.S. ranges, a 2 percent across-the-board increase over 1993 for Canadian ranges:

### 1994 Proposed Salary Ranges

1994 Salary Ranges—U.S.						1994 Salary Ranges—Canada				
Level	Min. 82%	91%	Median 100%	109%	Max. 118%	Min. 80%	90%	Median 100%	110%	Max. 120%
12	57,800	64,100	70,500	76,800	83,100					
11	54,800	60,900	66,800	72,800	78,900					
10	52,000	57,800	63,400	69,100	74,900					
09	49,300	54,700	60,200	65,600	71,000					
08	47,400	52,600	57,800	62,900	68,200					
07	43,800	48,500	53,400	58,200	62,900	54,700	61,500	8,300	75,200	82,000
06	41,900	46,500	51,100	55,700	60,300	50,600	56,900	3,200	69,600	75,900
05	40,100	44,400	48,800	53,300	57,600	47,800	53,800	9,800	65,800	71,700
04	38,300	42,500	46,800	51,000	55,200	40,700	45,800	0,900	56,000	61,100
03	33,800	37,500	41,200	44,900	48,600	39,700	44,600	9,600	54,600	59,500
						37,900	42,700	47,400	52,200	56,900

*Ground:* This recommendation reflects the estimated consumer price index for 1993-1994 and compares favorably with the actual cash salary increases granted by our churches to their pastors in 1993—U.S., 3.29 percent; Canada, 2.38 percent.

## X. Ministers' Compensation Survey 1993

The Ministers' Compensation Survey 1993 has been compiled from questionnaire responses received from our churches in both the United States and Canada. The survey is 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 to be helpful to our congregations in setting pastor compensation. The information is also used by the Ministers' Pension Funds trustees in determining average cash salaries for pension calculations.

In spite of increased use of the survey results by our churches, the number of those participating in the questionnaires is decreasing and therefore making the survey less accurate and effective.

SIC reminds the churches of the importance of completing the questionnaires, the urgency for which is noted in the *Acts of Synod 1988*, page 574.

## XI. Overture 84 from Synod 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 referred the overture to the Committee to Study Denominational Funding with the instruction that the committee address the concerns expressed in the overture, including the grounds. The committee, in its report to Synod 1992, recommended that synod

not accede to the overture and gave detailed grounds as support for its recommendation. Synod 1992 did not adopt the recommendation but instead referred the overture to the Finance Committee of SIC.

SIC affirms the position taken and the explanation given by the Committee to Study Denominational Funding. SIC recognizes, however, that the budget process apparently needs to be more clearly stated so that use of an anticipated revenue factor is seen as proper, necessary, and sound financial practice. SIC staff has not yet completed its work in order for Synod 1993 to respond. The work continues, and recommendations will appear in the *Agenda for Synod 1994*.

## **XII. Strategy for Effective Ethnic-Minority Leadership Development**

Synod 1992 adopted a recommendation to "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. In the press of time and busyness this distribution was delayed until February 1, 1993, and, therefore, the response of the churches to this issue has been minimal. The responses received mainly emphasize the point that such a policy is worthwhile but should not lead to a "quota system" or reverse discrimination.

The Synodical Interim Committee has not reviewed this matter yet and therefore is suggesting that this matter be deferred for one year.

## **XIII. Fund for Smaller Churches study**

The EDM's initial review of issues to be studied brought to light some concern about the propriety of synod's policies governing the Fund for Smaller Churches (FSC). The issue here is not the adequacy of the FSC committee or its competence but, rather, the more general principles underlying this subsidy program. For example, nearly one-third of the churches receiving FSC support have been organized since before 1950, and five of those have been organized since before 1900. It also needs to be noted that, as more churches are organized, the cost of this subsidy program will continue to escalate above its present level of approximately \$900,000.

In light of these realities the EDM requested representatives of both the FSC committee and Christian Reformed Home Missions to study the matter of FSC support and to recommend appropriate policy changes for consideration by SIC and synod. Their report, still in draft form, proposes considerable revisions of present FSC and Home Missions policies and practices. SIC, after reviewing the draft of this report, decided the following:

- A. That SIC approve the EDM's appointment of the FSC task force and its mandate.
- B. That SIC ask the task force to serve as an SIC subcommittee.
- C. That SIC receive the task force report of April 15, 1993, as information.
- D. That the subcommittee report to SIC in sufficient time so that SIC can include its recommendations in the *Agenda for Synod 1994*.
- E. That the EDM inform Synod 1993 that a study review of FSC is under way.

#### **XIV. Regionalization of boards**

The Synodical Interim Committee informs synod that the composition of classically delegated boards will not be altered until such time as SIC develops and implements a strategic denominational agencies and ministries plan, pursuant to the SIC mandate contained in the *Acts of Synod 1991*.

#### **XV. Convening church for Synod 1994**

Westview CRC of Grand Rapids, Michigan, currently celebrating the centennial of its organization, has offered to serve as convening church for Synod 1994. The SIC recommends that synod accept the invitation of Westview CRC and designate it as the convening church for Synod 1994.

#### **XVI. Recommendations**

A. That synod approve the SIC interim appointments to various boards and committees (see SIC Supplement, Section I).

B. That synod approve members elected by regions to the Synodical Interim Committee (see SIC Supplement, Section II, B).

C. That synod take note of the membership of the Committee to Study a Racially and Ethnically Diverse Family of God (see SIC Report, III, A, 1, and SIC Supplement, IV).

D. That synod take note of the appointment of a search committee for a new general secretary and of its preliminary activities (see SIC Supplement, Section V).

E. That synod approve the Constitution and Bylaws of the Board of Trustees of the CRCNA (see SIC Supplement, Section VI and Appendix A).

F. That synod take note of the report of the SIC re regionalization of denominational agency boards currently comprised of classical representatives (see SIC Supplement, Section XIV).

G. That synod approve the status and significance of a synodical appointment as defined by the SIC (see SIC Supplement, Section VII).

H. That synod take appropriate action for the approval of financial statements, budgets, ministry shares, and recommended offerings for denominational and denominationally related agencies and nondenominational agencies recommended for financial support (see SIC Supplement, Section VIII, A-D).

I. That synod not adopt Recommendations 2 and 3 of the Ministers' Pension Funds report to Synod 1993 (see *Agenda for Synod 1993*, VIII, E, pp. 189-90, and SIC Supplement, Section VIII, E).

J. That synod approve the proposed salary ranges for 1994, within which the denominational agencies are to report salaries in the *Agenda for Synod 1994* (see SIC Supplement, Section IX).

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 1993 (see SIC Supplement, Section X).

L. That synod take note of the response of the SIC to Overture 84 of Synod 1991 along with SIC's promise that a complete response will be submitted to Synod 1994 via the *Agenda for Synod 1994*.

M. That synod grant the SIC an additional year to implement the decision of Synod 1992 relating to the distribution of a Strategy for Effective Ethnic-Minority Leadership Development for study and response (see SIC Supplement, Section XII).

N. That synod accept the invitation of Westview CRC, Grand Rapids, Michigan, and designate it as the convening church for Synod 1994.

Synodical Interim Committee  
Christian Reformed Church in North America  
Christian Reformed Church Synod Trustees  
Leonard J. Hofman, general secretary  
Peter Borgdorff, executive director of ministries

## APPENDIX A

### Constitution of the Board of Trustees of the Christian Reformed Church in North America

#### Preamble

Our Lord, Jesus Christ, upon his ascension into heaven, entrusted the proclamation of the gospel of the kingdom to his disciples and commanded them to be his witnesses, teaching all nations to obey everything he had commanded.

As followers of Jesus Christ, the church corporately and each of its members individually, led by the Holy Spirit, are called to share this gospel of the kingdom within the fellowship of the church and with people throughout the world by proclaiming the Word of God, establishing signs of the present and coming kingdom, building up the fellowship of God's people, and giving God the worship and honor that are his due.

In fulfillment of this calling, the members of the Christian Reformed Church in North America unite their efforts in a worldwide mission of proclaiming and living the Lordship of Jesus Christ. To execute this mission, the synod of the Christian Reformed Church in North America (hereinafter "synod") has created the Board of Trustees of the Christian Reformed Church in North America and such agencies, committees, and institutions as are listed in the bylaws. These agencies, committees, and institutions function largely within the national jurisdiction of Canada and the United States because the Christian Reformed

Church is committed to being a binational denomination. Each organizational entity and each national expression of this one denomination makes its own unique contribution to a unified mission effort as the whole church strives to live the fullness of the gospel.

### **Article I Name**

The name of this organization is the Board of Trustees of the Christian Reformed Church in North America (hereinafter "the Board").

### **Article II Purposes**

The purposes for which the Board exists are to transact all matters assigned to it by synod and to supervise the management of the mission agencies, the service committees, and educational institutions established by synod, including the planning, coordinating, and integrating of their work. To fulfill its purposes the Board will

- A. Lead in planning and implementing the denominational ministries plan for the agencies and committees established by synod.
- B. Assure the collaboration of programs and administration among mission agencies, service committees, and educational institutions established by synod.
- C. Exercise general oversight and authority when necessary in the manner stated in the bylaws of the Board.

Nothing contained herein shall interfere with the authority of the Board of Trustees of Calvin College and the Board of Trustees of Calvin Theological Seminary to govern their respective institutions and to manage their personnel, facilities, educational programs, libraries, and finances according to their respective articles of incorporation and bylaws.

### **Article III Functions**

The functions described in this article are carried out under the authority of the synod of the Christian Reformed Church so that the Christian Reformed Church, as it carries out the mandate of the Lord Jesus Christ, may

- A. Provide for an orderly processing of synodical concerns when synod is not in session.
- B. Have legal status in accordance with laws of the applicable jurisdictions in the United States and Canada.
- C. Develop and sustain effective and stewardly ministries.

To achieve the purposes described in Article II hereof, the Board shall carry out the following functions:

- A. Execute all matters committed to it by the specific instruction of synod, carry out all necessary interim functions on behalf of synod, and execute all

synodical matters which cannot be postponed until the next synod.

B. Develop and implement a strategic denominational ministries and agencies plan as a basis for managing the planning, coordinating, and integrating of the work of the mission agencies and service committees and for integrating the respective missions of Calvin College and Calvin Theological Seminary into the denominational ministry program.

C. Serve synod with analyses, reviews, and recommendations with respect to the programs and resources of the denomination. In its discharge of this responsibility, the Board shall require reports from the boards of all synodical agencies, committees, and institutions.

D. Adjudicate appeals placed before it by the agency boards and committees. Such appeals shall be processed in accordance with the rules as stated in the bylaws and applicable Rules for Synodical Procedure. Appeals which deal with an action of the Board may be submitted to synod for adjudication.

E. Discharge all responsibilities inherent in being directors of the Christian Reformed Church in North America, a Michigan not-for-profit corporation (CRCNA-Michigan), and the Christian Reformed Church in North America, a registered charity organized under the laws of the Province of Ontario, Canada (CRCNA-Ontario).

F. Serve as the Joint-Ministries Management Committee (JMMC), which is responsible for any joint-venture agreements existing between the CRCNA-Michigan and the CRCNA-Ontario. Members of the Board serving as trustees of CRCNA-Ontario are responsible for joint-venture agreements existing between CRCNA-Ontario and CRCNA agencies, committees, and institutions not registered as Canadian charities.

G. Approve all joint-ministry agreements existing between or among agencies, committees, and institutions.

## **Article IV Membership**

### **A. *Elected members***

The elected regular membership of the Board shall consist of not more than nineteen (19) persons, each of whom shall be a member in good standing of a Christian Reformed church. Sixteen (16) members shall each represent a designated geographic area, and three (3) members shall be members-at-large. The membership shall be divided into two (2) classes of six (6) persons each, and one (1) class of seven (7) persons. At each annual meeting of synod, a class of members shall be elected by synod from nominees prepared in accordance with the provisions of Article V below for a term of office to expire on the first day of the month following the third annual meeting of synod after their election.

As far as is reasonably practical, members of the Board who are not members-at-large shall represent in number the regions designated from time to time by synod.

The members who are from the United States shall serve as directors of CRCNA-Michigan. The members who are from Canada shall serve as directors of CRCNA-Ontario.

*B. Elected alternate members*

For each elected regular member of the Board, an alternate member shall be elected in the same manner to represent the same area as the regular member. Alternate members may serve on Board committees and shall take the places of regular members who move outside of their area of representation or who otherwise fail to serve. The terms of regular members and alternate members shall coincide.

*C. Ex-officio members*

By virtue of their respective offices, the General Secretary and the Executive Director of Ministries shall be nonvoting, ex-officio members of the Board.

## **Article V Nominations**

The Board shall, as needed, prepare and submit to synod nominations for regular and alternate members of the Board to be elected by synod.

Promptly after each synod the General Secretary shall notify each classis within each affected region of the names of the regular members and alternate members whose terms as regional representatives and alternates expire at the following synod. Such notice shall invite each classis to select one prospective nominee per vacancy on the Board and to submit such nominations to the Board for consideration at the Board's first regular meeting of the calendar year following the year in which the notice is given.

If the procedure described in this article does not produce a sufficient number of nominees who in the judgment of the Board are qualified to serve as either regular members or alternate members, the Board may then add other names to the list of nominations submitted to synod.

In preparing nominations, the Board shall

A. Adhere to the synodical policy that no more than one-half of the members of the Board shall be ministers of the Word.

B. Take into account applicable synodical policies that may be adopted from time to time, including, but not limited to, policies with respect to diversity, age, gender, ethnic representation, and specific expertise.

C. Develop and implement rotation cycles for the regions so that, as much as possible, fair representation is achieved.

## **Article VI Term**

Regular members and alternate members shall serve three-year (3-year) terms. Regular members and alternate members who have served two (2) consecutive three-year terms shall not be eligible for reelection to the same office.

## **Article VII Officers, Meetings, and Committees**

### **A. Officers**

The Board shall elect its own officers except that the General Secretary shall function as secretary of the Board and of the CRCNA-Michigan corporation.

### **B. Meetings**

The Board shall meet as often as it deems necessary to fulfill its purpose but no fewer than three (3) times annually.

### **C. Committees**

The Board shall designate its own subcommittees from within its membership, including alternate members.

## **Article VIII Amendments**

Any amendment to any provision of this constitution shall be adopted by the Board only after written notice thereof and any reasonably required explanation thereof are forwarded to each regular and each alternate member of the Board within such time as is reasonably necessary for an understanding of the proposed amendment. No such amendment shall be effective unless ratified by the next synod following the adoption thereof by the Board.

## **Bylaws of the Board of Trustees of the Christian Reformed Church in North America**

### **I. Introduction**

The Bylaws of the Board of Trustees of the Christian Reformed Church in North America (the Board) are designed to implement the provisions of the constitution. Should a conflict exist between the provisions of these bylaws and the provisions of the constitution, the provisions of the constitution shall prevail.

### **II. The Board of Trustees of the CRCNA**

*A. The Board shall function with the following committees:*

1. Executive Committee
2. Polity Committee
3. Program and Finance Committee
4. Such other ad hoc committees as the Board deems necessary

*B. To fulfill the corporate functions described in the constitution, the Board shall*

1. Develop and implement a strategic denominational ministries and agencies plan, as amended by the Board from time to time, as a basis for managing the planning, coordinating, and integrating of the work of the mission agencies and service committees and for integrating the respective missions

of Calvin College and Calvin Theological Seminary into the denominational ministry program.

2. In developing and implementing this plan, secure the participation of the executive directors of the agencies, committees, and institutions as well as the presidents or designated representatives of all synodical agency boards, committees, and institutions affected by the particular deliberations. Such designated representatives shall be members, preferably officers, of the boards or committees which designate them. On such occasions the presidents or designated representatives shall have the privilege of the floor but not the right to vote.
  3. Discharge its responsibilities through the General Secretary or the Executive Director of Ministries as the case may be.
  4. Serve synod with analyses, reviews, and recommendations with respect to the programs and resources of the denomination. In its discharge of this responsibility, the Board shall require reports from all synodical agency boards, committees, and institutions.
  5. Periodically instruct all agencies, committees, and institutions with respect to reviewing their board size, composition, and structure. The Board may also require the combining/merging of activities with other agencies or committees as it deems necessary so as to achieve greater effectiveness and stewardship of resources.
  6. Adjudicate appeals placed before it by the agency boards, committees, and institutions. Such appeals shall be processed in accordance with the rules as stated in these bylaws and the Rules for Synodical Procedure.
  7. Attend to such church-polity issues as need to be addressed and render such advice to study committees as it deems necessary or as requested of it between the meetings of synod.
  8. Make all arrangements related to the convening of the synodical assembly.
  9. Review the program, aims, and goals of any applicant nondenominational organization requesting synodical financial support and provide synod with a recommendation with respect thereto.
  10. Prepare and distribute the *Agenda for Synod*, the *Acts of Synod*, the *Yearbook*, and such other official publications as synod shall authorize.
  11. Prepare an annually updated survey of ministers' compensation for distribution to all councils for their guidance as a supplement to the Guidelines for Ministers' Salaries, adopted by Synod 1970.
  12. Administer the denominational master address list.
- C. *In order to execute the administrative functions described in the constitution, the Board shall*
1. Provide for the establishment of a Ministries Coordinating Council (MCC).

2. Require effective coordination and unity from the agencies, committees, and institutions as they carry out the established mission of the CRCNA in order to achieve effective and stewardly ministries.
3. Nominate a qualified candidate for the position of General Secretary (GS) and a qualified candidate for the position of Executive Director of Ministries (EDM) and submit these nominations to synod for appointment.
4. Endorse the nominations to synod for the following positions:
  - a. President of Calvin College
  - b. President of Calvin Theological Seminary
  - c. Editor in chief of *The Banner*

In the event the Board does not endorse a nominee, such nonendorsement and the reasons therefor shall first be communicated to the agency, committee, or institution involved and, if necessary, to synod.

5. Approve appointments to the following positions and submit them to synod for ratification:
  - a. The executive directors of the mission agencies and service committees.
  - b. Position(s) responsible for theological content of CRC Publications' Education Department products.
  - c. Any other position as synod may direct.

The search for and nomination of an agency or service-committee executive director shall be primarily the responsibility of that agency board or committee with assistance provided by the EDM.

6. Require that periodic performance evaluations of the agencies' and service-committees' executive directors be conducted by the agency boards or committees with such involvement of the EDM as he deems necessary.
7. Ratify the appointments of staff members serving the mission agencies and service committees (directors, associate directors, assistant directors, senior administrative staff members, editors, associate editors, etc.) whose appointments are not subject to synodical ratification.
8. Approve policy and goals for the unified ministry of the Christian Reformed Church as expressed in the strategic ministry plan.
9. Require that all synodically commissioned and directed work be done in such a manner that scriptural standards for all aspects of the work are maintained and the constitution and bylaws are observed.
10. Approve the initiation of all new ministry directions and major expansions of the mission agencies and service committees in the light of other denominational priorities.
11. Approve interdependency agreements with other churches and ministry agencies, both domestically and internationally.
12. Submit a unified report and a combined budget to each synod, inclusive of all the agencies, committees, and institutions of synod.

13. Enforce the provisions of the constitution and

- a. Have the power to recommend to synod amendments to the constitution and the bylaws as it deems appropriate.
- b. Approve or disapprove amendments to the bylaws of each agency, committee, and institution as have been adopted by such agency, committee, or institution.

*D. The Board staff*

1. The chief staff officers of the Board shall be the General Secretary (GS) and the Executive Director of Ministries (EDM), both of whom shall be appointed to their respective positions by synod from single nominations provided by the Board.
2. The General Secretary shall be responsible for all ecclesiastical matters and relationships, including the Interchurch Relations Committee, and for advising congregations in matters of church polity and procedures. The qualifications and functions of the General Secretary are more fully described in the position description which, though not part of these bylaws, is attached by way of example in Appendix A-1.
3. The Executive Director of Ministries shall be responsible for the implementation of synodical and Board policy in all of the agencies of synod as described in these bylaws. The EDM shall administer synodical and Board policies as provided for in these bylaws. The qualifications and functions of the Executive Director of Ministries are more fully described in the position description which, though not part of these bylaws, is attached by way of example in Appendix A-2.
4. The Board shall establish guidelines for, supervise, and regularly evaluate the work of the General Secretary and the Executive Director of Ministries and advise them with respect to the discharge of their work.
5. The executive directors of the mission agencies and service committees shall be considered staff members of the Board as well as executive staff of the agencies they serve. Their accountability shall be understood to be both to their own agency board or committee and, through the EDM, to the Board.

*E. The accountability of the Board shall be exercised as follows:*

1. It shall present a full report of its actions to each synod.
2. It shall make periodic evaluations of its own programs and goals and shall submit appropriate recommendations to synod.
3. It shall report according to standards and forms adopted for use by all agencies, committees, and institutions.
4. It shall, through its members or on their behalf, present regular reports to the constituent classes of the regions they represent.

### III. Agencies, committees, and institutions of the Christian Reformed Church in North America (CRCNA) and their obligations

#### A. *Agencies, committees, and institutions*

1. Mission agencies and service committees
  - a. The Back to God Hour/CRC-TV
  - b. Board of Home Missions
  - c. Chaplain Committee
  - d. Christian Reformed World Missions
  - e. Christian Reformed World Relief Committee
  - f. Committee on Disability Concerns
  - g. Committee for Educational Assistance to Churches Abroad
  - h. CRC Loan Fund
  - i. CRC Publications  
—Sermons for Reading Services Committee
  - j. Fund for Smaller Churches
  - k. Pastor-Church Relations and Ministerial Information Services
  - l. Pensions and Insurance
  - m. Synodical Committee on Race Relations
  - n. Youth-Ministry Committee
  - o. Such additional committees as synod may appoint
2. Educational institutions
  - a. Calvin College
  - b. Calvin Theological Seminary
3. Special-function committees
  - a. Interchurch Relations Committee
  - b. Historical Committee

*Note:* Some of the agencies, committees, and institutions listed above may be legally incorporated and registered as charities in both the United States and Canada. For the purposes of this document all are treated here only as synodical agencies.

#### B. *In order to fulfill the functions described in the constitution, the mission agencies and service committees shall*

1. Be accountable to the synod of the Christian Reformed Church, through the Board, to accomplish their ministry in keeping with Scripture, the Reformed confessional standards, and the Church Order of the Christian Reformed Church.
2. Be organized and function as follows:
  - a. Each agency and committee shall be constituted in a manner described in its bylaws as approved by the Board.
  - b. Each agency board and service committee shall meet at least once a year.
  - c. Each agency board and each service committee shall elect annually from its membership such officers as are required to be elected by the bylaws of the agency or committee involved.

3. Provide oversight of the agency or committee within approved synodical policy and budget and within the strategic ministry plan as approved by the Board. The day-to-day management function shall be carried out through the appointed administration of the agency or committee.
  4. Adopt such bylaws and/or amendments to its bylaws as are needed to establish appropriate agency or committee policy and submit such to the Board for approval.
  5. Prepare priorities, guidelines, and other directives based on the denominational strategic plan for the administration of the agency or committee.
  6. Initiate and/or review preliminary planning of new ministry projects appropriate to that agency or committee.
  7. Nominate candidate(s) for positions which require the Board's approval.
  8. Appoint personnel to positions as named in the bylaws.
  9. Review and approve the annual budget prepared by the administration of the agency or committee and processed through the Ministries Coordinating Council for recommendation to the Board.
  10. Ensure appropriate fund-raising, communications, and promotional activities.
  11. Ensure activities which appropriately recruit, train, and support the staff.
  12. Supervise, through the agency or committee executive director, the administrative staff of the agency or committee.
  13. Approve intra-agency or -committee administrative policy in agreement with Board policy.
  14. Engage in such decision making as will achieve the responsibilities delegated to it by synod and the Board, promote the unification of the mission of the church, enlarge the vision for that mission among the membership of the CRCNA, and fulfill the mandate of that mission.
  15. Recommend to the Board amendments to the constitution and bylaws of the agency or committee.
- C. In order to fulfill the functions described in the constitution, the boards of the educational institutions shall*
1. Be responsible to the synod of the Christian Reformed Church, through the Board, to accomplish their educational ministries in keeping with the holy Scriptures and the Reformed confessional standards.
  2. Be governed according to the provisions of their respective articles of incorporation and bylaws.
  3. Participate, through collaboration, in interagency efforts.

#### **IV. Ministries Coordinating Council (MCC)**

##### **A. Membership**

The Ministries Coordinating Council shall be a formally constituted administrative entity. The membership shall be composed of

1. The Executive Director of Ministries, who is its chairperson.
2. The General Secretary.
3. The president of Calvin College.
4. The president of Calvin Theological Seminary.
5. The executive director of CRC Publications.
6. The executive director of Christian Reformed Home Missions.
7. One of the directors of Christian Reformed World Missions.
8. One of the executive directors of the Christian Reformed World Relief Committee.
9. The executive director of the Back to God Hour.
10. One of the executive directors selected from among the agency directors of the Chaplain Committee, the Disability Concerns Committee, the Synodical Committee on Race Relations Committee, and the Pastor-Church Relations Services Committee.
11. Two members selected by the EDM from the staff of the Burlington, Ontario, offices.

##### **B. Functions**

1. Planning, coordinating, and providing information for the agencies, committees, and institutions.
2. Reconciling differences between agencies, committees, and institutions.
3. Giving direction to the concerns which are common to the agencies, committees, and institutions.
4. Making recommendations to the Board on matters of interagency, intercommittee, and interinstitutional interests.
5. Such further functions as directed by the Board.

##### **C. Authority and accountability**

1. MCC shall have the authority to make administrative decisions which shall be considered binding on the administration of the mission agencies and service committees and advisory to the educational institutions.
2. MCC shall have an advisory relationship to the EDM, whose accountability is to the Board.
3. If a decision of MCC is in conflict with a decision of an agency board or committee or with the position of the EDM, appeal may be made, through the EDM, to the Board.
4. MCC is accountable for all of its actions and decisions, through the EDM, to the Board.
5. Additional rules of procedure governing the functions of MCC shall be contained in *The Manual of MCC Procedure*, as approved by the Board.

## **V. General appeals**

All appeals in matters pertaining to policy, personnel, or program of the mission agencies and service committees shall be made to the appropriate staff person and, if necessary, to successive levels of administration and authority, up to and including the office of the EDM. No appeal shall be submitted to any agency board or committee until the administrative channel has been followed. The following regulations shall apply:

A. The agency board or committee shall be the last instance of appeal pertaining to intra-agency and intracommittee matters except in personal-performance matters involving directors appointed by the Board and agency or committee appointees whose appointments are ratified by the Board.

B. The Board shall be the last instance of appeal pertaining to interagency or intercommittee administrative matters and the determination of whether an issue is an administrative or policy matter. If in the opinion of the Board a matter is judged to be a policy matter, the Board's decision may be appealed to synod for adjudication.

C. An appeal submitted by a member of an agency board or committee pertaining to actions of his or her own committee may be made in the following manner:

1. A committee member shall register a negative vote at the time the decision is made by the committee.
2. A committee member, having registered a negative vote, may appeal in writing to the Board within sixty days on the matter on which the negative vote was recorded.
3. The Board shall hear the appeal at its next regularly scheduled meeting. If, in the judgment of the officers of the Board, an early adjudication is required, the officers may hear the appeal and render a decision subject to ratification by the Board.

## **VI. Amendments to the bylaws**

Amendments to these bylaws shall require the approval of synod. The Board shall have the sole authority to recommend amendments. The following procedures shall be followed:

A. Proposed amendments shall be presented to the General Secretary in writing at least ninety days prior to the meeting date of the Board at which the amendments are to be considered. Copies of such proposed amendments shall be mailed to each member of the Board and each agency or committee at least sixty days prior to the meeting.

B. Representatives from each agency or committee and MCC shall be given an opportunity to present written comments concerning any proposed amendments at the meeting of the Board prior to its vote on the proposed amendments.

C. Any amendment to these bylaws must be adopted by the Board, which shall then submit such amendment to the next synod for ratification.

## APPENDIX A-1

### Position Description for the General Secretary of the CRCNA

#### I. Qualifications

The General Secretary shall

- A. Be theologically trained.
- B. Be an ordained minister who has served as a pastor in at least one of the congregations of the denomination.
- C. Be well acquainted with the Christian Reformed denomination, its churches, ministers, lay leaders, and agencies both in Canada and in the United States.
- D. Possess a thorough knowledge of Church Order and be competent in interpreting the same.
- E. Have the ability to write lucidly and succinctly and be competent in public address.
- F. Possess administrative and organizational ability.
- G. Be broad in spirit and able to move with ease and dignity in North American ecclesiastical circles. He should be congenial and cooperative with representatives of other churches as well as with members of the Christian Reformed denomination.

#### II. Organizational relationships

The General Secretary shall

- A. Be the executive officer of synod.
- B. Be an ex officio, nonvoting member of the Board of Trustees of the Christian Reformed Church in North America (the Board) and shall serve as its secretary. He shall also serve as the secretary of the United States entity known as the Christian Reformed Church in North America—Michigan Corporation.
- C. Be an ex officio member of the Interchurch Relations Committee.
- D. Have the privilege of the floor at synodical meetings in all matters relating to the exercise of this office and be present during all executive sessions of synod.
- E. Consult with the Executive Director of Ministries and the financial coordinator in order to discharge assigned responsibilities. He shall function as the alternate EDM as needed.

#### III. Supervision

The General Secretary shall work under the supervision of the Board and shall be ultimately responsible to synod.

#### **IV. Term**

The General Secretary shall be appointed by synod to a four-year term from a single nomination prepared by the Board. Upon the completion of a four-year term the General Secretary shall be eligible for additional four-year terms with the understanding that the General Secretary's continued employment is subject to favorable performance reviews by the Board.

#### **V. Duties and responsibilities**

The General Secretary shall

##### **A. Be responsible to synod and**

1. Edit and have printed such official publications as the synod or the Board shall authorize.
2. Have synodical papers, including correspondence, surveys, reports, questionnaires, materials, minutes, etc., produced for synod and keep a file of synodical correspondence as well as an accurate record of the proceedings of synod and the Board.
3. Have surveillance over denominational archives and historical documents on behalf of the Board and be responsible for the right of access to such documents.
4. Inform all persons who have been appointed by synod to serve on committees and provide them with relevant data concerning their assignment.
5. Receive progress reports and /or minutes from all study and ad hoc committees appointed by synod.
6. Serve synod with information and advice as requested regarding matters which come to the floor of synod.
7. Perform such duties as synod or the Board shall direct.

##### **B. Be responsible to the denomination and**

1. Handle the general correspondence of the denomination.
2. When called upon, give advice and information regarding the provisions of Church Order and the decisions of synod. In matters of major proportions, this advice shall be given in consultation with the Board.
3. On behalf of synod and the Board, be a servant of the people, the churches, and the denominational agencies by responding to invitations, maintaining liaison, and visiting classes as time and circumstances allow or as the Board may direct.

##### **C. Be responsible on behalf of the denomination to**

1. Represent the denomination or secure the proper representation of the denomination at civic and religious functions in keeping with its relationship to the governments of Canada and the United States. In all cases the General Secretary shall act in accordance with the approved policies of the CRCNA. In cases where there is a question, the Board should be consulted.

2. Act as an agent of the Board or synod, preparing news or information bulletins for the news media which will inform the public of the work and witness of the church.
3. With the approval of the Board, perform services which will represent the position and extend the witness of the CRCNA.

## **APPENDIX A-2**

### **Position Description for the Executive Director of Ministries of the CRCNA**

#### **I. Qualifications**

The Executive Director of Ministries shall

- A. Be a member of the Christian Reformed Church with a good knowledge of and commitment to the teaching of Scripture and the Reformed confessions and with a love for the mission of the church.
- B. Have received appropriate educational training and prior senior management experience in which leadership and management skills have been demonstrated.
- C. Possess a reputation for personal and professional integrity.
- D. Demonstrate a high level of self-reliance and intuitive judgment in decision making.
- E. Have the ability to plan and work collaboratively with everyone involved in denominational ministries.
- F. Have demonstrated ability in written and oral communication.
- G. Have the capacity to delegate authority.
- H. Have demonstrated capacity for listening, integrating ideas, and setting future priorities.
- I. Be able to exercise authority in an unobtrusive manner in order to enhance the effectiveness and efficiency of denominational ministries and agencies.
- J. Have the ability to develop rapport and trust with denominational employees in order to promote job satisfaction and a high level of achievement.
- K. Have the ability to understand and act on advice with respect to budgetary guidelines, financial reports, and fiscal priorities of denominational agencies.

## **II. Organizational relationships**

The Executive Director of Ministries shall

- A. Be an ex officio, nonvoting member of the Board.
- B. Have the privilege of the floor at synodical meetings in all matters relating to the exercise of this office and be present during all executive sessions of synod.
- C. Consult with the General Secretary as necessary in the discharge of all responsibilities and serve as alternate General Secretary as needed.
- D. Chair the meetings of the Ministries Coordinating Council.

## **III. Supervision**

The Executive Director of Ministries shall work under the supervision of the Board and shall be ultimately responsible to synod.

## **IV. Term**

The Executive Director of Ministries shall be appointed by synod to a four-year term from a single nomination prepared by the Board. Upon the completion of a four-year term, the EDM shall be eligible for additional four-year terms with the understanding that the Executive Director's continued employment is subject to favorable performance reviews by the Board.

## **V. Duties and responsibilities**

The Executive Director of Ministries shall

- A. Be invested by the Board with executive responsibility and a management role which shall enhance the unified ministry of the denomination through joint strategic planning and coordination of goals while recognizing the particular responsibilities and roles of each agency, committee, and institution.
- B. Develop and implement a strategic denominational ministries and agencies plan as a basis for managing the planning, coordinating, and integrating of the work of the mission agencies and service committees and for integrating the respective missions of Calvin College and Calvin Theological Seminary into the denominational ministry program.
- C. Require reports of all agencies, provide the Board with analyses and reviews of programs, and make recommendations with respect to the distribution of the resources of the denomination.
- D. Manage the implementation of synodical policy decisions as these relate to all denominational ministries.
- E. Call meetings of the MCC on a functional basis in various combinations of directors or official representatives of denominational agencies, committees, or institutions. The EDM shall ensure that all agencies, committees, or institutions affected by any discussion and/or decision are adequately represented and shall serve as the conflict-resolving agent.
- F. Present an appropriately planned annual budget, incorporating individual budgets from each agency into the strategic plan for all ministries.

- G. Submit an annual report to the Board on work being done with the agencies, committees, and institutions, based on individual goals and the strategic plan for the denomination.
- H. Ordinarily attend the meetings of each agency, committee, and institution's board as requested or at the EDM's own initiative.
- I. Supervise the work of the financial coordinator and receive advice in all matters involving finances.
- J. Supervise the work of the Personnel Services director and the functions of the Personnel Services Office.
- K. Supervise the personnel and functions of the Coordinated Services program.

## DENOMINATIONAL MINISTRY SHARES HISTORY/REQUESTS

	1992 PER FAMILY	1992 PER MEMBER	1993 PER FAMILY	1993 PER MEMBER	1994 REQUEST	INCREASE \$	INCREASE %	SIC RECOMMENDS	INCREASE \$	INCREASE %
BACK TO GOD HOUR	\$65.40	\$28.43	\$68.00	\$29.57	\$32.00	\$2.43	8.24%	\$31.00	\$1.43	4.84%
CRC-TV	\$24.35	\$10.59	\$24.60	\$10.70	\$12.00	\$1.30	12.10%	\$11.25	\$0.55	5.14%
CALVIN COLLEGE	\$54.35	\$23.63	\$55.35	\$24.07	\$24.79	\$0.72	3.01%	\$24.75	\$0.68	2.83%
CALVIN THEOLOGICAL SEMINARY	\$37.00	\$16.09	\$39.20	\$17.04	\$17.53	\$0.49	2.85%	\$17.50	\$0.46	2.70%
CRC PUBLICATIONS AND										
WORLD LITERATURE	\$4.60	\$2.00	\$4.60	\$2.00	\$2.00	\$0.00	0.00%	\$2.00	\$0.00	0.00%
HOME MISSIONS	\$114.00	\$49.57	\$116.00	\$50.43	\$53.00	\$2.57	5.09%	\$52.00	\$1.57	3.11%
WORLD MISSIONS	\$105.00	\$45.65	\$107.75	\$46.85	\$48.26	\$1.41	3.01%	\$48.25	\$1.40	2.99%
WORLD RELIEF	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00	0.00%	\$0.00	\$0.00	
CHAPLAIN COMMITTEE	\$9.35	\$4.07	\$9.75	\$4.24	\$4.40	\$0.16	3.79%	\$4.40	\$0.16	3.77%
COMMITTEE FOR EDUCATIONAL	\$1.25	\$0.54	\$1.30	\$0.57	\$0.59	\$0.02	4.38%	\$0.60	\$0.03	5.31%
ASSISTANCE TO CHURCHES ABROAD										
COMMITTEE ON DISABILITY CONCERNS	\$2.00	\$0.87	\$2.00	\$0.87	\$0.90	\$0.03	3.50%	\$0.90	\$0.03	3.45%
DENOMINATIONAL SERVICES	\$27.00	\$11.74	\$34.00	\$14.78	\$15.30	\$0.52	3.50%	\$15.25	\$0.47	3.18%
FUND FOR SMALLER CHURCHES	\$2.00	\$0.87	\$12.00	\$5.22	\$8.00	\$2.78	53.33%	\$7.25	\$2.03	38.91%
PASTOR-CHURCH RELATIONS SERVICES	\$2.60	\$1.13	\$2.70	\$1.17	\$1.20	\$0.03	2.22%	\$1.27	\$0.10	8.55%
MINISTERS' PENSION FUNDS	\$38.50	\$16.74	\$38.50	\$16.74	\$16.74	\$0.00	0.00%	\$16.50	-\$0.24	-1.43%
SUPPLEMENTAL FUNDS	\$2.75	\$1.20	\$2.25	\$0.98	\$0.98	\$0.00	0.00%	\$0.75	-\$0.23	-23.51%
SYNODICAL COMMITTEE ON	\$6.85	\$2.98	\$7.50	\$3.26	\$3.35	\$0.09	2.73%	\$3.35	\$0.09	2.76%
RACE RELATIONS										
TOTAL MINISTRY SHARE	\$497.00	\$216.09	\$525.50	\$228.49	\$241.04	\$12.55	5.50%	\$237.02	\$8.53	3.73%

# APPENDIX B-2

## COLLEGE - SCHEDULE B

### CALVIN COLLEGE

Denominational Ministry Share (DMS) Computation for 1994

	Percent Distribution of Chr. Ref. Students	Allocation By Area	Number of Professing Members in Area	1994 DMS per Member	1994 DMS Rounded Off	Projected DMS
	-----	-----	-----	-----	-----	-----
Area #1	28.9%	\$1,235,600	25,107	\$49.21	\$49.20	\$1,235,300
Area #2	25.7%	1,099,800	32,018	34.35	34.30	1,098,200
Area #3	12.3%	523,700	17,987	29.12	29.10	523,400
Area #4	4.7%	201,700	21,676	9.31	9.30	201,600
Area #5	4.7%	201,700	7,111	28.37	28.40	201,900
Area #6	12.6%	539,200	25,789	20.91	20.90	539,000
Area #7	8.2%	351,100	29,047	12.09	12.10	351,500
Area #8	2.9%	122,200	14,003	8.73	8.70	121,800
	-----	-----	-----	-----	-----	-----
	100.0%	4,275,000	172,737			
	-----	-----	-----			

Projected Total Gross for 1994 4,272,700  
Shortfall Factor 30.7% (1,312,100)

Projected Total Net for 1994 \$2,960,600

### \* Denominational Ministry Share Computation for Fiscal 1993-94

From 1993 DMS -- 76.1% of	\$2,880,900	2,192,400
From 1994 DMS -- 23.9% of	\$2,960,600	707,600
		-----
Projected Net DMS Income for 1993-94		2,900,000
		-----
Projected Net DMS Income for 1992-93		2,900,000
		-----
Projected Change in Revenues From DMS		\$0
		-----

### \* Projected average per-professing member increase

1994	4,275,000	\$24.75
	-----	-----
	172,737	
1993	4,157,780	\$24.07
	-----	-----
	172,737	
Increase		\$0.68
		-----
Percent Increase		2.8%
		-----

# APPENDIX C

## Christian Reformed Church in North America Ministry Shares of Denominational Agencies 1970-1994

	(1)	(2)	(3)	(4)	(5)
<u>Year</u>	<u>Ministry Share</u>	<u>U.S. CPI</u>	<u>Ministry Share in 1970 U.S. \$</u>	<u>Canada CPI</u>	<u>Ministry Share in 1970 Can. \$</u>
1970	\$ 126.60	38.8	\$ 126.60	31.0	\$ 126.60
1971	135.40	40.5	129.72	31.9	131.58
1972	146.60	41.8	136.07	33.4	136.01
1973	156.60	44.4	136.84	36.0	134.85
1974	160.90	49.3	126.63	39.9	125.01
1975	173.10	53.8	124.84	44.2	121.40
1976	188.15	56.9	128.30	47.5	122.79
1977	214.05	60.6	137.05	51.3	129.35
1978	232.95	65.2	138.63	55.9	129.19
1979	251.30	72.6	134.30	61.0	127.71
1980	274.97	82.4	129.48	67.2	126.85
1981	309.80	90.9	132.24	75.5	127.20
1982	331.65	96.5	133.34	83.7	122.83
1983	355.05	99.6	138.31	88.5	124.37
1984	366.65	103.9	136.92	92.4	123.01
1985	381.05	107.6	137.40	96.0	123.05
1986	402.55	109.6	142.51	100.0	124.79
1987	417.75	113.6	142.68	104.4	124.04
1988	434.50	118.3	142.51	108.6	124.03
1989	454.55	124.0	142.23	114.0	123.61
1990	476.58	130.7	141.48	119.5	123.63
1991	496.00	136.2	141.30	126.2	121.84
1992	497.00	141.0	136.76	130.6	117.97
1993	525.50	145.2	140.42	131.3	124.07
1994*	545.15	150.3	140.73	135.2	125.00

(1) Ministry shares as approved by Synod 1970-1992

(2) Consumer price index - U.S. 1982-1984 = 100

(3) Yearly ministry shares expressed in 1970 U.S. dollars

(4) Consumer price index - Canada 1986 = 100

(5) Yearly ministry shares expressed in 1970 Canadian dollars

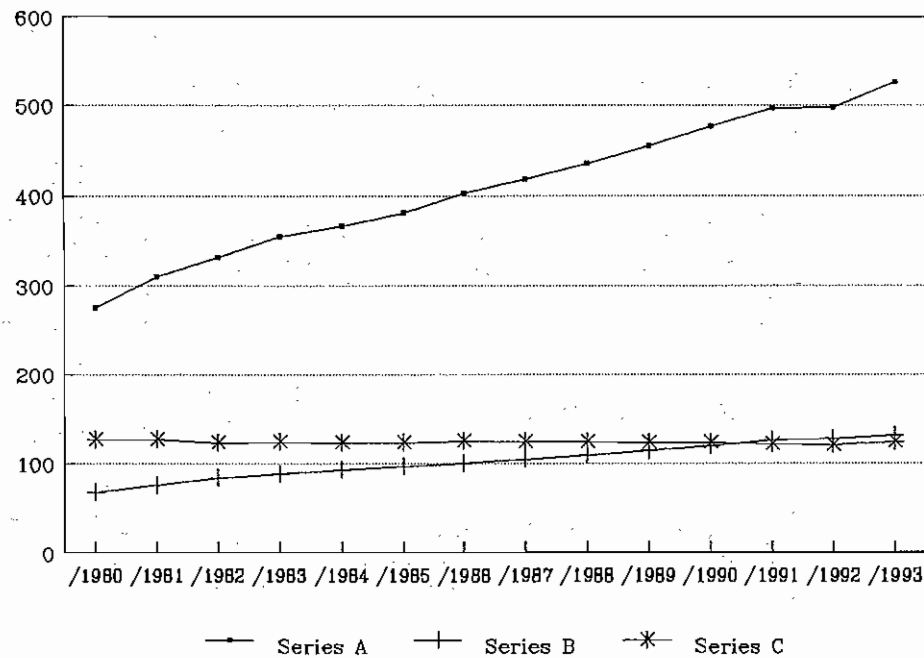
\* 1994 ministry shares requested and recommended by SIC

(1994 per professing member ministry share is expressed in per family amount for comparison.)

Estimated inflation rate 1993 - U.S. 3.5%, Canada 2.5%

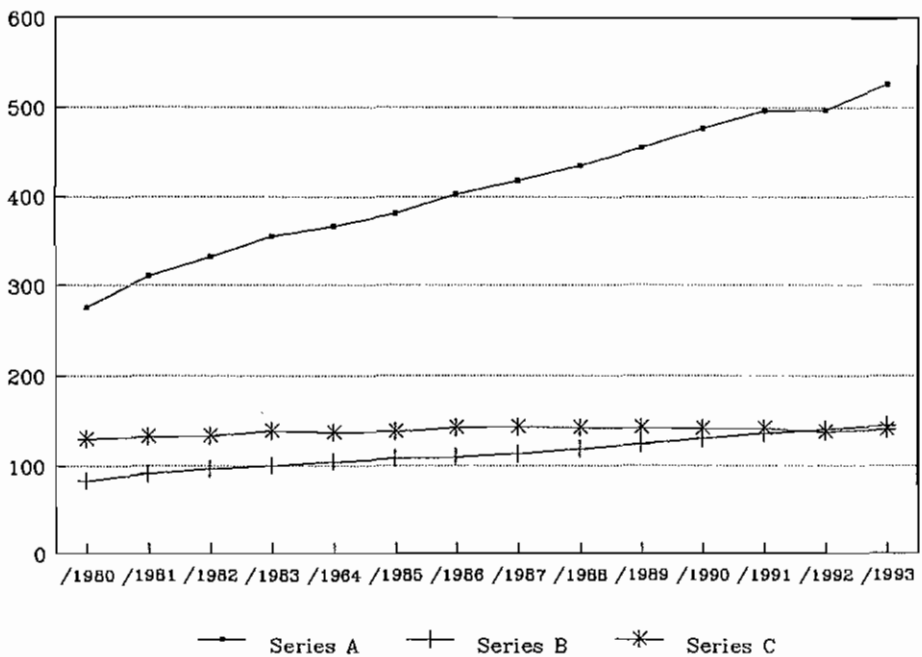
Estimated inflation rate 1994 - U.S. 3.5%, Canada 3.0%

## MINISTRY SHARES - CANADA



A=MINISTRY SHARES; B=CANADA CPI; C=MINISTRY SHARE IN 1970 \$

## MINISTRY SHARES - U.S.



A=MINISTRY SHARES; B=UNITED STATES CPI; C=MINISTRY SHARE IN 1970 \$

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# AGENCY AND COMMITTEE SUPPLEMENTS

## Back to God Hour

### I. Salary disclosure

In response to the directive that we report the salaries paid our executive personnel, we provide the following data:

Job level	Number of positions	Compensation quartile (includes housing allowance)
7	1	3rd
7	1	4th
5	2	3rd
5	3	2nd

### II. Board membership

The following pairs of nominations for board membership are submitted:

#### A. Michigan area (three-year term)

*Mrs. Edna Greenway* is a member of Burton Heights CRC, Grand Rapids, Michigan. She serves as professor of Spanish at Calvin College. She has served on the Committee for Educational Assistance to Churches Abroad and was a member of a Home Missions committee to develop an assimilation program.

*Mrs. Marie Van Antwerpen* is a member of Princeton CRC, Grand Rapids, Michigan. She is actively involved in the Coffee Break ministry and has served for ten years as regional representative for the program. She is a past board member of the International Congress on Evangelism. Along with her husband, Berton, she has led various seminars at Young Calvinist conventions.

#### B. Michigan area (three-year term)

*Rev. Henry Dykema* is pastor of Bravo CRC, Fennville, Michigan. He served for twelve years as a missionary on the island of Guam, where he was involved in a radio ministry. He has been a member of the CRC Publications Board.

*Rev. Douglas A. Kamstra* is pastor of Calvary CRC, Wyoming, Michigan. He is currently a classical representative to the CRC Publications Board.

#### C. Eastern Canada area (three-year term)

*Rev. Fred Koning* is pastor of Mountainview CRC, Grimsby, Ontario. He has served several churches in Canada and on various classical committees.

*Rev. Henry P. Kranenburg* is pastor of Bethel CRC, Brockville, Ontario. He served for five years on the Regional Multi-Faith Council for Ontario and has served in a managerial position on the Youth for Christ Board.

*D. California area (three-year term) (single nomination)*

Rev. Charles J. De Ridder is pastor of Walnut Creek, California, CRC. He has served on the Board of Home Missions and on the Board of Trustees of Calvin College and Seminary.

*E. Eastern Canada area (two-year term)*

Rev. Dirk Miedema is pastor of Clinton, Ontario, CRC. He has previously served Dresden, Ontario, CRC and Bethel CRC, Acton, Ontario.

Rev. David J. Tigchelaar is pastor of First CRC, Drayton, Ontario. He currently serves as a member of the classical home missions committee of Classis Huron.

*F. Rocky Mountain area (three-year term) (single nomination)*

Mr. Meindert Bosch is a member of Third CRC, Denver, Colorado. He currently serves as stated clerk of Classis Rocky Mountain and as treasurer of The Back to God Hour.

The Back to God Hour

John Kuyers, executive director

Joel Nederhood, director of ministries

The May 13-14, 1993, meeting concluded the first year of the restructured board. The newly formed group is comprised of thirty-one trustees—sixteen regional, twelve at large, and three alumni trustees. We present this supplemental report to guide synodical delegates in their decisions and to inform them of other matters relating to the college.

### **I. Fall 1993 enrollment information**

According to our spring enrollment information 88.4 percent of students enrolled in the spring semester of 1993 and eligible to attend next year have registered for fall 1993. This represents a slight increase over last year.

Applications for fall 1993 freshmen are running 9 percent above applications for last year. Freshmen who have committed to Calvin by making a tuition deposit are up over last year as well. Thus, Calvin is projecting an enrollment of new freshmen of about fifty over fall 1992.

Total enrollment is projected to decline slightly from 1992 in spite of an increase in the freshman class because of the large size of this year's graduating class. Calvin projects that fall 1993 enrollment will be between 3,650 and 3,700. Fall 1992 enrollment was 3,725.

### **II. Controversy over lecture**

Some of you are likely aware of the controversy surrounding a student-sponsored lecture related to homosexuality. The Calvin College Republicans, a student organization mentored by political-science professor William Stevenson, invited David Noebel of Summit Ministries to address the topic "Colorado's Second Amendment: Should Homosexuals Be Given Ethnic or Minority Status?" Included in the presentation was to be the sixteen-minute video entitled *The Gay Agenda*. The showing of this video was noted on posters placed on campus, and word eventually spread to the gay and lesbian community in Grand Rapids.

Through a series of phone calls and an eventual meeting with representatives of the gay and lesbian community, Calvin College was urged to ban the showing of the video at this event. However, given the fact that this was a political persuasion piece produced for the Colorado campaign, which was the topic of Noebel's lecture, the college did not acquiesce. It did, however, urge the College Republicans to allow someone to offer a counterpoint to the video at the conclusion of Noebel's formal remarks; the administration suggested Rev. James Lucas, and he was in fact invited to do so. The lecture took place with significantly heightened interest because of the media attention drawn to the event by the gay and lesbian community.

Reactions to the lecture were vocal and mixed. They dominated the last three issues of the student newspaper, *Chimes*, and received significant attention in the classrooms. One prevalent reaction on campus was genuine sympathy for Noebel's position of not granting minority status to homosexuals and agreement that the practice of homosexuality is a violation of God's good design for humanity. However, there was tremendous disappointment and deep regret, even shame, at Noebel's style of presentation, which included sarcasm and ridicule.

The Nobel lecture was a topic of thorough discussion by the Educational Development Committee of the Board of Trustees, and the board received as information the following observations from the committee:

- A. *Laments* the pain that this experience has caused in our community—student leaders were uncharitably criticized, and gay and lesbian students and alumni experienced demeaning and belittling of their personhood.
- B. *Affirms* the importance of knowing and living out the recommendations of synod's Report 42, 1973, especially Recommendation 10.
- C. *Acknowledges* with gratitude the good learning experiences that resulted from an adverse experience in our community.
- D. *Notes* that appropriate faculty committees have been asked to review questions resulting from this event and to make subsequent recommendations.
- E. *Recognizes* that the theological, psychological, and political dimensions of issues related to homosexuality in our society are of very timely importance and have potential for significant divisiveness. This event challenges all of us to seek wisdom, grace, and humility in "speaking the truth in love."
- F. *Notes appreciation* for administrative handling of a difficult situation.

### **III. Progress report on proposed CRCNA constitution and bylaws**

In February the board reported that it had responded to the draft document proposing a Board of Trustees for the Christian Reformed Church in North America (BOT-CRCNA). At this meeting the board received the revised draft for information, asking the administration to suggest minor editorial changes after legal consultation.

### **IV. Committee on Faculty Appointments**

#### **A. Background**

Two initiatives led to the formation of the Committee on Faculty Appointments, appointed in February 1991 by then-president of the Board of Trustees Jack De Korne and President Diekema. One initiative came from the academic deans and the provost, who recognized the difficulties for departments, faculty candidates, and the Board of Trustees created by the long appointment process. They also observed the lack of clearly stated purposes for each step in the appointment process. The other initiative came from the board. As the board was restructuring itself, some members of the board recognized the potential for some temporary lapses during the process of board change, so they proposed that a plan for maintaining confessional orthodoxy be developed. Since maintaining institutional confessional orthodoxy is largely dependent on the qualifications and commitments of the faculty, these two initiatives were combined in the formation of one committee—the Committee on Faculty Appointments.

In order to fulfill its mandate, the committee reviewed formative institutional documents: the college constitution, *Handbook for Teaching Faculty, Servant Partnerships*, a draft of the *Expanded Mission Statement*, and the recent five-year plan. The committee assessed faculty attitudes and ideas by soliciting advice

from faculty and trustees regarding the appointment process and current requirements for appointment with tenure. The committee also compared the policies and practices of some other Reformed Christian colleges with those of Calvin College.

In the adopted recommendations, the board affirmed that the academic deans and the chairpersons are responsible for ensuring that all-college interests are considered in the appointment of faculty and for clearly and systematically presenting to applicants the character of the college and the requirements for faculty membership and tenure. The length of the first appointment to a regular position will be three years, and the requirement that all new faculty members sign a synodically approved Form of Subscription will be maintained. The board approved the modification of the current church membership requirement as follows: a faculty member shall be a professing member in good standing and an active participant in the life, worship, and activities of a Christian Reformed Church or of any church which is a member of a denomination in ecclesiastical fellowship with the CRC, as defined by synod. The board retained the requirement that Calvin College faculty members provide their children with Christian schooling and suggested that the college seek ways to ease the financial burden incurred by this requirement.

#### **V. "Justice or Prudence" petition**

The board endorsed President Diekema's intent to request that a delegation of two or three college women faculty/administrators be allowed to speak with synod's advisory committee on educational matters regarding the implications on the college of Synod 1992's decision re women in ecclesiastical offices. The board also endorsed President Diekema's request to speak as needed on the same issue on the floor of synod.

#### **VI. Appointments, reappointments, anniversaries of appointment to faculty, retirements (see Recommendations)**

After an interview with each professor, the board appointed nine new faculty members.

The board ratified the reappointment or appointment of thirteen faculty members.

The board acknowledged nine persons who have served the college for twenty-five years.

The board joined the faculty for the spring social dinner to jointly honor retiring faculty Alan Gebben, Cornelius Hegewald, Henry Hoeks, Corrine Kass, Donald Pruis, Marten Vande Guchte, and John Verwolf.

#### **VII. Election of college trustees (see Recommendations)**

##### **A. Regional trustees**

The following trustees and alternates were elected by classes:

Region	Delegate	Alternate	Term
Far West U.S. I	Mr. Dennis Van Andel	Rev. Dale Vander Veen	1996
Far West U.S. II		Rev. Gregory Smith	
Great Plains U.S.	no election required		
Central U.S. I	Dr. William De Rose	Dr. William Venema	1996
Central U.S. II	no election required		
Central U.S. III	no election required		
Central U.S. IV	Mr. Robert Vander Laan	Mr. Harvey Vander Bee	1996
Eastern U.S.	Mr. Peter Kiemel	Rev. Christopher De Vos	1996
Eastern Canada I	no election required		
Eastern Canada II	no election required		
Western Canada	Mr. Frank de Walle	Dr. Nicholas Terpstra	1996

### B. Alumni trustee

Under the new governance structure, three seats on the board are selected from nominations by the alumni organization. The Alumni Association submitted the name of Frank Pettinga for the one open seat.

*Dr. Frank Pettinga* of Grand Haven, Michigan, is completing a one-year term as an alumni representative. He has served the board with distinction and diligence in a short period of time, and the board now submits his name for a three-year term. He is a member of Christ Community Church in Spring Lake, Michigan, a congregation of the Reformed Church in America.

### C. At-large trustees

In 1992 the Board of Trustees presented to synod a brief review of the process which culminated in a proposed slate of at-large trustees. The board established the criteria which all trustees must meet and requested from each nominee a vita and a signature on a subscription form outlining the mission of Calvin College and the candidate's pledge to pursue that mission.

The terms of four at-large trustees expire this year: Grace Achterhof, Thomas Page, Daniel R. Vander Ark, and Jack Van Hofwegen. D. Vander Ark has served a total of seven years; J. Van Hofwegen, four years; and G. Achterhof and T. Page are concluding one-year terms.

Having established that concerns of ethnic diversity, gender balance, clergy/laity representation, geographical representation, and expertise and gifts be considered, the board proposes the following nominations for at-large trustees for three-year terms.

*Grace Achterhof* is a local businesswoman serving as senior vice president of St. Mary's Health Services. She brings with her many valuable networks in the West Michigan area and a loyalty to Calvin College and its mission. During 1992-1993 she served on the executive committee and as vice chair of the board. She is a member of LaGrave Avenue CRC, Grand Rapids, Michigan.

*Sheri Haan* is executive director of Christian Schools International and author of numerous educational materials. Sheri has a strong interest in and commitment to Christian education at all levels. She is a member of Westview Christian Reformed Church, Grand Rapids, Michigan.

*Thomas Page* is a person of color whose gifts and experience in areas of teaching and urban ministry will continue to greatly benefit the board's ongoing efforts to be sensitive to minority concerns. Tom teaches music at Dawn Treader Christian School in Paterson, New Jersey, and is a member of Madison Avenue CRC, Paterson, New Jersey.

*John Van Engen* is a professor of history and director of the Medieval Institute of the University of Notre Dame, South Bend, Indiana. He has served as elder and council president at South Bend Christian Reformed Church, where he is presently a member.

### VIII. Finance

The board approved the 1993-1994 Revised Calvin College Educational and General Budget with revenues and expenses totaling \$38,562,000.

According to synodical regulation, the board submits the following compensation report for 1992:

Job level	Number in position	Compensation quartile
12	1	4
7	1	4
5	2	4

### IX. Recommendations

A. That synod grant the privilege of the floor to the president of the board, Rev. John L. 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. Stephen W. Crown, Ph.D., Assistant Professor of Engineering for one year, term
2. Michelle De Rose, Ph.D. candidate, Assistant Professor of English for one year, term
3. Gayle Ermer, M.S.E., Assistant Professor of Engineering for two and one-half years, effective February 1, 1994
4. Mark Eshelman, Ph.D., Assistant Professor of Chemistry for one year, term
5. Keith A. Grasman, M.S., Instructor in Biology for one year, term
6. Richard Kyte, Ph.D., Assistant Professor of Philosophy for one year, term
7. Rick Railsback, A.B.D., Assistant Professor of History for one year, term, part-time
8. Barbara Ribbens, Ph.D. candidate, Assistant Professor of Economics for two years
9. Yvonne Van Ee, Ph.D., Associate Professor of Education for two years

C. 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. Alan I. Gebben, Ph.D., Professor of Biology, Emeritus
2. Cornelius P. Hegewald, M.A., D.A.G., Professor of Germanic Languages, Emeritus
3. Henry Hoeks, Ed.D., Professor of Religion and Theology and Administrative Associate, Emeritus
4. Corrine E. Kass, Ph.D., Professor of Education and Director of Graduate Studies, Emerita
5. Donald E. Pruis, M.B.A., C.P.A., Professor of Business, Emeritus

6. Marten Vande Guchte, Ph.D, Professor of Communication Arts and Sciences, Emeritus
  7. John Verwolf, M.Ed., Director of Career Development, Emeritus
- D. That synod approve the following appointments to the board (terms to begin and end on the convening date of the first full board meeting following the meeting of synod):

1. Regional trustees

Region	Delegate	Alternate	Term
Far West U.S. I	Mr. W. Rozema	Rev. G. Smith	1995
	Mr. D. Van Anel	Rev. D. Vander Veen	1996
Far West U.S. II	Mr. R. Polinder	Mr. D. Mellema	1994
Great Plains U.S.	Mr. R. Vander Laan	Mrs. C. Ackerman	1995
Central U.S. I	Mr. R. Buikema	Dr. P. Van Alten	1995
	Dr. W. De Rose	Dr. W. Venema	1996
Central U.S. II	Dr. C. Rottman		1994
Central U.S. III	Rev. J. Cooper	Rev. K. Havert	1994
	Mr. B. Woltjer	Dr. P. DeYoung	1995
Central U.S. IV	Rev. M. Greidanus	Rev. D.J. Van Beek	1994
	Mr. R. Vander Laan	Mr. H. Vander Bee	1996
Eastern U.S.	Mr. P. Kiemel	Rev. C.J. De Vos	1996
	Mr. R. Vanden Berg	Rev. W.G. Vis	1995
Eastern Canada I	Dr. J. Vriend	Rev. J. Kuipers	1995
Eastern Canada II	Mr. N. van Duyvendyk	Dr. R. Vander Vennen	1994
Western Canada	Mr. F. de Walle	Dr. N. Terpstra	1996

2. Alumni trustees (terms ending in August of the year indicated)

- a. Dr. Mary Kooy 1994
- b. Mr. Kenneth Ozinga 1995
- c. Dr. Frank Pettinga 1996

3. At-large trustees (terms ending in August of the year indicated)

- a. Mrs. Grace Achterhof 1996
- b. Mrs. Barbara Clayton 1995
- c. Mrs. Ellouise De Groat 1994
- d. Mrs. Sheri Haan 1996
- e. Mr. Preston Kool 1995
- f. Mr. Jay Morren 1994
- g. Mr. Thomas Page 1996
- h. Mrs. Elsa Prince 1995
- i. Dr. John Van Engen 1996
- j. Dr. Bill Van Groningen 1995
- k. Mrs. Jann Van Stedum Van Vugt 1994
- l. Rev. John L. Witvliet 1994

E. That synod place Calvin College on the list of approved organizations for special collections from the Christian Reformed Church.

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

## I. Information

This report supplements the report submitted in February, which appears in the printed *Agenda for Synod 1993*. It presents information and recommendations derived from the April 16, 1993, executive-committee meeting of the seminary board and from the full board meeting of May 27-28, 1993.

### A. *Calvin Theological Seminary Board of Trustees*

The board approved some adjustments in its handbook.

The board members reviewed results of a survey on seminary trusteeship in which they participated along with trustees from other seminaries.

The board was assisted in candidacy evaluation by a number of retired pastors.

By minute the board noted that it is its understanding that the revised version of the SIC constitution and bylaws will not compromise the governance of Calvin Theological Seminary as outlined in the seminary's present constitution and bylaws.

### B. *Student matters*

The board notes that all candidates were required to attend a stewardship seminar sponsored by the seminary and the Ministers' Pension Funds committees.

Satisfactory interviews were conducted with twenty-nine new candidacy applicants and with three candidates who applied for extension of candidacy (cf. Recommendations, A, 2).

The board did not sustain the appeal of one candidacy applicant who did not receive a faculty recommendation.

Twenty-one students were granted regular licensure to exhort, ten were granted temporary licensure, and eight were granted licensure extensions.

### C. *Programs*

The board referred back to the faculty for reconsideration the matter of joining the Association for a Reformed University in light of board concerns about the seminary's not being part of this effort.

### D. *Finances*

The board approved sending letters of appreciation to patrons of nine new awards and scholarships at the seminary.

The board approved the 1993-1994 Calvin Theological Seminary Educational and General Budget with revenues and expenses totaling \$2,866,300.

The approved budget includes a 4 percent increase in base pay for faculty and staff. The board also appointed a committee to study the seminary's professional salary and benefit package and asked it to present its recommendations at the next board meeting.

By synodical regulation the board reports one executive-level compensation package at job level 7, quartile 4.

The board requests above-ministry-share offerings for the seminary's general operations and for the seminary Revolving Loan Fund (cf. Recommendation B).

## II. Recommendations

### A. Candidacy

1. The board of trustees requests synod to declare the following as candidates for the ministry of the Word in the Christian Reformed Church, subject to completion of academic requirements:

Anema, Kenneth J.  
Bakker, Paul Edward  
Bootsma, Michael William  
Bosch, David Alan  
Cho, In Soo  
Cooper, Samuel  
Dadson, Michael Robert  
De Lange, Richard J.  
De Raaf, Kevin Paul  
Frieswick, Steven Dale  
Greydanus, John J.  
Han, Kyu Sam  
Holwerda, Timothy Lee  
Jonker, Peter Marvin  
Le, Matthew Minh

Roosma, Gary Dean  
Rubingh, Trevor Alan  
Ryou, Ho-Young  
Schuringa, Erick John  
Sennema, Norman Aldert  
Shim, Jai-Sung  
Strydhorst, Albert Andrew  
Tapanes, Carlos G.  
Tran, Viet Hoang  
VanderVaart, Richard Theodore  
Van Dyk, Michael John  
Van Dyke, Leslie Dale  
Veenstra, Anson  
Vos, Kristin Jay

2. The board of trustees requests synod to grant extension of candidacy to the following:

Ekkelenkamp, Sidney  
Nauta, Steven  
Romero, Ezequiel N.

### B. Above-ministry-share offerings

The board of trustees requests synod to place Calvin Theological Seminary on the list of approved organizations for above-ministry-share offerings for the seminary's general operations and for the seminary Revolving Loan Fund.

Calvin Theological Seminary  
Board of Trustees  
Calvin Compagner, secretary

**I. CRC Publications Board's nominee for *Banner* editor in chief**

The board's earlier report mentioned that additional materials regarding Rev. John Suk would be made available to synodical delegates when synod convenes. In the Appendix delegates will find a resumé of Rev. Suk and some samples of his writing.

The writing samples are those that were requested by the *Banner* Editor Search Committee. The sample editorial "The Christian Reformed Church: Moving into the Twenty-First Century" (the last selection) was written specifically for the search process. The title was selected by the search committee.

**II. Curriculum dealing with the CRC as an institution**

Our earlier report to synod referred to this matter but said that no direction had yet been identified regarding a response to the synodical mandate that "CRC Publications, with the assistance of Calvin Seminary and FirstFruits, prepare a curriculum (profession of faith/new-believer/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."

A direction has now been identified, and our board is ready to respond to synod's request. To develop a response to this request, staff from CRC Publications met with staff from Calvin Seminary and from the FirstFruits program and with the denominational financial coordinator. This staff group noted that existing publications include much of the information being requested. These include the *Belonging* book, the brochure *The CRC and You*, and the promotional piece *Catch the Vision*. Also, various elements in existing courses offered by CRC Publications deal with some aspects of this information.

In addition, the FirstFruits staff is preparing to address some of these concerns by way of an "idea" book. This book will contain materials, as suggested by FirstFruits participants, on matters such as church budgeting, personal financial planning, stewardship education, worship education, denominational-funding information, and so forth.

In light of the above, the staff group recommended that synod be advised that a number of current publications and an upcoming FirstFruits project address many of the concerns listed in the instructions given by Synod 1992 to CRC Publications, Calvin Seminary, and the FirstFruits ministry. The executive committee concurred in that recommendation.

**III. Adult-singles ministry**

Synod also instructed CRC Publications to "develop courses for adult singles on sex, life-style, etc., with flexible teaching methodologies that can be used for singles, divorced, single mothers, etc." Our earlier report to synod indicated that our board was not yet ready to approve a proposal on this matter. An ad hoc committee made up of staff from CRC Publications and Home Missions (synod has given overall responsibility for developing adult-singles ministries to Home Missions) and Rev. Douglas Kamstra met several times and discussed this issue at some length. This group also conferred with a number of adult singles as part of their investigation.

As mentioned in our earlier report to synod, adult singles "expressed only mild interest in courses targeted at adult singles. But they expressed great interest in anything we could do to make church leadership aware of the needs of singles, of how they can be ministered to, and (most important) of how they can be integrated into the ongoing activities of the congregation."

Accordingly, the group recommended and the executive committee approved the following motion:

That a joint effort be undertaken with Home Missions to develop a resource packet on adult singles.

*Grounds:*

- A. Both adult singles themselves and adult-singles leaders have indicated that separate courses would not be appreciated or used.
- B. This would be an economical way to get materials on adult-singles ministries to congregations.

#### **IV. Forms for the sacraments**

In the board's earlier report to synod, a "note" mentioned that changes in the proposed forms might be made at the May executive-committee meeting and that these changes would be submitted to synod in a supplementary report. However, no changes were made in the proposals that were submitted earlier.

CRC Publications Board  
Gary Mulder, executive director

## **APPENDIX**

### **Resumé of John Suk**

#### **Goal**

To serve the Christian Reformed Church as editor of *The Banner*.

#### **Publishing Highlights**

"Difficult Easter." *Perspectives: A Journal of Reformed Thought* 7 (Apr. 1992): 6-7. A meditation on why preaching at Easter can be very difficult.

*Dad's Dying: A Family's Journey Through Death*. Grand Rapids: CRC Publications, 1991.

90 pages. An imaginative first-person account of one family's encounter with death becomes the occasion for examining the church's teaching about heaven and hell. Excerpts reprinted as "No Miracles," in *Campus Life* 51.1 (July/Aug. 1992): 42-45.

"Dedicated to Remembrance." *Pulpit Digest* 72 (July/Aug. 1991): 46-48. A sermon about the importance of tasting and touching the liturgy in order to remember what God has done.

"Creation and/or Evolution." In *Pulpit Digest* 69 (Mar./Apr. 1989): 34-37, and *Best Sermons Two*. New York: Harper and Row, 1989. Winner of the first place award in the doctrinal/theological category.

*Kerux*. Editor 1983-1984. This is a weekly publication of the students of Calvin Seminary.

## **Work Experience**

*Ann Arbor Christian Reformed Church, Ann Arbor, MI*

Co-pastor, 1990 to present. Responsibilities include half of the preaching, youth ministry, and diaconal ministry. Instituted a second morning "seeker-sensitive" praise service in 1991. Serve as AACRC representative to Campus Chapel. Responsibilities there include fund-raising and serving on the long-range committee for financial restructuring.

*Redeemer Christian Reformed Church, Sarnia, ON*

Pastor, 1985-1989. Preached weekly. Helped lead the Christian-school community to reject a creation-science-only approach to curriculum. Church grew from 70 to 105 families.

*Durham Christian High School, Bowmanville, ON*

Teacher, 1979-81. Taught English literature and grammar in grades nine through eleven. Directed two drama productions.

## **Education**

*Wayne State University:*

Enrolled in a Ph.D. program in communications, with an emphasis on rhetoric and persuasion.

*Calvin Seminary:*

Th.M., 1989. Systematic theology. Served on the Calvin Center for Christian Scholarship. M.Div., 1984.

*Calvin College:*

B.A., 1978. English major. Participated in creative-writing club.

*Also:*

York University (1976/77), Dordt College (1974-76), Toronto District Christian High (1970-74).

## **Academic Highlights**

"I Corinthians 11:27-29: An Analysis and Evaluation of Its Use in the Reformed Tradition." Received the "Best Major Research Paper" award at Calvin Seminary in 1985.

Calvin Seminary Graduate Scholarship, 1984-85. An award based on academic merit for full tuition and \$1,500 to pursue Th.M. studies.

Student fellow, Calvin Center for Christian Studies, 1984-85. The topic for the year was "Creation and Cosmogony." Helped edit center publications (listed in attached bibliography) and wrote several papers.

"Genesis in Its Ancient Near-Eastern Context." An evaluation of Claus Westermann's commentary on Genesis 1-11. Paper delivered at "The Creation As Cosmos" conference in Toronto at the Institute for Christian Studies, June 7-8, 1985.

**Personal**

*Born:* October 13, 1956

*Health:* Excellent

*Married:* To Irene Oudyk-Suk. Irene is currently studying for her MSW. She is a Christian-school board member and a graduate of Calvin's MACS program.

*Children:* Two. Billy is a sixth grader, and David a second grader.

Home Missions requests the approval of synod for the reappointment of Mr. Carl Compagner as the member-at-large with a real-estate specialty. Mr. Compagner has served one term and is eligible for a second term.

Christian Reformed Board of  
Home Missions

John A. Rozeboom, executive director

**I. Nominations with business expertise**

*A. Member-at-large*

1. *Mr. Jose Tagle* is a member of Good Samaritan CRC, Miami, Florida, where he has served as deacon and elder. He is employed as office-services supervisor at Cadwalader, Wickersham & Taft in Miami. He has served as a board member of SCORR, and he has twice attended the Multiethnic Conference in Grand Rapids. He is a graduate of Grand Rapids Central Christian High School and Calvin College with a major in business and a minor in Spanish.
2. *Mr. Henry W. Washington* is a member of Pullman CRC, Chicago, Illinois, where he serves as elder. He is employed as a business-opportunity specialist with the Small Business Administration, Chicago. He previously served as a small-loan officer with a bank for fourteen years. He has served on the SCORR board for six years and was a delegate to Synod 1983 and Synod 1991. He presently serves as a board member of the CRC Loan Fund, Inc.

*B. Alternate member-at-large*

1. *Mrs. Barbara Clayton* is a member of Lawndale CRC, Chicago, Illinois. She is employed by the Chicago Board of Education. She previously served on the boards of Circle Family Care, Co-Laborers with Christ, Calvin College, the YMCA, and SCORR.
2. Nominee not elected as member-at-large.

**II. Nominations with law expertise**

*A. Member-at-large*

1. *Ms. Mary C. Szto* is a member of Queens CRC, Jamaica, New York. She currently teaches law at City University of New York School of Law. She serves on the boards of the Association for Public Justice, the Christian Legal Society, and Jubilee Legal Services, a Christian legal-aid ministry in New York, of which she is a cofounder. She served on the SCORR board from 1986-1992 and as its chairman from 1991-1992. She is a graduate of Westminster Seminary and Columbia Law School.
2. *Mr. Thomas Geelhoed* is a member of Sherman Street CRC, Grand Rapids, Michigan, where he has served as elder and deacon. He owns his own law practice. He has recently served on the boards of Camp Tall Turf and the Baxter Community Center.

*B. Alternate member-at-large*

1. *Ms. Sally J. Vander Ploeg* is a member of Shawnee Park CRC, Grand Rapids, Michigan. She works as a tax attorney for a multinational company and has traveled extensively internationally.
2. Nominee not elected as member-at-large.

Christian Reformed World Relief Committee  
John De Haan, director, CRWRC-U.S.A.  
Ray Elgersma, director, CRWRC-Canada

## APPENDIX

*Editor's note.* In June 1993, the Synod of the Christian Reformed Church (CRC) in North America went on record to "heartily recommend full compliance with the provisions of the Americans with Disabilities Act (PL 101-336) and its accompanying regulations in all portions of the CRC located in the US and Canada."

Synod also accepted "in principle" a January 29, 1993, supplementary report prepared by the Committee on Disability Concerns (CDC) and instructed "CDC to review and revise the [report] to reflect the intent [of Synod's recommendation] as a tool in guiding the church and its agencies in implementing the provisions of the ADA." Synod also requested that "references to Christian schools and other non-CRC church agencies" be removed.

The report that follows reflects synod's wishes and intent.

### **TOWARD FULL COMPLIANCE WITH THE PROVISIONS OF THE AMERICANS WITH DISABILITIES ACT IN THE CHRISTIAN REFORMED CHURCH IN NORTH AMERICA**

**A Report to Synod 1993  
January 29, 1993  
Revised  
July 12, 1993**

#### **The Committee on Disability Concerns**

**Bert Zwiers,\* Chairperson  
Burlington, Ontario**

**Gerben De Jong  
Bethesda, Maryland**

**Jane Manten  
Rockwood, Ontario**

**Barbara Heerspink\*  
Grandville, Michigan**

**Roger Timmerman\*  
Middleville, Michigan**

**Brian Jansen\*  
Ankeny, Iowa**

**Carol Van Drunen  
Jenison, Michigan**

**Jake Kuiken  
Calgary, Alberta**

**Elvina Zwier  
Jenison, Michigan**

**James Vanderlaan,\* Director  
Caledonia, Michigan**

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\*Denotes persons with a disability

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## EXECUTIVE SUMMARY

The Committee on Disability Concerns (CDC) is pleased to submit to synod its report calling for full compliance with the provisions of the Americans with Disabilities Act (ADA) of 1990 in the Christian Reformed Church (CRC) in North America. The purpose of the ADA is "to provide a clear and comprehensive mandate for the elimination of discrimination against individuals with disabilities" and to provide clear and consistent guidelines as to the levels of accommodation that both the private and public sectors are expected to provide for people with disabilities in all spheres of public life.

Although the ADA is an American law, the CDC recommends that its provisions also serve as a framework for the CRC in Canada. Canadian disability rights legislation currently lacks the comprehensiveness of the ADA. However, the CDC, comprised of both Canadians and Americans, found that federal and provincial legislation is clearly moving in the direction of the ADA and includes many of the principles and concepts that govern the ADA.

Churches and religious organizations in the United States are largely, but not entirely, exempt from the ADA in deference to the historic separation of church and state in American public life. However, the American wing of the denomination must already comply with Title I of the act, which provides equal employment opportunities for people with disabilities. While the American church is largely exempt from most other ADA provisions, the report calls for full compliance with the provisions of the ADA in the life of the church, particularly ADA's Title III, which addresses issues of architectural and program accessibility.

Thus, if implemented, the ADA's provisions would serve as a *framework* in which the denomination would meet its obligations to members, worshipers, and others with disabilities. The ADA would also provide the standard by which people with disabilities could establish their need for accommodations.

CDC has determined that the U.S. church's partial exemption from the ADA did not make the act any less relevant to the life of the church. The report notes that "the principles and values that gave rise to the ADA are in accord with the principles and values that spring from the church's own faith commitment and belief system." The report observes that the church should not be held to a lower standard of accommodation than that of the secular world.

If adopted by synod, the ADA framework would become effective in the CRC over a two- to four-year period except for the ADA's employment provisions, which are already applicable under federal law in the United States. The ADA's provisions would become applicable to all CRC congregations, agencies, and facilities and to all programs supported by denominational ministry shares.

The CDC found that, while the act is not clear in all instances, "the ADA is generally straightforward, internally consistent, flexible, and quite forgiving to those entities that would face 'undue hardship' in attempting to comply with the act." It is neither a "quota act" nor is it "affirmative action." Persons with disabilities who promoted the act did not want to be perceived as less qualified or less worthy because of a quota or because they were given special consideration. They simply wanted the same opportunity to participate, to compete, and to contribute.

The report recommends several steps to facilitate smooth and timely compliance with provisions of the ADA in the CRC. These steps include an

education program, the formation of an interagency implementation task force, agency and local church self-evaluation, the provision of technical assistance, financial assistance for small churches, and the development of guidelines when the law does not adequately address those issues that may be idiosyncratic to the CRC.

The report also anticipates that there may be times when disputes arise. The report encourages that these disputes be resolved through negotiation, arbitration, and the existing grievance procedures of CRC agencies and organizations. When such mechanisms do not suffice, the report recommends that the CRC's Judicial Code (Article 30(c)) be used as a last resort.

Finally, the report recommends that CDC monitor compliance with the provisions of the ADA in the CRC. The CDC is to prepare an interim report to Synod 1995 and a final report to Synod 1996 on progress related to the compliance with the ADA's provisions.

Full compliance with the provisions of the ADA in the CRC enables the church to tie into a set of accessibility standards that have developed over many years and are widely understood within the disability community and among professional groups such as architects and human-resource professionals. CDC views the compliance with the ADA's provisions as an opportunity to advance significantly synod's 1987 mandate to CDC calling for the elimination of "those barriers which hinder the full participation of persons who have disabilities in the life of the church. . . ."

#### ACKNOWLEDGMENTS

The Committee on Disability Concerns and its Subcommittee on the ADA wish to thank all those in the CRC who provided careful review and detailed comments. In addition, the committee wishes to acknowledge those from outside the CRC who also reviewed this report. In particular, the committee acknowledges Ms. Ginny Thornburgh, director of the National Organization on Disability's Religion and Disability Program in Washington, D.C. Mr. Andrew Batavia, formerly White House Fellow in the Office of the Attorney General, U.S. Department of Justice; and Ms. Carolyn Gray, an attorney with the firm of Epstein, Becker, and Green, of Washington, D.C. The views expressed in this document do not necessarily reflect the views of these individuals or the views of the organization they represent.

Committee on Disability Concerns  
Subcommittee on the ADA

Gerben DeJong, Chairperson  
Barbara Heerspink  
Brian Jansen  
Jake Kuiken

January 29, 1993

## TOWARD FULL COMPLIANCE WITH PROVISIONS OF THE ADA IN THE CRC

This report calls for full compliance with provisions of the Americans with Disabilities Act (ADA) of 1990 (PL 101-336) in the Christian Reformed Church (CRC). The ADA is the most comprehensive national disability-rights legislation of its kind in North America today.

This report summarizes the principles and concepts underlying the ADA, notes the requirements of the law and their possible implications for the CRC, outlines steps for compliance with provisions of the law in the CRC, proposes a timetable, notes the ecclesiastical procedures for appropriate resolution of potential disputes, and proposes ways of monitoring CRC progress in complying with the ADA's provisions.

The report proposes that provisions of the ADA serve as a guide for the CRC in both Canada and the United States until similar comprehensive legislation becomes available in Canada. At this time, comparable legislation in Canada exists in a much more fragmented form at both the federal and provincial levels.

### BACKGROUND

The ADA was signed into law by the President of the United States on July 26, 1990. The ADA represents a new chapter in American public policy regarding the status and well-being of people with disabilities. The act provides that people with disabilities will be afforded equal opportunity and access to employment, state and local government services, transportation, communication services, and to all public accommodations such as stores, restaurants, hotels, and health-care facilities.

The principles and concepts that motivated the ADA will also be used in coming years as the standard by which American society measures all programs, policies, and services directed to people with disabilities (DeJong and Batavia, 1990a & 1990b). Thus, the ADA's impact is likely to be pervasive and will materially redefine the role of people with disabilities in American society.

### ADA as a Model for Other Nations

Many other nations are looking to the ADA as a potential model for their own disability-rights legislation. At the present time, Canada does not have comparable detailed disability-rights legislation at the national level.<sup>1</sup> However, Canada or its individual provinces are expected to adopt comprehensive disability-rights legislation comparable to the ADA (Black, 1992). In June 1992, the Canadian Parliament took a step in this direction when it adopted Bill C-78, an omnibus act amending several pieces of existing legislation affecting the lives of disabled people in areas such as elections, transportation, and immigration policy. Further legislation at the federal level is anticipated. In Ontario, for

<sup>1</sup>Unlike the U.S. Constitution, the Canadian Charter of Rights and Freedoms adopted in 1982 does recognize people with disabilities (§15(2)) as a protected class and requires that the federal government take positive steps to assure the rights of people with disabilities. Moreover, in Canada, more of the responsibility for the well-being of individual citizens is delegated to provincial governments. Accordingly, one cannot ignore the potential role of individual provinces in spelling out the rights of people with disabilities.

example, disability-rights supporters are advocating an Ontarians with Disabilities Act modeled after the ADA.<sup>2</sup>

The applicability of the ADA to Canada proved to be a vexing issue for CDC. The committee's chairperson and one-third of CDC's members are Canadian. On the one hand, CDC wanted to be sensitive to the separate political identity which Canadian churches bring to the denomination. Also, CDC wanted to recognize the different approaches that Canada has taken to major social-policy issues.<sup>3</sup> On the other hand, the committee believes that the CRC is one church, undivided by national boundaries. Moreover, as noted above, Canadian legislation at both the federal and provincial level is moving in the direction of the ADA. Finally, the principles and concepts that define the ADA are generalizable to other Western cultures such as Canada that value human freedoms, equal opportunity, and societal accommodation.

### **ADA's Exemption for Religious Organizations**

Except for Title I, its employment provisions, the ADA specifically exempts religious organizations from its purview in deference to the American constitutional separation of church and state. Because this exemption hinges on a legal, not a moral, question, CDC feels that the CRC should give full consideration to the ADA and its implications for the life and governance of the church at both the local and denominational levels. While the CRC in the U.S. may be legally exempt from most of the act's provisions, the principles and values that gave rise to the ADA are in accord with the principles and values that spring from the church's own faith commitment and belief system.

### **ADA and the Church's Faith Commitment**

Complying with the appropriate provisions of the ADA as a framework for the conduct of the church's own affairs with respect to people with disabilities is very much in keeping with synod's 1985 Resolution on Disabilities and with synod's 1987 enlarged mandate to CDC calling for the elimination of "those barriers which hinder the full participation of persons who have disabilities in the life of the church. . . ."

The motivation to include people with disabilities has its roots in Scripture, where one can observe a noticeable progression in how people with disabilities are viewed: from a protected group at the margins of society in the Old Testament to the center of God's kingdom in the New Testament. In the Old Testament, diseases and "defects" were symbols of spiritual problems and disqualified people from participating in some religious rites. However, the nation of Israel adopted special laws that protected disadvantaged and disabled

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<sup>2</sup>As of this writing, an equal-rights bill, Bill C-79, is pending in the Ontario Parliament. People with disabilities are one of the groups recognized in the proposed legislation.

<sup>3</sup>For example, the ADA reflects the long-standing American commitment to individual betterment and individual civil rights while Canadian social policy has emphasized principles of social justice. As a result, Canadian social policy is inherently more redistributive as reflected, for example, in higher levels of funding for income and health-care benefits for its citizens with disabilities. Nonetheless, leaders in the Canadian disability-rights movement see ADA-type legislation as an important complement to existing programs directed to the well-being of Canadians with disabilities.

people by prohibiting their mistreatment and by providing for their basic needs through tithing, gleanings, emancipation, and inheritance.

In the New Testament, disadvantaged and disabled people were central in Jesus' ministry:

The spirit of the Lord is on me; therefore he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed. . . . Today this scripture is fulfilled in your hearing (Luke 4:18-21).

Likewise, when John the Baptist asked from prison, "Are you the one who was to come, or should we expect someone else" (Luke 7:19)? Jesus answered:

Go back and report to John what you have seen and heard: the blind receive sight, the lame walk, those who have leprosy are cured, and the deaf hear, the dead are raised and the good news is preached to the poor.

(Luke 7:22-23)

These words of Jesus, and many others like them throughout the entire New Testament, make it plain that people with diseases, disabilities, and disadvantages are not only included in, but are at the center of, his kingdom. Those who want to serve in his kingdom must concur with him in his purpose to incorporate people with disabilities into his kingdom service.

In adopting the 1985 resolution, synod specifically noted that people with disabilities are also a part of God's covenant community and that the inclusion of people with disabilities is in accord with the vision of I Corinthians 12, in which all persons in the covenant community are deemed members of one interdependent body.<sup>4</sup>

This vision of the covenant church community is reflected in the many efforts of the CRC to address the needs of persons with disabilities. Historically, the CRC community has helped to build one of the finest networks of private agencies and institutions in North America to address the needs of people with disabilities. This is reflected in CRC's long-standing support of outstanding organizations such as Pine Rest Hospital, Elim Christian School, the Eastern Children's Retreat, and other institutions directed to the well-being of people with disabilities. However, with the creation of CDC in the mid 1980s, the CRC signaled that its vision of the covenant community was incomplete and that it was time to mainstream people with disabilities into the everyday life of the church. This enlarged vision was also reflected in the development of the well-received Friendship Series, a Christian education curriculum directed to persons with intellectual impairments.

Progress has also been made at the local level. Based on self-report data from the annual CRC survey reported in *Yearbook 1992*, 538 or 57 percent of the CRC's 944 congregations report that they are "fully accessible" and another 196 or 21 percent report that they are "partially accessible," meaning that some areas are accessible and that persons with mobility impairments are urged to call before coming. See Table 1 and Figure 1. It is not always easy for individual congregations to make an adequate self-assessment of these matters. For example, CDC has been advised of instances where churches report that they are fully accessi-

<sup>4</sup>The apostle Paul's use of the human body as a metaphor for the interdependent character of the Christian community has special irony for disabled persons, who experience one or more limitations in various parts of the mind or body.

ble though they are carrying wheelchair-using members up stairs.<sup>5</sup> Despite the progress already made, the CRC has a long way to go if it is to meet the expectations set by its own synodical resolutions.

By choosing to comply with provisions of the ADA the CRC will demonstrate its convictions not only about disabilities but also about society and government. By its voluntary compliance with appropriate provisions of this law, the CRC will indicate that it regards all legitimate government as being from God and for the good of all society. It will also indicate that it regards itself as a responsible participant in society, that is, as being in the world even though not of the world. If the CRC willingly applies to itself the same standards it proclaims and supports for the rest of society, it will powerfully reinforce its message about the supreme worth of all God's imagebearers, no matter how disabled, and about the full range of privileges and responsibilities all of them have in his covenant community.

### Societal Consensus

Finally, it should be noted that the passage of the ADA in the U.S. Congress reflected a high level of consensus about the rights of disabled people in American society. In the U.S. Senate the vote was 91-6 and in the U.S. House of

**TABLE 1**  
**Degree of Accessibility in the CRC**  
**by Size of Congregation<sup>1</sup>**

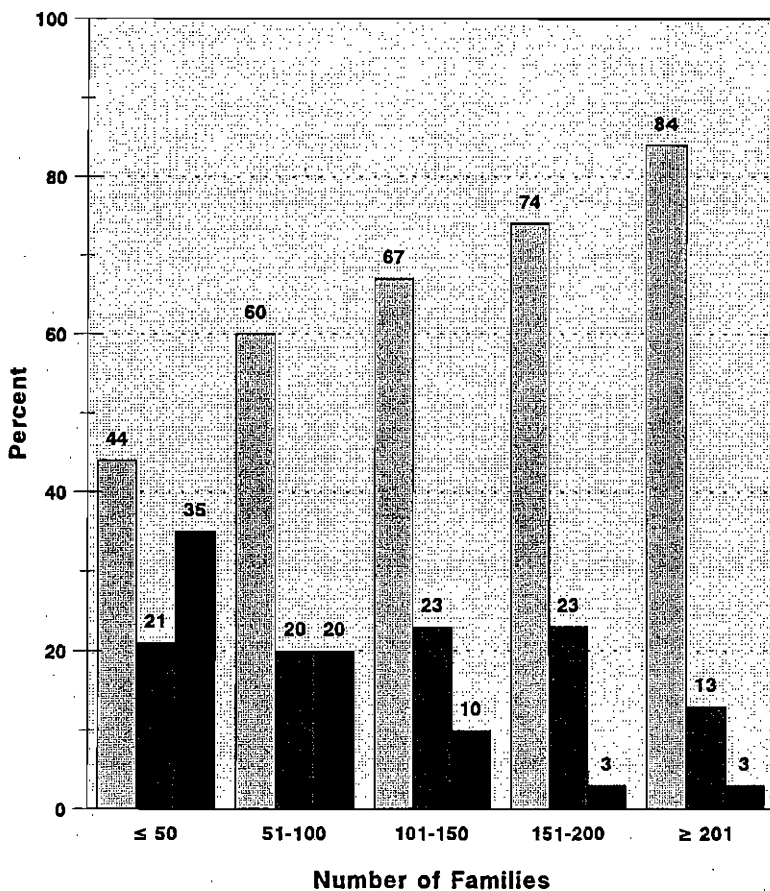
Degree of Accessibility	Size of Congregation (in families)					Total (N=944)
	≤ 50 (N=386)	51-100 (N=261)	101-150 (N=163)	151-200 (N=96)	≥ 201 (N=38)	
Fully accessible	44 %	60 %	67 %	74 %	84 %	57 %
Partially accessible	21	20	23	23	13	21
Inaccessible	35	20	10	3	3	22
Total	100	100	100	100	100	100

<sup>1</sup>Includes both organized (N=852) and emerging (N=92) congregations. Almost all emerging congregations are in the smallest family-size category (≤ 50 families).

Source: Self-report data as reported in the 1992 CRC *Yearbook*. Data for table compiled by Barbara Heerspink.

<sup>5</sup>People who use wheelchairs find it most unacceptable to be carried up or down stairs or anywhere else. Moreover, many who assist in such practices are often unfamiliar with the risks to the wheelchair user, to themselves, and to the wheelchair itself.

**FIGURE 1**  
**Degree of Accesssibility in CRC**  
**by Size of Congregation (in Families)**



 Fully Acc.
  Partially Acc.
  Inaccessible

Source: Table 1

Representatives it was 337-28.<sup>6</sup> A similar consensus is emerging in Canada and other Western societies. Should the CRC fail to accommodate people with disabilities as effectively as the surrounding society, it risks sending a powerful signal to persons with disabilities and to society at large that the church is not fully prepared to do what the larger society must do. This would be unfortunate given that these provisions are in accord with many of the values that motivate the CRC's commitment to church life and human-rights issues.

## RECOMMENDATION

CDC requests that synod heartily recommend full compliance with the provisions of the ADA (PL 101-336) and its accompanying regulations in all portions of the CRC located in the US and Canada. As comprehensive disability-rights legislation is adopted in Canada, local CRC congregations and facilities in Canada should be guided by such national and provincial disability-rights laws. It is the hope of this report that ADA provisions will serve as a basic standard for the entire CRC of North America.

CDC recognizes that local CRC churches and congregations enjoy considerable freedom in organizing and managing their own affairs. It is not the intent of this report that the ADA provisions and regulations be applied without regard to local circumstances and needs. Instead, it is the intent of this report that the ADA's provisions should serve as a *framework* in which church agencies and local congregations can meet their obligations to people with disabilities and as a *framework* in which individual church members and others with disabilities can establish their need for accommodation.

## Applicability of the Recommended Provisions

This recommendation is applicable to all CRC congregations, agencies, facilities and all programs supported in whole or in part by denominational ministry shares.<sup>7</sup> They are also appropriate to facilities and programs owned, operated, or directly controlled by CRC congregations and agencies.

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"Some have sought to undermine this consensus by arguing that organizations face large costs in hiring people with disabilities, in making their facilities accessible, and in litigating "frivolous" and expensive law suits springing from the act. These claims are put forth by some organizations in the business of providing ADA compliance training to human-resource managers, corporate attorneys, and others. These claims sometimes appear in their marketing brochures to induce companies to cough up large sums for seminar registration fees and training materials, some of which are free from the federal government.

CDC has examined the ADA at great length. The committee finds that the ADA is straightforward, internally consistent, flexible, and quite forgiving to those entities that would face "undue hardship" in attempting to comply with the act. While the size of the federal regulations implementing the ADA may appear intimidating at first glance, they too are remarkable in terms of their consistency and flexibility. Many of the regulations are in the form of guidelines.

<sup>7</sup>This includes Calvin College and Calvin Seminary. However, since Calvin College is a recipient of federal funds, it must already comply with the requirements of Section 504 of the 1973 Rehabilitation Act, a precursor to the ADA. Accordingly, this policy should also apply to Calvin College except in those instances where the policy may deviate from federal law. For example, the timetable for implementation of the ADA in the CRC lags behind the original ADA timetable by two to three years. However, Calvin College is required to comply with the original timetable specified under law.

CRC facilities and programs located outside the U.S. and Canada should be guided by the disability-rights legislation, if any, in their host countries. In the absence of substantial disability-rights legislation in the host country, CRC facilities and programs should be guided, to the extent feasible, by ADA provisions and regulations, taking into account local conditions and customs.

## GROUNDNS

1. Though American churches and religious organizations are largely exempt from the requirements of the ADA in keeping with the American tradition of separation of church and state, the principles underlying the ADA and the regulations implementing the ADA are as appropriate to the organized church as to the rest of society given the church's historic commitment to nondiscrimination, integration, and inclusivity. Since the CRC's commitment to these values stems from a higher authority, its willingness to comply with the ADA provisions should be greater than that of the secular world.
2. This recommended full compliance is in harmony with the historic Christian faith, which views all people, disabled and nondisabled alike, as image-bearers of God and views the church as a covenant community of persons with mutual obligations toward one another. Moreover, this compliance is in accord with the biblical charge to share the Good News with all people. The church cannot fulfill its biblical mandates without making itself architecturally, intellectually, and programmatically accessible. Moreover, Scripture is replete with examples, concepts, and metaphors that speak to our need to break down barriers and incorporate people with disabilities into the life of the church. To be effective, the church must also find ways in which it can function and have meaning in the lives of people with disabilities.
3. The ADA and its accompanying regulations offer a set of national standards that will greatly facilitate making all institutions in our respective societies more accessible. By following these standards, the CRC will be using standards and criteria, in areas such as employment and architecture, that have been carefully crafted and are becoming operational in the secular world. The church will be wise to guide itself by these regulations in furthering its goal to make church life more accessible to people with disabilities.
4. Full compliance with the provisions of the ADA is in accord with earlier synodical statements and resolutions in 1985, 1986, and 1987 about the need for the church to respond to the needs and concerns of people with disabilities. These statements preceded the passage of the ADA in 1990 and thus did not take the ADA into account. Nevertheless, the provisions of the ADA will help the CRC implement synod's 1985 Resolution on Disabilities.
5. Despite great strides made by many churches in recent years, many local CRC churches still remain inaccessible — architecturally, programmatically, or attitudinally — to persons with disabilities. Some churches and agencies consider themselves fully accessible but are really only marginally accessible or not accessible at all upon closer examination. Recommending compliance with these provisions will help churches become better informed and more accessible.

6. There is a high level of societal consensus about disability rights in the United States as reflected by the overwhelming bipartisan support for the ADA in the U.S. Congress, its enthusiastic embrace by the President, and vigorous implementation by the U.S. government. A similar consensus is emerging in Canada, as reflected in its Charter of Rights and Freedoms and by proposed legislation. The church is in fundamental harmony with this consensus because the principles underlying such disability-rights legislation are congruent with the church's own values and commitments.
7. Many people with disabilities in our respective nations remain unchurched. An accessible church, in the full sense of the term, will project a powerful message that people with disabilities have an integral place in the Body of Christ and in his kingdom. Full compliance with ADA provisions will strengthen the church's outreach efforts to those who have traditionally been excluded, or made to feel excluded, from organized religion.

### **PRINCIPLES, CONCEPTS, AND STANDARDS UNDERGIRDING THE ADA**

The ADA does not anticipate every possible contingency, and, since churches are exempted as public accommodations, the ADA overlooks factors that are idiosyncratic to churches both as buildings and as institutions. However, the church in complying with this recommendation can adapt ADA provisions to its own life by using one or more of the five main principles or concepts that are either explicit or implicit in the ADA:

1. **Person primary, disability secondary**

This principle means that we consider the individual person as primary and the disability as only secondary.

2. **Equal opportunity**

This principle means that we structure our communal life in a way that allows people with disabilities to have the same choices other people have for personal development, economic well-being, independent living, and participation in institutions of their choice. In the church persons with disabilities should have the same opportunities for spiritual growth and development as persons without disabilities.

3. **Nondiscrimination, integration, and inclusivity**

This principle means that we do not discriminate on the basis of impairment or disability, that we integrate people with disabilities into the mainstream of our communal life, and that we view people with disabilities as integral to the well-being of our respective communities and organizations.<sup>8</sup>

4. **Accessibility and barrier-free environment**

This principle means that we make the building, environment, and our programs barrier free and accessible. It means that we make the architectural and organizational infrastructures that undergird our communal life inclusive.

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<sup>8</sup>This principle is also embraced in Canadian legislation. See for example, the Ontario Human Rights Code and similar legislation in other provinces.

## 5. Reasonable accommodation

This principle requires that an employer, provider, or organization makes accommodations in a timely fashion within the scope of existing resources.

In the ADA, reasonable accommodation is more than a guiding principle but is also a specific legal standard used in Title I, the act's employment-related provisions, to define an employer's obligation to a job applicant or an employee with a disability. In Title I, the principle of reasonable accommodation is operationalized through the derivative concept of "undue hardship," which is defined as "an action requiring significant difficulty or expense" (§101(10)(a)). This concept recognizes that there may be a limit beyond which the cost of accommodation may significantly exceed the anticipated benefit and may result in economic distress for a given organization. See Chart 1.<sup>9</sup>

Very closely related to the terms "reasonable accommodation" and "undue hardship" are the terms "reasonable modification" and "undue burden." These terms are used in the ADA to outline the level of accommodation expected of state and local governments in Title II and the level of accommodation expected of private entities that provide public accommodations in Title III. "Reasonable modification" is also operationalized by the notion of "fundamental alteration." A public or private entity is not required to make changes in policies, procedures, or practices that "would fundamentally alter" the primary purpose of the program or the nature of the goods or services being rendered.

The U.S. Congress decided that private entities would be subject to a lower standard of accommodation under Title III when removing barriers in existing facilities. Such barriers must be removed if doing so would be "readily achievable." The term "readily achievable" refers to those accommodations that are "easily accomplishable and able to be carried out without much difficulty and expense" (§301(9)).

In short, at the risk of some oversimplification, the ADA provides essentially two levels of accommodation. The first level is the reasonable accommodation or modification standard as operationalized through concepts such as undue hardship, undue burden, and fundamental alteration. The second level is the readily achievable standard. See Chart 1.<sup>9</sup>

The ADA also recognizes that what constitutes a reasonable accommodation (or modification) or is readily achievable will depend on the size and resources of the affected organization that is expected to make the accommodation. Generally speaking, larger organizations with a larger resource base are expected to do more. In short, these standards are somewhat elastic and may vary somewhat with the circumstances of each organization. Moreover, they are likely to vary over time and become more defined as various disputes are resolved in our respective legal systems.

The principle of reasonable accommodation and its corollary concepts recognize that there are costs in making existing structures and organizations accessible to employees, patrons, customers, clients, and the general public. The principle recognizes that as a society we sometimes have to make difficult choices when weighing benefits and costs.

<sup>9</sup>The Ontario Human Rights Code also uses the same or similar concepts and terms such as "reasonable requirement" and "undue hardship."

Chart 1

## Standards of Accommodation Required Under the ADA

Accommodation Standard	Definition or Source	Applicability
<b>Level I</b> <b>Reasonable accommodation</b>  undue hardship	". . . an action requiring significant difficulty or expense when considered in the light of factors set forth. . ." below. (\$101(10)(a)(b))	<b>Title I</b> <b>Employment</b>
<b>Reasonable modification</b>  undue burden; undue financial and administrative burden  fundamental alteration to policies, practices, or procedures	Analogous to undue hardship. 28 CFR§35.150  Modification required unless it "would fundamentally alter the nature of such goals, services, facilities, privileges, advantages, or accommodations." (\$302(b)(2)(A)(ii)(iii))	<b>Title II</b> <b>State &amp; Local Gov't</b>  <b>Title II</b> <b>State &amp; Local Gov't and</b> <b>Title III</b> <b>Public accommodations</b>
<b>Level II</b>  <b>Readily achievable</b>	"easily accomplishable and able to be carried out without much difficulty or expense. In determining whether an action is readily achievable, factors to be considered. . ." are outlined below. (\$301(4))	<b>Title III</b> <b>Public accommodations</b> (bARRIER REMOVAL IN EXISTING FACILITIES)
<p>Factors to be considered in determining whether an accommodation constitutes an "undue hardship" or is "readily achievable":</p> <ol style="list-style-type: none"> <li>1. "the nature and cost of the accommodation needed under this Act;</li> <li>2. "the overall financial resources of the facility or facilities involved in the provision of the reasonable accommodation; the number of persons employed at such facility; the effect on expenses and resources, or the impact otherwise of such accommodation upon the operation of the facility;</li> <li>3. "the overall financial resources of the covered entity; the overall size of the business of a covered entity with respect to the number of its employees; the number, type, and location of its facilities; and</li> <li>4. "the type of operation or operations of the covered entity, including the composition, structure, and functions of the workforce of such entity; the geographic separateness, administrative, or fiscal relationship of the facility or facilities in question to the covered entity."</li> </ol> <p>Source: §101(10)(b) and §301(9)(A)(B)(C)(D)</p>		

Claims of “undue hardship” and “not readily achievable” should not be made frivolously as excuses to avoid making needed accommodations. It should be noted that concepts such as “reasonable accommodation” and “readily achievable” shift the burden of proof from the person with a disability to the employer, provider, or organization to show that a particular accommodation is unusually burdensome or not readily achievable and beyond its resources, including the resources of a parent organization.

## ADAPTING ADA PROVISIONS TO THE CRC

The ADA consists of five titles:

- Title I Employment
- Title II Public services rendered by state and local government and public transportation
- Title III Accommodations and services rendered to the public by private entities
- Title IV Telecommunications
- Title V Miscellaneous

As noted earlier, Title I is already applicable to churches and church agencies. Title II applies to public agencies at the state and local level and to public transportation and has legal application to American CRC facilities only to the extent to which CRC facilities are used to render publicly funded services such as day-care services. Title III has no legal application to the CRC, but its provisions are the most relevant since churches are akin to organizations providing public accommodations. Title IV applies mainly to the telecommunications industry such as telephone companies. Title V includes several provisions related to the implementation of the ADA, and some of these can serve as a model for the CRC in its compliance with the ADA's provisions.

### Title I Employment

Title I of the ADA provides for equal opportunity of employment for qualified persons with disabilities. If necessary, an employer shall make “reasonable accommodation” for an employee with a disability unless it should cause “undue hardship” for the employer (see earlier discussion on **PRINCIPLES, CONCEPTS, AND STANDARDS UNDERGIRDING THE ADA**) or be a direct threat to the individual or to others. Title I also prescribes the terms under which an employer may inquire about the severity of a prospective employee's disability, excludes persons who engage in the illegal use of drugs, and describes the process for making reasonable accommodation.

Title I becomes effective in two stages. Starting July 26, 1992, Title I applies to all organizations with twenty-five or more employees. On July 26, 1994, Title I coverage threshold will drop and Title I will apply to all organizations with fifteen or more employees.

Unlike other portions of the ADA, Title I *does* apply to religious organizations. Thus, Title I of the ADA is already applicable to the CRC in the U.S. The ADA does allow a religious organization to give preference in employment to individuals of a particular religion and “may require that all applicants and employees conform to the religious tenets of such organization” (§103(c)). “However, a religious entity may not discriminate against a qualified individ-

ual, who satisfies the permitted religious criteria, because of his or her disability" (29 CFR §1630.16 (a)).

CDC wishes to highlight three issues with respect to CRC compliance with Title I and adaptation of its provisions: (1) the size of the employing organization; (2) the nomination, election, and appointment of persons to church offices, teaching positions, leadership positions, and other unpaid positions; and (3) the timetable for implementation.

### **Size**

As of July 26, 1994, Title I will apply to employers with fifteen or more employees. Some denominational agencies in the U.S. have fifteen or more employees and thus do fall within the thresholds established by Title I. See Chart 2. Clearly, most local congregations have fewer than fifteen employees and are therefore beyond the intended scope of Title I. This is not because they are religious entities but because as employers they are too small.

While most local churches are outside the thresholds set by Title I, CDC recommends that, in keeping with the spirit of full compliance, local churches identify, recruit, and hire persons with disabilities when employment opportunities become available.

### **Volunteers, Unpaid Leaders, and Others**

Much of a church's activity and governance is conducted by volunteers, unpaid leaders, and persons who receive compensation for their services in a capacity other than as an employee. While Title I does not address volunteers and unpaid leaders, CDC recommends that churches and church agencies identify, recruit, nominate or appoint qualified members with disabilities to leadership and volunteer positions at the local, classical, and denominational levels using the same "reasonable-accommodation" and "undue-hardship" standards that would apply in the case of paid employment.

### **Timetable**

As noted above, the timetable for implementation of the ADA's employment provisions is spelled out in the act. This applies to larger CRC entities in the U.S. (See Chart 2.) In the interest of developing a more uniform set of employment policies within CRC agencies in both Canada and the U.S., CDC recommends (as suggested by the CRC executive director of ministries) that the implementation dates in Canada and the US be concurrent and that agencies in Canada begin on July 26, 1994, with the fifteen-or-more employee threshold that becomes effective in the U.S. on that date.

With respect to positions filled by persons serving in volunteer, unpaid, or another nonemployee capacity, CDC proposes January 26, 1995, as the target date for full compliance with the spirit of Title I in all churches and church-supported organizations in both the U.S. and Canada.

### **Title II Public Services**

This title applies mainly to state and local government and to public transportation and thus would appear to be beyond the concern of religious organizations. However, if a church facility provides a service, such as day-care or a senior-citizen service program paid with public funds, it does come under Title II of the ADA and must meet the "undue burden" standard of accommodation.

### Title III Public Accommodations

This title prohibits discrimination on the part of private organizations that provide services or accommodations to the public. It covers entities such as transportation companies; lodging facilities; restaurants; public gathering places such as auditoriums and stadiums; retail stores; entities providing services such as banking, hair care, laundry, legal, and health care services; museums; libraries; parks; zoos; schools; social-service organizations; and places of recreation. Title III exempts "... religious organizations or entities controlled by religious organizations, including places of worship" (§307).

Despite this exemption of religious organizations, CDC believes that significant portions of Title III remain very relevant to churches and church-related organizations and requests that synod recommend full compliance with its provisions. Like the entities enumerated above, churches and church-related organizations are public gathering places, provide health and social services, and operate or support schools and places of recreation.

Title III defines discrimination to include the outright denial of participation; participation which results in unequal benefit; and participation which is different, separate, or not integrated unless there are compelling reasons to the contrary.

Title III calls for the removal of architectural barriers if "readily achievable" (see earlier discussion and Chart 1). Federal regulations implementing Title III are accompanied by a series of graphically illustrated accessibility guidelines.

Chart 2

#### Effective Dates for Full Compliance Within the Provisions of the ADA

ADA Provision or Proposed CRC Policy	Effective Dates in ADA	Proposed Effective Dates for CRC
Title I Employment		
Employers ≥ 25 employees	July 26, 1992	July 26, 1992
Employers ≥ 15 employees	July 26, 1994	July 26, 1994
Persons in volunteer or unpaid positions		July 26, 1995
Title II Public Service	January 26, 1992	January 26, 1992 (not Canada)
Title III Public Accommodations	January 26, 1992	January 26, 1995
Title IV Telecommunications	July 26, 1993	July 26, 1996
Proposed Self-evaluations by CRC agencies and churches	-----	January 26, 1995
CDC interim report to Synod	-----	June 1995
CDC final report to Synod	-----	June 1996

These guidelines are based in large part on the time-honored guidelines developed by the American National Standards Institute (ANSI).<sup>9</sup> Requirements with respect to barrier removal depend on whether the physical structure is new construction, a major renovation, or an existing structure.

Title III also calls for the provision of auxiliary aids and services to accommodate persons with hearing, vision, or speech impairments. Examples of auxiliary aids and services include qualified interpreters and readers, computer-aided transcription services, assistive listening headsets, television captioning and decoders, open and closed captioning, telecommunication devices for deaf persons (commonly known as TDDs),<sup>10</sup> video text displays, audio recordings, brailled materials, and large-print materials (28 CFR §36.303). An auxiliary aid or service is to be provided unless it fundamentally alters the nature of the good or services being provided or results in an "undue burden" (see earlier discussion and Chart 1).

CDC wishes to highlight three issues with respect to the adaptation of Title III to the CRC: (1) size of the affected organization and (2) accommodations for people with hearing impairments (telecommunications), and (3) the timetable for implementation.

### Size

The ADA notes that the size of the affected organization is material to the expectations of what is readily achievable (§301(9)).<sup>11</sup> Similarly, in the case of churches, larger congregations and agencies are likely to have more members with disabilities or are likely to serve more persons with disabilities. They are also likely to have a larger resource base from which to make accommodations. Accordingly, CDC recommends that more should be expected of larger congregations and agencies. However, smaller churches should comply with the provisions of the ADA as best they can.

### Telecommunications

Telecommunications, particularly those that meet the needs of people with hearing impairments, are addressed in both Titles III and IV. Title IV requires the telecommunications industry to provide, throughout its service area, telecommunication relay services that will enable people with speech and hearing impairments who use TDDs to relay their messages by voice, with the assistance of a relay operator, to their intended recipients. Title IV provides a three-year period for the implementation of this requirement.

Title IV is aimed at the telecommunications industry, not at entities such as hotels, stores, theaters, banks, physician offices, or their functional equivalents, such as churches. Earlier versions of the act required that such entities use

<sup>9</sup>In Canada, the *National Building Code* is the basis for architectural standards. Provincial and municipal requirements are loosely based on this building code. In Ontario, for example, architectural accessibility is addressed in §37 of the *Building Code*.

<sup>10</sup>A TDD is a device with a keyboard that allows a person with a hearing or speech impairment to send and receive written messages using conventional telephone lines.

<sup>11</sup>Prior to its passage of the ADA, the U.S. Congress carefully took into account the concerns of the small-business community, which had expressed numerous concerns about the requirements of the act. In response, Congress crafted a number of requirements to take into account the needs and concerns of small businesses (Burgdorff, 1991).

TDDs to facilitate communication; earlier versions did not require relay services. The abandonment of the TDD requirement and its replacement with the relay-service requirement was a concession to small businesses, which considered the costs of TDDs too burdensome even though TDDs are relatively inexpensive.<sup>13</sup>

Partly because of the availability of telecommunication relay services under Title IV, Title III regulations (28 CFR §36.303(d)(2)) do not require an organization that provides a public accommodation also to provide TDD services unless it offers its customers, clients, patients, or participants the opportunity to make outgoing telephone calls on more than an incidental basis. According to the U.S. Department of Justice in its accompanying analysis of the regulations, this means that places such as retail stores, physician offices, and restaurants are not required to have TDDs since communication is facilitated through relay services authorized under Title IV. Places of lodging such as hotels and hospitals that ordinarily provide "nondisabled individuals the opportunity to make outgoing calls on more than an incidental convenience basis, must provide a TDD on request" (U.S. Department of Justice, 1990:35567).

A church typically does not provide telephone services to members on more than an incidental convenience basis. Nonetheless, if the church is to communicate effectively with people who have significant hearing or speech impairments, it will not be able to rely entirely on relay services, which can have significant limitations.<sup>14</sup> Accordingly, CDC recommends that larger church agencies and larger churches, those with more than one hundred families, install TDDs, as they would facsimile machines or modems, as part of their everyday telecommunication capacity.<sup>15</sup>

### **Timetable**

Title III became effective on January 26, 1992, eighteen months following the enactment of the ADA. For purposes of CRC compliance, CDC recommends that churches and agencies try to have these provisions in effect by January 26, 1995, approximately eighteen months following synod's action on this report.

### **Title IV Telecommunications**

As noted in the discussion of telecommunications under Title III, Title IV is largely aimed at the telecommunications industry and therefore is not relevant to organizations such as churches. However, there is one small provision in Title IV (§402) which requires any television public-service announcement produced with federal funds to include closed captioning. By analogy, CDC recommends that videos and television broadcasting material funded in whole or in part by the denomination or its churches provide ways in which persons with hearing impairments can view the verbal content in video material.

<sup>13</sup> A good unit can be purchased for about \$200.

<sup>14</sup> For example, relay services are sometimes backlogged, are often not fast enough to leave messages on answering machines, and are sometimes a barrier to confidential conversations.

<sup>15</sup> This recommendation is more in keeping with federal regulations implementing Title II, which extends the ADA to state and local government. In its analysis of federal regulations implementing Title II (28 CFR §35.161), the U.S. Department of Justice (1991:35712) does not make the use of TDDs mandatory partly because of the availability of relay services under Title IV. However, it "encourages those entities that have extensive telephone contact with the public . . . to have TDDs to insure more immediate access."

Title IV is effective July 26, 1993, three years after the enactment of the ADA. CDC recommends that denominationally supported video material be made accessible to people with hearing impairments by July 26, 1996, approximately three years after synod's action on this report.

## **IMPLEMENTATION AND TITLE V**

Title V addresses several miscellaneous issues including issues of implementation. It addresses issues of interpretation, provides for the resolution of potential disparities within and between federal and state law, delegates various tasks to federal agencies for the implementation of the act, extends coverage to the legislative branch of government, and provides for dispute resolution. While most of these provisions are specific to the manner in which the U.S. government conducts the public's business, there are many analogues to the manner in which the church conducts its own affairs. In proposing compliance with the provisions of the ADA in the communal life of the church, we need to consider the following:

1. Educational opportunities for both clergy and laity;
2. Interagency capacity for implementation;
3. Self-evaluation by local churches;
4. Technical assistance to local churches and church agencies;
5. Guideline development to assist local churches and church agencies;
6. Financial assistance to small churches;
7. Mechanisms for the resolution of potential disputes;
8. Application to the legislative branch of ecclesiastical government, i.e., synod; and
9. Monitoring of implementation of proposed policy.

Each of these items is considered below.

### **Education**

Education is important for the church's compliance with the spirit and intent of ADA provisions and for the minimization of potential disputes. Given the recommended two- to four-year window for compliance with these provisions in the CRC as outlined in this report (see Chart 2), there should be ample time to launch a vigorous educational effort outlining the rights and responsibilities of church members with disabilities and the rights and responsibilities of CRC churches and agencies.

The CDC recommends that overall leadership and coordination of the educational program rest with CDC and its staff. The CDC is prepared to develop an overall educational strategy, prepare and assemble the necessary educational materials, and, to the extent possible, work through existing CRC agencies and ecclesiastical structures. CDC requests that CRC Publications make its resources and periodicals readily available to CDC to assist in this campaign to help local churches comply with the provisions as outlined in this report. CDC may need temporary additional staff in conducting the CRC's educational campaign for the implementation of the ADA.

## **Interagency Implementation Task Force**

The CDC recommends that a CRC interagency task force be assembled to determine how best to facilitate the recommended compliance as described in this report within CRC agencies and institutions (including Calvin College and Calvin Seminary). The task force could be chaired by the executive director of ministries or the CDC director. CDC recommends that each CRC agency designate an implementation coordinator who will serve on the task force. This coordinator should be responsible for learning the appropriate provisions of the ADA and working with his or her respective agency or institution in complying with the provisions of the ADA as recommended in this report.

## **Self-evaluation**

The CDC recommends that to achieve the recommended compliance with ADA provisions in the CRC, each agency and congregation should complete a self-evaluation report. The self-evaluation report should be based on a checklist to be developed by CDC and the interagency task force identified above. The self-evaluations should be completed by January 26, 1995. The completion of the self-evaluation checklist should include the participation of at least one person with a disability in each congregation and agency. If a qualified person with a disability is not immediately available from the ranks of an individual congregation or agency, the church or agency could seek assistance from a disabled person from outside its immediate membership or staff.

The federal government has found that agency self-evaluation has proven to be valuable in implementing the requirements of §504 of the 1973 Rehabilitation Act, the precursor to the ADA, and has therefore made it a requirement (28 CFR §35.105) for the implementation of ADA's Title II, which extends the requirements of §504 to state and local governments.

## **Technical Assistance**

Many congregations and CRC agencies will need technical assistance in complying with provisions of the ADA within their organizations. For example, matters relating to employment policy and architectural accessibility require explanation and assistance from persons informed about such matters. Such technical assistance will be offered by CDC commensurate with the resources available to it. However, lay members (especially those with disabilities), architects, lawyers, human-resource managers, and others who are knowledgeable about the ADA should be encouraged to identify themselves and make their expertise available to local churches and church agencies. CDC (and the proposed interagency task force) will develop a registry of such experts that can be made available to local churches and church agencies seeking technical assistance.

## **Guideline Development**

In complying with the provisions of the ADA, there will be instances when the law or regulations may not be clear or may not apply well to the circumstances faced by local churches or church agencies. For such instances, the CDC, in collaboration with the proposed interagency task force, can be responsible for

the development of guidelines that can be used by local churches and agencies in complying with ADA provisions.

### **Financial Assistance for Small Churches**

According to the ADA, the size of an organization and its financial resources are material to determining what might constitute an "undue hardship" or what might be considered "readily achievable" when fulfilling its obligations (§101 (10); §301 (9)). (See earlier discussions and Chart 1.) Similarly, smaller CRC churches often do not have adequate resources to provide the same level of accommodation as is often possible with larger churches that can spread the cost of an accommodation over a larger membership base.

When an organization is part of a larger entity, the law provides that the geographic, administrative, and fiscal relationship of the organization to the larger entity is material in determining whether an undue hardship exists or whether something is readily achievable (§101 (10)(B)(iv); §301 (9)(D)).<sup>16</sup> In the case of the CRC it is difficult to ascertain the actual degree of administrative and fiscal separateness between local congregations, classis, and the denomination as a whole. Individual congregations are incorporated organizations run by councils elected from their respective memberships. This characterization would suggest that local congregations have a high level of independence from the larger denomination. However, local congregations are accountable to classis and the denomination. Moreover, smaller churches often receive financial assistance from Home Missions or the denomination's Fund for Smaller Churches.

It is beyond the scope of this report to delineate the exact degree of responsibility that individual classes and the denomination have in making accommodations at the local level. Instead, CDC wishes to frame the matter positively and indicate that there is a larger principle at stake here, namely, that larger entities with larger resource bases should help facilitate the ability of smaller entities in meeting their ADA responsibilities.

To this end, CDC and the above-mentioned interagency task force should identify and implement ways in which the denomination and classes can assist local congregations in financing and providing a more adequate level of accommodation for people with disabilities. For starters, the Fund for Smaller Churches and the Loan Fund, which provides loans to churches for capital improvements, could be made available to support requests from local churches seeking to make their facilities more accessible to people with disabilities.

### **Dispute Resolution**

Sound education, expert technical assistance, well-reasoned guidelines, and financial assistance will help make compliance with ADA provisions a cooperative venture involving members with and without disabilities and should make the process nonadversarial. However, should there be times when disputes arise, procedures will be needed for their *timely and expeditious* resolution. If this occurs, such disputes should be resolved whenever possible through negotia-

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<sup>16</sup>The corresponding regulations to these provisions in the act include 29 CFR 1630.2(p)(2) and 28 CFR 36.104 respectively.

tion and arbitration.<sup>17</sup> If not possible, the resolution of the dispute should be governed by Article 30 of the Church Order and its various supplements. The Judicial Code (Article 30(c)) may be invoked should formal adjudication become necessary. In some instances, CRC institutions and agencies have their own grievance procedures, hearings-and-appeals processes, or judicial codes. In such instances, disputes should be resolved through these processes before Article 30 is invoked. None of these procedures, including Article 30, should be used to cause undue delay.

Furthermore, should disputes arise, it is advisable that members with disabilities be involved in the dispute resolution process and that, when resolution panels are convened under the auspices of local councils, classis, synod, or individual church agencies, there should be at least one panel member with a disability who is likely to have encountered barriers similar to those the plaintiff encounters. Members of CDC and its staff can be brought in as expert witnesses on behalf of either party to the dispute or on behalf of the panel seeking resolution of the dispute.

### **Application to Synod and Classes**

The U.S. Congress has sometimes exempted itself from its own laws.<sup>18</sup> However, §509 of the ADA provides that provisions of the ADA are to apply to the legislative branch of government, i.e., Congress, as well. In keeping with this intent, CDC recommends that the provisions of the ADA should also be honored by synod and individual classes when they conduct their business. This implies, for example, that meetings, including committee-level meetings, should be held in architecturally accessible facilities and that accommodation should be made for disabled persons who are synodical or classical representatives or who simply wish to observe synodical or classical proceedings.

### **Monitoring of Implementation**

The CDC recommends that it be responsible for monitoring the recommended compliance with ADA provisions in the CRC. Such monitoring might include surveys as well as personal contacts. The CDC should prepare an interim report to Synod 1995 and a final report to Synod 1996 on progress in compliance with the ADA provisions. These reports should be based, in part, on the results of the self-evaluation checklist introduced above.

CDC plans to maintain an updated computer registry of all CRC churches and facilities noting the extent of their accessibility and overall compliance as outlined in this report. All churches and facilities should also be queried each year through the use of the annual survey conducted for the compilation of the denominational *Yearbook*. The current survey questionnaire should be upgraded to reflect more completely the church's or facility's overall state of accessibility. This information should be reflected in the denominational *Yearbook* and

<sup>17</sup>This approach to dispute resolution is very much encouraged under §513 of the ADA:

... the use of alternative means of dispute resolution, including settlement negotiations, conciliation, facilitation, mediation, minitrials, and arbitration is encouraged to resolve disputes arising under this act.

<sup>18</sup>Congress sometimes exempts itself from its own legislation in the interest of maintaining a clear separation of powers between the legislative and executive branches.

reported in CDC's annual report to synod. They would serve as a basis for determining the denomination's overall degree of accessibility.

## IN CLOSING

Synod's hearty recommendation of full compliance with the provisions of the ADA will go a long way in making the ministry of the CRC substantially more accessible to its members with disabilities and to persons who might otherwise be discouraged from looking to the CRC as their church home.

One noteworthy outcome of the ADA and its regulations has been the need to think carefully about how best to operationalize the act's key principles and concepts through the development of uniform national architectural standards and other accessibility criteria. The ADA should not be viewed grudgingly as a secular imposition on church life but as a welcomed opportunity that will facilitate the accessibility of churches and agencies in keeping with a single set of standards that are widely understood. In recommending full compliance with ADA provisions as a benchmark for its own churches and agencies, the CRC will enhance opportunities for those individuals who previously were denied full benefit of church life.

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Title III of the ADA (28 CFR Part 36). The section-by-section analysis can also be found in the *Americans with Disabilities Act Handbook* published by the U.S. Equal Employment Commission and the U.S. Department of Justice.

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1992 *A Technical Assistance Manual on the Employment Provisions (Title I) of the Americans with Disabilities Act*. Washington, DC: U.S. Government Printing Office. January.

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### **Regulations implementing the ADA**

Part I	29 CFR 1630	Regulations to Implement the Equal Employment Provisions of the Americans with Disabilities Act (Title I). Issued by the U.S. Equal Employment Opportunity Commission.
Part II	36 CFR 1191	Americans with Disabilities Act Accessibility Guidelines for Buildings and Facilities. Issued by the Architectural and Transportation Barriers Compliance Board.
Part III	28 CFR 36	Nondiscrimination on the Basis of Disability by Public Accommodations and in Commercial Facilities (Title III) Issued by the U.S. Department of Justice.
Part IV	28 CFR 35	Nondiscrimination on the Basis of Disability in State and Local Government Services (Title II). Issued by the U.S. Department of Justice.

### **Canadian Legislation Relevant to Disability Rights (examples)**

Canadian Charter of Rights and Freedoms (1982)

Canadian Human Rights Act (1976-77)

Canadian Employment Equity Act (1986)

Ontario Human Rights Code (1981)

Saskatchewan Human Rights Code (1989)

Canadian National Building Code

Ontario Building Code Reg. 413/90 (1986)

Ontario Employment Equity Act (Bill C-79)

## Youth-Ministry Committee

The Youth-Ministry Committee recommends to synod the name of Mrs. Karen Wilk, director of youth and outreach at West End CRC in Edmonton, Alberta. Mrs. Wilk would replace Mrs. Mary Kooy as the Western Canada representative.

The committee also informs synod that Mrs. Jolene De Heer will replace Mr. Andy Buist as the YCF representative on the YMC.

Youth-Ministry Committee  
Jacob Heerema, chairman

## Interchurch Relations Committee

The Interchurch Relations Committee (IRC) presents the following matters in supplement to its agenda report.

### **I. Study of the state of ecumenicity in the CRC (*Agenda for Synod 1993*, p. 214, IX, C and IX, D)**

As noted in the agenda report, various problems associated with defining and exercising our responsibility as IRC occupied much of the committee's time this past year. Among those problems are the following:

(C) the major problem of establishing and maintaining ecclesiastical relations with Reformed churches which are some distance removed from our traditional ties and with which the normal procedures for establishing ecclesial ties are inapplicable, such as the Hungarian Reformed churches; (D) the numerous small Reformed denominations all around the world, resulting from mission work and secession movements, which seek our fellowship and help but with which it is difficult to have meaningful relations.

(*Agenda for Synod 1993*, p. 214, IX)

#### **A. Responsibilities of the IRC re churches in ecclesiastical fellowship**

As defined by the charter, the specific responsibilities of the IRC regarding "denominations which have been named by synod as churches in ecclesiastical fellowship" are

1. To "continue close relationships with the denominations" with whom the CRC is in fellowship.
2. To "remain abreast of current developments within those churches to assure that such fellowship continues to be warranted."
3. To "recommend to synod which additional churches are to be received into ecclesiastical fellowship."
4. To "recommend which specific kinds of fellowship and cooperation shall apply to each church in fellowship."

#### **B. Problems of IRC re relationship to churches of type (C) and (D) above**

The problem that the IRC confronts is the difficulty of establishing and maintaining ecclesiastical fellowship as defined in the charter with churches of types (C) and (D) above, in keeping with the specific responsibilities assigned the committee by the charter. Several factors account for the problems:

1. There are churches that are Reformed in their historical origins and in their official confessions, as, for example, the Hungarian Reformed churches, but their language, culture, church polity, historical developments, ecumenical ties, and other considerations make it difficult, if not impossible, for the IRC to determine whether the usual elements of ecclesiastical fellowship apply. In addition there is the continuing difficulty of keeping abreast of current developments within such churches. Moreover, the requirements of our procedures to establish and maintain fellowship are often foreign to them and their experience in ecumenical relations.
2. There are numerous churches that are loosely Reformed in origin and confession but that are very small denominations, located in distant parts of

the world, with language and culture different from ours. They are financially very limited and often institutionally not well equipped to maintain orderly church relations. Such churches that have sought fellowship with the CRC in recent years are listed on page 204 of *Agenda for Synod 1993*.

It is quite appropriate that the IRC should be in contact with the type of Reformed churches mentioned in I, (C) and I, (D) above, and it has a responsibility toward these churches.

*C. The IRC's responsibility to initiate and pursue relationships with churches other than those in ecclesiastical fellowship*

The fifth specific responsibility of the IRC reads,

The Interchurch Relations Committee shall initiate and/or pursue contact and closer relationships with churches other than those in ecclesiastical fellowship in accordance with the principles and scope of its ecumenical responsibilities.

We have delayed too long any meaningful solution to these problems. We may exchange a few letters with these churches at the outset, perhaps have some personal contact directly or through some CRC agency, but then often nothing much more happens. This is true because of the difficulty of applying the categories of our mandate, because we do not have the finances to follow up our contacts with personal exchange (without occasional personal contacts it is difficult to maintain effective working relations), and because we lack resources to be of direct assistance to needy churches.

We need only observe how ineffective our present relations are with some churches with which we have had official relations for many years, such as the Christian Church of Sumba (Indonesia), the Dutch Reformed Church in Sri Lanka, the Evangelical Reformed Church of Brazil, and the Reformed Church in Argentina. Fortunately we have been able to maintain some direct personal contact at the assemblies of the Reformed Ecumenical Council every four years.

The IRC has given considerable thought to ways of addressing this urgent problem. Perhaps the fifth responsibility assigned the IRC does allow the committee to pursue a course of action without official approval of synod, but we do want to inform synod of a proposal and ask synod to take formal notice of it.

*D. New category for churches with which it is difficult to establish ecclesiastical fellowship*

The Interchurch Relations Committee proposes the creation for the time being of a new category of ecumenical relations to apply to churches with which it is difficult to establish ecclesiastical fellowship as mandated by the ecumenical charter.

The committee considered various designations for the new classification—churches in correspondence, correspondent churches in fellowship, associate churches in ecclesiastical fellowship—but decided that the most suitable designation is churches in corresponding fellowship.

This category of church relations would be less demanding on the CRC and the IRC and also on the denominations with which such relations are established than "churches in ecclesiastical fellowship" is. Yet this category provides for a fellowship with Reformed churches with which the usual ecumenical relations are difficult to establish and maintain. There is something of a precedent for this arrangement in the old categories of "sister-churches" and "churches in correspondence" prior to 1974.

The basic requirement to establish the relationship of "churches in corresponding fellowship" must include (1) the mutual recognition of our common basis in the Reformed faith as manifested in creedal standards and (2) a mutual concern for ecumenical ties.

Furthermore, five elements will give substance to our relationship with churches in this category:

1. Invitations will periodically be extended to send delegates to each other's highest assemblies, where delegates would be recognized by the assembly and given opportunity to meet with representatives of the Interchurch Relations Committee during the sessions of synod. In some instances the IRC could recommend to our synod that a visiting delegate be given the opportunity briefly to bring the greetings of the church the delegate represents.
2. When ecumenical delegates are not exchanged, the Interchurch Relations Committee will be expected to communicate periodically with these churches and, when appropriate, to inform synod of such correspondence.
3. Both the CRC and the churches in corresponding fellowship are to be alert to persons who may be available to represent their churches through personal contact. This has already been happening with many of these churches and has proved helpful to the IRC. The IRC will monitor our denominational agencies, such as CRWM, CRWRC, Back to God Hour, military chaplains, and educational institutions, to be alert to personnel that may be traveling in the areas where such churches are located and may be able to further the relationships through personal visits on behalf of the CRC.
4. The IRC shall regularly send the *Agenda for Synod* and *Acts of Synod* (and any other relevant information) to each of these churches to keep them informed about our church and thereby to demonstrate our continuing interest in them. In turn the IRC shall encourage each church in corresponding fellowship to inform us by correspondence about itself and its activities.
5. The IRC shall continue to explore specific ways in which we may be of service to these churches through our denominational agencies, for example, through opportunities for higher education of pastors and teachers in our educational institutions; availability of teaching and training materials through CRC publications; and services of our various boards and committees that could assist needy churches. Such service will require the cooperation of these agencies with the IRC. The IRC shall likewise be alert to services and help that these churches may be able to contribute to the CRC.

The IRC is convinced that the introduction of a category like the one contemplated here is in keeping with the ecumenical charter's mandate for the IRC to "initiate and/or pursue contacts and closer relationships with churches other than those in ecclesiastical fellowship in accordance with the principles and scope of its ecumenical responsibilities." Moreover, there is an urgent need for some form of ecumenical relationship with numerous churches with which it is difficult to establish relationships meeting all the usual requirements of the category of churches in ecclesiastical fellowship.

E. *Request for synod to formally note category of "churches in corresponding fellowship"*  
Therefore, the IRC asks synod to take formal note of its intention

1. To employ the category of "churches in corresponding fellowship" for those churches of a Reformed character to which the category of "churches in ecclesiastical fellowship" cannot readily be applied as stipulated in the ecumenical charter.
2. To report regularly to synod its progress in implementing the new classification and after a reasonable time to assess the feasibility of incorporating it into the ecumenical charter.

## II. Reformed Ecumenical Council (REC) (*Agenda for Synod 1993*, p. 209, III, B)

### 7. "A Christian Testimony on the World"

On the basis of the book *Facing the Challenge of Secularism*, the 1992 assembly adopted "A Christian Testimony on the World" to refer it to the member churches for consideration and adoption (REC Acts of the Council, Athens 1992, p. 151). The IRC submits the statement to our churches for information and consideration:

#### A CHRISTIAN TESTIMONY ON THE WORLD

1. God has given the earth to humankind, in order to manage the world in his name. We acknowledge that in making man and woman in his image and in giving them an exalted place in the world (Ps. 115:15) God also placed upon them the responsibility to live their lives to his praise and glory and to be his stewards in the world.

2. In the fall into sin, our first parents defied God's rule over their lives and forsook their office in the world. They not only alienated themselves from their Maker but also spoiled the relationship among themselves and caused God's curse to rest upon them and their work. Through this revolt against God, the Prince of this world sought to usurp control and to establish a kingdom in conflict with God.

3. In promising and sending Jesus Christ into the world to save lost humankind, God began and continued the process of salvation that will restore humans to right relationship with Him and among themselves. He will also remove the curse resting on their labor and destroy the powers of this evil world (Gal. 1:4).

4. We live in an age in which the course of human life is greatly influenced by the spirit of secularism. This spirit causes and prompts people to live as if the Triune God is of no account in their lives. The effect of the historical process in which this spirit has become increasingly aggressive is that human life has become more and more alienated from the Creator and from his purposes in creation.

5. The spirit of secularism, which has so largely permeated Western society and has made deep inroads into the rest of the world and even into the Church, manifests itself in nearly all areas of human life. God's people must be made aware of the great extent to which this spirit has penetrated modern life, society and culture.

6. God's people have been redeemed in Jesus Christ to assume their rightful place in the world as God's stewards. They are called to live lives that reflect the restoring grace of God in the cosmos and that challenge the spirit of secularism with a godly "worldliness."

7. God's people, in combatting the spirit of secularism, should avoid the temptation to withdraw from the world, for worldliness does not reside primarily in things, or in certain areas of life, but in the human heart that is so foolish as to say that there is no God (Ps. 14:1).

8. Nor should God's people simply affirm the world, as if it were not in revolt against God. Therefore, we should use the things of the world without being engrossed in them (1 Cor. 7:31).
9. Christians rejoice in the victory of Christ over the worldly powers and in the certain hope that He will one day restore the entire creation to fulfill its destiny as God intended (Rom. 8:31).
10. We need not deplore the historical process in which the institutional church lost its dominant place in society, nor yearn for a return of any sacral society. The Church's task as an agent of God is to preach and practice the gospel of the kingdom in our secular age.
11. In drawing on our Reformed heritage we should stress anew the Christian's calling in all walks of life. Every activity of life is lived "before the face of God." In that walk of faith we should offer our hearts to God promptly and sincerely.
12. Our personal challenge as Christians is to recognize God's sovereignty over our own lives, as well as over the world. We are to live as pilgrims and aliens in a world which remains our Father's world and which will ultimately be renewed as the new heaven and the new earth. We must so live that in our lifestyle we make the gospel attractive (Titus 2:10) and live in such a way among non-Christians that they may see our good deeds and glorify God (1 Pet. 2:12).
13. Our challenge as members of the Church of Jesus Christ is that we faithfully proclaim the gospel in a way that is true to the Bible and meaningful for modern society; that we clearly speak of the Father's love, the lordship of Christ and the presence of the Spirit; and that we are both comforted and motivated to serve God obediently in this world.
14. The Church should foster among its members a transforming vision, which rejects the partitioning of human experience into the realms of nature and grace, as if the one has less to do with our service than the other. Our vision should strive to transform life so that every part of it is dedicated to the Lord.
15. We should recognize that becoming active as God's servants in society is a task that we may not avoid. We should not fail to see that such activity is marked with dangers. Our challenge as Christians in society is to exercise a stewardship over the world, recognizing that faulty Christian teaching regarding human dominion may well have contributed to our present ecological problems. Therefore, we urge restraint in using the earth's limited resources and justice in the distribution of the earth's wealth.
16. Without pleading for Christian organizations in every sphere of human life, we would encourage Christians to cooperate wherever possible, and to support each other in their efforts to oppose secularism and to sanctify the structures of society, locally, nationally and internationally.

(REC *Acts of the Council*, Athens, 1992, pp. 302-04)

### III. Reformed Churches in the Netherlands (RCN) (Gereformeerde Kerken in Nederland - GKN) (*Agenda for Synod 1993*, p. 211, VI, C)

Synod 1992 requested the IRC to recommend to Synod 1993 whether or not to terminate the CRC's ecclesiastical relationship with the RCN. The occasion was Overture 79 (1992), which requested synod to terminate our fellowship with the RCN because of its position on homosexuality and the practice of it (*Acts of Synod 1992*, pp. 566-67). After stating that "the IRC is in the best position to consider all the ramifications of terminating or not terminating our ecclesiastical relationship with the GKN," synod expanded its rationale for the mandate in a second ground:

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.

*(Acts of Synod 1992, p. 617)*

The mandate of synod is an issue revisited. In 1983 synod received an overture to terminate ecclesiastical fellowship with the RCN on basically the same grounds that synod used in 1992. In not acceding to the overture in 1983, synod said in its grounds,

- a. "... The new structure for ecclesiastical contacts initiated by the Synod of 1974 was designed specifically to make it possible to differentiate in our contacts with various churches with whom we are in ecclesiastical fellowship, thus affording opportunities for continued mutual assistance, encouragement, and admonition without compromising our own denominational integrity"
- b. The judgments against the GKN [as found in the overture] have not been substantiated.
- c. The judgment [of the overture] that meaningful and mutually helpful contacts between these two churches can be more effectively pursued at the present time by termination of the relationship of Churches in Ecclesiastical Fellowship between them is unwarranted.
- d. For synod to terminate all elements of the relationship of Churches in Ecclesiastical Fellowship which now define the mutually agreed upon basis for contact between the CRC and GKN would be to act contrary to the basic principles governing interchurch contacts adopted by the Synod of 1944, especially in view of the fact that our bond with the GKN is our longest and has continued to be in many respects our most intimate ecclesiastical relationship.

*(Acts of Synod 1983, pp. 678-79)*

At the time, synod did decide, upon the recommendation of the IRC, to "redefine the terms of 'Ecclesiastical Fellowship' with the GKN by declaring that the elements referring to pulpit and table fellowship no longer apply, except at the discretion of the local consistories, based on the Holy Scriptures, the confessions, and decisions of synod (such as those of 1983 concerning the issue of homosexuality)." Two grounds were given:

- a. The recent decisions of the synods of the GKN allow ministers and members to engage in a lifestyle that in our judgment is contrary to the Scriptures and in conflict with the decisions of our Synod of 1973; nor have our concerns and protests regarding these decisions moved the synod of the GKN to modify its position.
- b. The laxity within the GKN in dealing with ministers and other leaders who openly promote views conflicting with the Reformed confessions.

*(Acts of Synod 1983, pp. 678-80)*

A. The Interchurch Relations Committee is not able at this time to recommend to synod whether the CRC should terminate or not terminate ecclesiastical relationships with the RCN. Several reasons account for this:

1. As reported in the printed agenda, the committee has spent much time discussing the state of ecumenicity and interchurch relations in the CRC and the problems associated with its task; our study is not complete. The IRC has keenly felt the need to study our denomination's basic principles, articulated by Synod 1944, and our revised ecumenical charter, as we apply them to today's perplexing and rapidly changing church situation. As noted in the report, our relations with the RCN are among the difficulties that have occasioned the need for such a comprehensive study.

2. REC ATHENS 1992 declared "that there are insufficient grounds to terminate the membership of the GKN in the REC." The significance of this decision for CRC ecclesiastical relations with the RCN requires careful evaluation.
3. The IRC has not had time to discuss with the RCN the ramifications of terminating or not terminating CRC fellowship with them. The CRC has had a long history of discussions about and dissent from the positions and trends in the RCN, which resulted in the 1983 restriction of pulpit and table fellowship. But for synod to take drastic action prior to our committee's having had opportunity to discuss this very serious matter with the RCN's ecumenical committee would be highly improper.
4. To terminate or even suspend ecclesiastical relationships with the RCN, in the judgment of some, would amount to an irrevocable decision that would sever ecclesial ties that have existed from the beginnings of our denomination. Such a weighty and serious decision requires very substantial grounds, which the CRC thus far has not affirmed and which the IRC is not prepared to submit and defend at this time.
5. The RCN has consistently expressed its commitment to ecclesiastical fellowship with the CRC and would deeply regret a severance of our relationship.

B. In the light of these considerations, the IRC requests synod to grant the committee time

1. To meet with the ecumenical committee of the RCN to discuss the relationship of the CRC/RCN given the
  - a. CRC dissent from positions and trends in the RCN.
  - b. CRC synodical mandate to consider the ramifications of terminating or not terminating our ecclesiastical relationship with the RCN.
2. To consider the implications of the basic principles governing interchurch contacts adopted by Synod 1944 and articulated in the Ecumenical Charter re the present and future CRC/RCN relationships.
3. To prepare a report with recommendations to be included in the printed *Agenda for Synod 1995*.

#### IV. Reformed Churches in New Zealand (*Agenda for Synod 1993*, p. 210, IV)

In the printed agenda we reported that the IRC had received no response to its letter replying to the "'letter of pastoral concern' about developments in the CRCNA . . . that are causing great concern amongst us" (*Agenda for Synod 1991*, p. 169). These concerns included, among other things, CRC decisions regarding women in office and the creation/evolution debate. A letter of reply, dated 16 February 1993, was received from the Inter-Church Relations Committee of the Reformed Churches of New Zealand,

With respect to our church, the committee informs us that the Synod of the RC New Zealand decided "to continue our sister-church relationship with the CRCNA for the inter-synodical period 1992-1995"; the IRC will "continue to monitor closely the official decisions of the CRCNA and report to sessions during the inter-synodical period"; and the IRC will "convey to the Interchurch

Relations Committee of the CRCNA our grave concern about the direction taken in recent decisions." The letter continues as follows:

Brothers, we fully recognize that our churches are small in number and that if our entire denomination were part of yours in North America, we would still be a small minority. But with the deepest respect and concern for you, and out of strong desire to maintain our close ecumenical relationship with you, which has been such a blessing to us in the past, we point out that truth does not always reside with a majority. Our churches are deeply concerned at what for us is a departure from the faithful, biblical and confessional position you have maintained on these issues in the past and which we have shared with you. We are thankful that in 1992 your Synod did not ratify the decision of 1990 to open all offices to women and we pray that this would be a step towards the reversing of this trend. We are still gravely concerned about the lack of clear teaching on the creation/evolution issue within the CRC and we await the outcome of your studies and synodical decisions. We do not raise these matters with you out of a sense of theological superiority or pride. Far from it. Let me stress again that it is out of concern for you and out of desire to be faithful to the responsibilities entailed in our relationship that we speak. In addition, given the close relationship we have enjoyed with you in the past, your present struggles also affect us. We know that these struggles have caused deep pain and hurt within and among your churches and we are praying for you that unifying, biblical resolutions may be found. Thank you for giving consideration to our decisions and for making response to our correspondence.

The IRC is submitting the contents of this letter to synod for information.

#### **V. Nominations for committee members**

The three-year terms of Dr. Herbert Brinks, Dr. John B. Hulst, and Rev. Alfred S. Luke expire in September. Dr. Brinks, having served two terms, is not eligible for another term. Both Dr. Hulst and Rev. Luke are eligible for reelection. The IRC presents the following nominations.

##### *A. To replace Dr. Herbert Brinks*

*Dr. Gloria Stronks* is a professor of education at Calvin College. She formerly taught at Dordt College and has been involved with education at the Roseland Christian Ministries. She served as coordinator of the Calvin Center for Christian Scholarship during the 1991-1992 season. She is a member of Woodlawn CRC, Grand Rapids, Michigan.

*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. John B. Hulst*

*Dr. John B. Hulst* (incumbent) is a graduate of Calvin College and Seminary; he received his doctorate in religion and higher education from the Iliff School of Theology. He is president of Dordt College and a member of First CRC, Sioux Center, Iowa. He was a voting delegate at RES Harare 1988 and REC Athens 1992, where he served as first clerk, and is currently a member of the REC Interim Committee.

*Ms. Cynthia Roelofs* is a graduate of Fullerton State University with a major in history. She has taught for many years in Christian schools and has served on the Back to God Hour board for six years. She is a member of Montello Park CRC, Holland, Michigan.

C. To replace *Rev. Alfred S. Luke*

*Rev. Jason Chen* is campus minister at Iowa State University, a position he has held for twenty-three years. He was a delegate to REC Athens 1992 and served as moderator on the race-relations advisory committee. He is a member of Trinity CRC, Iowa City, Iowa.

*Rev. Alfred S. Luke* (incumbent) is a graduate of Calvin College and Seminary; he was ordained in 1981 and is serving his second congregation, Boston Square CRC, Grand Rapids, Michigan. He served as a member of SCORR for six years and as its president.

**VI. Matters requiring synodical action**

A. IRC representation at synod (see *Agenda for Synod 1993*, Section X, p. 214).

B. Formal notice of IRC's intent re churches in corresponding fellowship (see Section I above).

C. REC statement "A Christian Testimony on the World" for the information and consideration of the churches (see Section II above).

D. IRC request re Reformed Churches in the Netherlands (see Section III above).

E. Election of committee members (Section V above).

Interchurch Relations Committee

Clarence Boomsma, administrative secretary

Fred H. Klooster, president

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# OVERTURES

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# OVERTURES

## **Overture 52: Require Estimates of Costs and Resources**

Classis Florida overtures synod to require a cost estimate with overtures and recommendations to do any of the following:

- To add an administrative position.
- To change an administrative position from part to full time.
- To increase the size of boards or standing committees.
- To establish a new board or standing committee.
- To establish a study committee.

Estimated costs should include but not be limited to transportation, lodging and meal expenses; office-space requirements; and any additional support personnel, such as secretaries.

A plan for meeting such estimated costs should be included in the overture or recommendation. The Synodical Interim Committee should be consulted for assistance in arriving at cost estimates.

### *Grounds:*

1. Synod has on occasion approved an increase in administrative structure or a new committee with no clear idea as to the costs incurred by such approval. Examples include the formation of a denominational Youth-Ministry Committee in 1991, the addition of administrative staff to the Committee on Disability Concerns in 1990, and most of the study committees appointed during recent decades. This overture does not intend to suggest that these or any other expenditures were unwise or unnecessary but simply to point out that it was not clear at the time of adoption what the costs would be.
2. Good financial stewardship requires that costs and resources be considered prior to incurring an expense (cf. Luke 14:28-30). Last-minute presentations of cost estimates can make thoughtful analysis of the appropriateness of those costs difficult.
3. Cost/benefit analysis is a valid and essential part of good stewardship of the Lord's resources.

Classis Florida

Dan Cooke, stated clerk

### **Overture 53: Terminate Ecclesiastical Fellowship with Reformed Churches in the Netherlands (Gereformeerde Kerken in Nederland [GKN])**

The Council of Sunshine Community Church of El Paso, Texas, overtures synod to terminate the CRC's ecclesiastical relationship, as defined by Synod 1983, with the Gereformeerde Kerken in Nederland (GKN) because it refuses to repent of its pro-homosexualism position and attempts to present tolerance of homosexualism as a legitimate option for members of the Reformed Ecumenical Council (see November 1991 REC newsletter). This position has created 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 practice (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 GKN continues to refuse the serious attempts made by the CRC to encourage the GKN to change its position on homosexual practices, 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, we cannot 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 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.

It is our hope and prayer that through this action the members and leaders of the GKN will realize that the CRC is a body of believers who care enough and are bold enough to call sin sin and to call those who tolerate sin to repentance. Homosexualism is rebellion against God, and the GKN, with its increasingly questionable methods of interpretation of God's Word, is tolerating this rebellion. Dealing with sin God's way (confession and repentance) is the only way to bring hope, grace, forgiveness, and healing. That is the truly compassionate way. We hope the GKN will realize that our action is motivated by such compassion

and by a desire to uphold the honor of God among his people. We pray that God, through our actions, will bring revival to the churches of the GKN.

Council of Sunshine Community Church,  
El Paso, TX  
Gerald Lekberg, clerk

#### **Overture 54: Consider Both Finalists Presented to CRC Publications Board for *Banner* Editor**

Classis Illiana overtures synod to consider both finalists presented to the CRC Publications Board for *Banner* editor, namely, Rev. John D. Suk and Dr. Carl E. Zylstra.

##### *Grounds:*

1. Synod should have opportunity to make the final selection for this important position in the Christian Reformed Church.
2. During this crucial time in the Christian Reformed Church it is essential to have the broadest assembly of the church have a choice in the appointment of the *Banner* editor.
3. In 1979 the board presented a trio to synod, and in 1989 the board presented a duo nomination, so there is precedent for multiple nominations.

Classis Illiana  
Laryn G. Zoerhof, stated clerk

#### **Overture 55: Declare Jan Dykshoorn a Candidate for the Ministry of the Word**

##### **I. Background**

In 1992 the Calvin Theological Seminary Board of Trustees and faculty denied Mr. Jan Dykshoorn's application for candidacy, for academic reasons: his grade-point average was too low. Mr. Dykshoorn appealed to Synod 1992, which did not sustain his appeal.

In September 1992 Mr. Dykshoorn applied for licensure in Classis Kalamazoo in order to function as stated supply for East Martin Christian Reformed Church. Classis granted Mr. Dykshoorn provisional licensure and appointed Rev. Paul Hoekstra as his mentor. Rev. Hoekstra and the East Martin council reported to classis in January 1993, at which time classis, on the basis of these reports, granted the usual licensure.

##### **II. Overture**

Classis Kalamazoo overtures synod to declare Jan Dykshoorn a candidate for the ministry of the Word by way of exception.

##### *Grounds:*

- A. When synod did not sustain Mr. Dykshoorn's appeal, seminary president Dr. James De Jong gave Mr. Dykshoorn personal advice about how to proceed. The advice was to seek classical licensure and a position as

- stated supply, to demonstrate his ability, and to seek candidacy again later.
- B. Mr. Dykshoorn has demonstrated ability in that East Martin Christian Reformed Church has experienced healing, unity, and growth through his ministry, and the East Martin council has recommended that synod declare him a candidate.
  - C. Mr. Dykshoorn desires to be declared a candidate for the ministry of the Word.
  - D. Synod has previously declared candidacy by way of exception (see *Acts of Synod 1988*, p. 614). In Mr. Dykshoorn's case the prescribed avenue of theological training is no longer open (having already been completed), and Church Order Articles 7 and 8 do not apply.

Classis Kalamazoo

Robert A. Arbogast, stated clerk

### **Overture 56: Reject Recommendations of Study Committee on Regional Synods and Study Solution E**

Classis Huron overtures synod (1) to reject the recommendations of the "Report of the Committee to Study Regional Synods" and (2) to study the feasibility of Solution E or, at minimum, to retain Solution F. (See *Agenda for Synod 1993*, pp. 267-68.)

#### *Grounds:*

1. In 1990, seven out of the ten Canadian classes made overtures for some form of regional synod or strengthening of the CCRCC mandate. This is in sharp contrast to the statement made in subsection D of the General Observations, which states, "Yet, overall, there is little sense of urgency." Seven overtures indicate great urgency in Canadian classes.
2. The proposed Recommendations C and D do not "enhance the ecclesiastical standing of the Council of the CRC in Canada." Making the CCRCC accountable to synod degrades the CCRCC to the status of a synodical committee, a status less effective in Canada than that of a council or a regional synod.
3. A Canadian Council accountable to a North American synod (located mainly in the United States of America) has no credibility with the Canadian government or with the Canadian churches (as shown by the Lutheran, Christian Missionary Alliance, and Mennonite Brethren denominations, which have moved toward national identity in recent years).
4. The CCRCC came into being in 1966 "to meet the immediate needs" (*Agenda for Synod 1993*, p. 270). These needs persist even more strongly today.
5. Many of the grounds for the recommendation of 1985 (*Agenda for Synod 1993*, pp. 259-60) are still valid today, in some instances even more so than in 1985.
6. The work of the local church is perceived and implemented within a national framework with regard to cultural, economic, and religious matters. It is distinct in each country. (For example, in Canada, the American flag is not present in the sanctuary.) Solution E would both

address the cultural / religious needs of the churches in Canada and maintain overall unity in church matters within the CRC in North America.

7. In general, there should be almost no objections from synod to granting the Canadian classes their request (to give the CCRCC the status of a regional synod), since it does not have to involve the Christian Reformed churches in the U.S.A.. This would indeed enhance the ecclesiastical standing of the CCRCC. Governments, other churches, and our own members would no doubt listen more carefully to the voice of a synod within Canada than to that of the Council of the Christian Reformed Churches in Canada (CCRCC).
8. In its proposed revision of Church Order Article 44 (Recommendation D), the synodical study committee envisions the Council's becoming "accountable for its activities to synod as well as to its constituent classes" (*Agenda for Synod 1993*, p. 272). This is unworkable. Double accountability will create intolerable stress. The Council should not have two masters.

With regard to reporting the activities of the Council, most of the reporting would be to synod, which meets once a year. Because the CCRCC meets only every other year, over time the CCRCC would lose its significance.

We share the CCRCC's concern that the CCRCC will be increasingly dependent on synod for permission to engage in its uniquely Canadian activities as CRC churches in Canada.

Classis Huron

Hilbert Rumph, stated clerk

### **Overture 57: Reject Recommendations of the Committee to Study Public Profession of Faith**

Classis Hamilton overtures synod not to accept the report, the guidelines, and the recommendations of the Committee to Study Clarification of Public Profession of Faith for Covenant Children (*Agenda for Synod 1993*, p. 237ff.).

#### *Grounds:*

1. The committee totally disregards the guidelines of the CRC set down in Article 59-a of the Church Order, which states,

Members by baptism shall be admitted to the Lord's Supper upon a public profession of Christ according to the Reformed creeds, with the use of the prescribed form. Before the profession of faith the consistory shall examine them concerning their motives, doctrine, and conduct.

This statement has never been amended and should remain the norm for our churches.

2. The committee fails to address half of its mandate, namely, the theological and biblical status of our covenant children with respect to profession and the sacrament. As long as this part of the mandate has not been addressed, the practical guidelines for the profession of covenant children and for their participation in the sacrament have no value.
3. The Bible and our creeds are firm on the issue of profession and the sacrament of the Lord's Supper. Profession of faith is the covenantal answer to God's promises, given at baptism, of a new life of belonging to

Christ. This sign of rebirth opens the way to the sacrament of the Lord's Supper. This teaching, declared again by Synod 1988 (*Acts of Synod 1988*, pp. 558-60), is not properly addressed by the committee.

4. If our covenant children do not understand and cannot answer the simple questions of our standard form for public profession of faith, they also cannot understand the biblical requirements for participation in the sacrament of the Lord's Supper as prescribed by I Corinthians 11:12-30. The problem arises that some professing members may be too young to take up all the duties of full membership in the church. This could be resolved with the following amendment to Article 59-a of the Church Order: "Should professing members be too young to assume membership responsibilities, the church should wait with giving them such responsibilities" (as next-to-last sentence in Art. 59-a).
5. Recommendation F is ambiguous and vague. On a practical level it seems burdensome. It suggests the possibility that someone could reapply for "permission" to celebrate communion without making public profession of faith and could assume all the privileges of communion without the responsibilities of "professing" members.

Classis Hamilton

John Elgersma, stated clerk

## **Overture 58: Withhold Action on Regional Synods Report and Appoint a Committee to Present to Synod 1994 a Model for a Canadian Synod and a U.S. Synod**

### **I. History**

In 1990 seven Canadian classes overtured synod to develop a plan for establishing a regional synod in Canada. The Council of the Christian Reformed Churches in Canada (CCRCC) and its member classes had unanimously concluded, after careful study, that a regional synod is the best way to address the unique challenges facing the CRC in Canada. Since the Council cannot overture synod, churches and classes were urged to do so. Seven Canadian classes did.

Synod 1990 was occupied with restructuring plans and not much inclined to give serious consideration to developing a regional synod. Its advisory committee recommended "That synod declare that the introduction of regional synods is not desirable at this time." In response to a motion from the floor, synod rejected that recommendation and appointed a committee to study "the advisability and feasibility of regional synods . . . ." Its report is before Synod 1993.

The mandate synod gave the committee, however, hardly reflects the specific concern of the 1990 overtures nor of the CCRCC—that the request for a Canadian regional synod is critical to the functioning of the CRC in Canada. Synod's mandate to the committee ignores that specific Canadian concern and simply treats the question of regional synods as a general denominational issue. Consequently, the outcome of the study report was predictable. Moreover, of the eight members appointed to the 1993 committee by synod only one was currently a resident of Canada. This fact points to a persistent problem—that Canadian issues are not in the hands of Canadians.

## II. A uniquely Canadian issue

The question of regional synods has been before synod frequently from 1898 to 1993. Since the 1950s, questions dealing with Canadian concerns for separate identity and authority have been treated as "regional synod" questions. That has confused the real issues raised by Canadian churches. It has also forced the denomination to consider and reconsider regional synods where none were wanted. The real issue to be studied should have been the need for a more independent operation of the CRC in Canada. Regional synods were not intended to solve international problems. For that reason it might be more appropriate to explore the desirability of establishing a United States synod and a Canadian synod.

The CRC in North America has largely and to some extent successfully ignored the international border between the U.S. and Canada and the differences between the two countries. Canadian churches and classes, however, have raised Canadian issues, laws, rules, and regulations on numerous occasions and have brought to the attention of synod a persistent concern for matters Canadian. They have promoted the understanding that Canada matters.

The substantial issue of a "Canadian" CRC with its own synod has never received adequate consideration. In fact, the treatment of the "Canadian question" highlights the frustration encountered by the Canadian part of the CRC as it tries to function as a church in Canada. The past consideration of the issue also points to a somewhat paternalistic approach of the denomination toward the church in Canada.

At times denominational policies, structures, and controls have conflicted with Canadian laws as well. Attempts to resolve such conflicts have generally been designed to minimize or compromise the Canadian legal requirements in favor of keeping denominational policies and structures in place. Where this has happened, the church in Canada has been prevented from taking its rightful place in Canadian society as an exemplary corporate citizen and as a Canadian church in touch with and responding to Canadian issues and concerns with full authority, status, and credibility.

The CRC in Canada has increasingly taken on a Canadian identity. It exists in a sovereign country with a form of government, laws, and concerns that may be contrary to U.S. objectives, aims, and purposes. Our countries take different approaches to social and domestic concerns, and the foreign policies of the two countries sometimes conflict. The Canadian CRC's potential impact on its own country is considerably greater than that of its U.S. counterpart because of Canada's smaller population. To realize that potential, the Canadian CRC must function as a Canadian church. The present CCRCC structure is incapable of doing so.

There are other significant differences. In their membership makeup, the churches in Canada continue to exemplify that strain within the denomination more marked by the *Doleantie* than the *Afscheiding*. From the beginning, that has led the Canadian CRC to respond differently in fulfilling its roles in society. While all these differences need not separate us, they contribute to a development of the CRC in Canada that will continue to be different from that of the CRC in the U.S.A. Our denominational structures should reflect that reality.

In effect, as even the report confirms, the denomination still functions as "a United States denomination with churches in Canada." The operation of the

CRC in Canada has always been debated and decided in the context of a U.S. majority. It should not be surprising that synod after synod has refused to establish regional synods. The U.S. segment of the CRC may have little reason to go in the direction of establishing regional synods, but the Canadian churches have good reason, and the need for a Canadian synod will only increase as history marches on. Continuing the status quo is unacceptable.

### **III. Observations about the report**

The 1993 report on regional synods fails to address the basic issues as described above.

A. The report falls short of its mandate. It addresses mostly the history of the discussion about regional synods, point A of its mandate, but hardly touches on the more substantial issues raised in points B, C, and D.

B. The lengthy review of the history of the discussion of regional synods is only remotely relevant to the specific requests and concerns of the Canadian churches. If anything, both synod's history of dealing with this matter and the current committee's negative conclusions illustrate that the CRC has lacked the will to face this admittedly difficult yet exciting challenge. The challenge arises from the maturing and growth of the church in Canada. We believe this challenge needs to be addressed. After a half century of existence in Canada, the Canadian CRC, having outgrown infancy, has ample reason to look for increased self-government in order to minister effectively in Canadian society.

C. Neither the committee's mandate nor its report addresses the problem that throughout the history of this issue Canadians have been outnumbered and outvoted three to one in study committees and synod meetings. That has always predetermined the outcome of discussions on this issue. Even in its own report the 1993 study committee accepts majority U.S. opinion as decisive. It argues that regional synods are not needed because "credibility to the status quo" is the most common U.S. response and "the churches in the denomination [read "majority U.S."] do not, by and large, perceive a need for change" (Section V, F). In its laudable aim to keep the church family close and under one roof, the committee overlooks the fact that the church in Canada, as a mature member of the family, needs to strike out on its own.

D. The committee's interviews with Canadian personnel can hardly be decisive. Those interviews polled the opinions of individuals, not of Canadian CRC assemblies. However, seven classes and the CCRCC had spoken most clearly in favor of a Canadian regional synod. That should be decisive.

E. The report leaves the impression that the Council turned down the proposal of its own committee in 1989 (Section III, E). On the contrary, the Council urged classes and consistories to overture synod to implement a structure for regional synods using the model prepared by the Council's committee. The fact is that the Council cannot overture synod directly. It can only urge churches and classes to do so. That fact in itself illustrates well the limited powers of the CCRCC. That same limitation of power restricts its function in Canadian society.

F. The committee's offer to "enhance" the Council's position with respect to

synod misses the point. Council does not seek enhancement of its position with respect to synod. It seeks rather to enhance its status and ability to fulfill its role in Canadian society. In any event, the enhancement offered by the committee is conceivably a step back in that it subjects CCRCC activity to synodical scrutiny not previously required. That result is precisely the opposite of what the CCRCC requested.

#### **IV. Reply to perceived objections to the 1989 plan**

The report mentions several difficulties with the 1989 CCRCC plan (Section V, E). We briefly address those objections here and present the following practical suggestions:

A. The report notes that the division of labor between two synods and the general synod would be too complex. We believe that the flow chart accompanying the 1989 proposal provides a useful working model for the division of jurisdiction and function between synods (see next page).

B. The report states that there is no support for regional synods in the U.S. That argument, however, ignores the fact that the proposal of the CCRCC addresses a Canadian issue. The specific concerns of the Canadian churches deserve a more serious treatment.

C. The report predicts that implementation of the plan would cause a serious disruption for agencies and staff. We believe that if the proposed changes are phased in over a period of several years there should be little disruption.

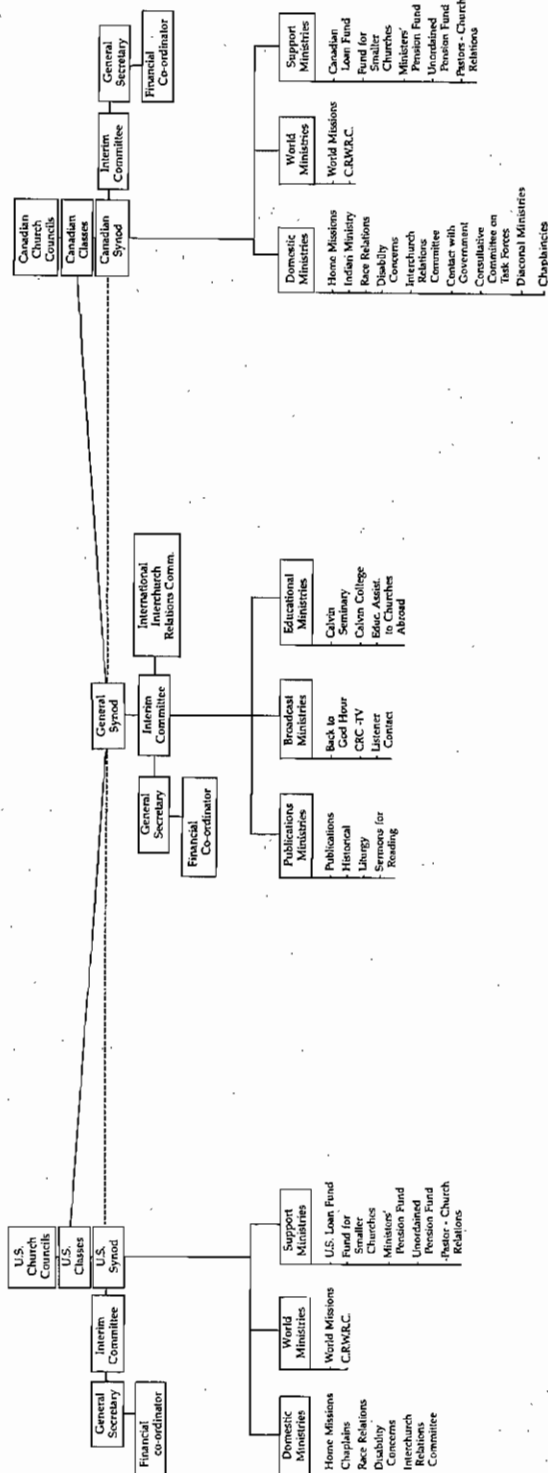
D. The report states that a triennial general (international) synod would result in infrequent contact, which in turn would create administrative problems for matters such as ministerial candidacy, appointment to faculty or agency positions, and the like. Decision making would have to wait for long periods of time or be turned over to boards. We suggest that instead of triennial synods the denomination could continue to have annual international synod meetings. Upon the adjournment of the international synod, the two national synods could meet, simultaneously and with the same delegates that came to the international synod. The international synod could be reconstituted for joint decisions to avoid delays of an entire year. Another approach might be to have national and international synods meet biennially and in alternate years.

E. According to the report, costs would significantly increase under the new scheme. However, were Canada to have its own synod, the CCRCC would be discontinued, and therefore its costs would be eliminated. Travel expenses would be limited to travel within each country. Biennial synods might further cut costs. Staff allocations and resources used in overhead costs would more appropriately be spent in the country of financial origin.

F. The report observes that regionalization of worldwide ministries would prevent a coordinated ministry and cause frustration and ineffectiveness. However,

1. Ministries outside North America need not all be regionalized.
2. Ministries already regionalized under CRWRC-Canada and CRWRC-U.S. respectively do not suffer from the negative consequences anticipated by the committee.

REGIONAL SYNOD  
PROPOSED REGIONAL SYNOD STRUCTURE



3. Under our proposed scheme joint-venture agreements would be genuine joint ventures of equals.

In conclusion, we emphasize that perceived practical problems should not be allowed to stand in the way of the more substantive challenge of changing denominational structures to help the Canadian CRC become more effective in its ministry to Canada. Practical problems can be overcome.

The model prepared for the CCRCC in 1989 is a good place to begin to address the Canadian request for increased self-government. It could be implemented in a reasonably short time, even if adjustments need to be made in order to deal with practical problems that will arise. Obviously, Canadians must have a major say in finding a solution to their problem, and new ways will have to be found to overcome the current three-to-one stalemate that will always swing the balance of decision making to the U.S. side.

## V. Overture

Classis Toronto overtures synod to

A. Withhold action on the recommendations of the Committee to Study Regional Synods.

B. Appoint a committee consisting of an equal number of Canadian and U.S. persons, half of each national group being members of the SIC, to implement a Canadian synod and a U.S. synod, using the model recommended by the CCRCC in 1989.

C. Instruct the committee to present a detailed working model to Synod 1994 for implementation in 1995.

### *Grounds:*

1. The 1993 report on regional synods fails to address the problems arising from the limited jurisdiction of the CCRCC. Nor does it help the Canadian CRC face its unique challenges.
2. A Canadian synod is the best way to do justice to the original request of the Canadian classes and the CCRCC and to the ongoing concerns of the Canadian CRC (*Acts of Synod 1989*, pp. 55-62).
3. Two national synods joined together by an international synod are the best way for the CRC to fulfill its mission in both countries while remaining one denomination.
4. A Canadian synod will, for the first time in Canada's history, bring the mission of the church close to Canadian congregations of the CRC.
5. A Canadian synod will enable the CRC in Canada to operate much more effectively as good corporate citizens of Canada and much more directly with Canadian governments, institutions, and other denominations.
6. Regional synods are in harmony with Reformed church polity.
7. Practical considerations such as costs, administrative changes, and perceived inefficiencies should not be allowed to outweigh the demonstrated need for a Canadian synod.

Classis Toronto

John Tenyenhuis, stated clerk

**Overture 59: Adopt a Policy of Not Recognizing Members of Certain Specified Congregations as Delegates, Members of Boards, or Deputies**

The undersigned council members of Plymouth Heights Christian Reformed Church, Grand Rapids, Michigan, overture synod to adopt the policy of not seating as synodical delegates or as members of denominational boards and committees and of not recognizing as synodical deputies any members or officebearers of congregations which (1) withhold or permit members to withhold denominational ministry-share gifts as a protest against denominational decisions or agencies, (2) deliberately decide to underpay their ministry-shares in favor of congregational programming, or (3) ordain women to the offices of elder, evangelist, or pastor.

*Grounds:*

1. The practices mentioned are contrary to synodical policy and have had a seriously disruptive effect on denominational unity.
2. Respecting synodical decisions is an important visible expression of our unity in Christ and is a moral obligation we assume in our Church Order, which states that such decisions "shall be considered settled and binding, unless it is proved that they conflict with the Word of God or the Church Order" (Art. 29).
3. Service in denominational capacities is a privilege that presupposes support of our corporate synodical decisions and policies.
4. The named practices impose an unfair burden on those congregations which respect our communal decisions, and they jeopardize our Lord's work through our denominational agencies.
5. Such individualistic-congregationalistic actions, all too prevalent in our culture, are contrary to the biblical instruction that in the body of Christ we are to submit to one another for the sake of the gospel.

John Baker  
James A. De Jong  
Dick Gootjes  
Harry H. Holwerda  
Gordon Spykman

*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 60: Reject SIC Recommendation Limiting "Monies Saved" to Specified Regional Liberal-Arts Colleges**

**I. Background**

Synod 1962 adopted a policy which reduces in certain classes the quota amount designated for Calvin College and Seminary in order to make the "monies saved" available to area colleges. This policy was refined and reaf-

firmed by Synod 1984. Over the years many CR churches have directed a portion of the "monies saved" to the Institute for Christian Studies.

The Synodical Interim Committee recommends to Synod 1993 that the monies saved be limited to regional liberal-arts colleges, specifically, Dordt College, Trinity Christian College, The King's College, and Redeemer College (*Agenda for Synod 1993*, p. 37, Recommendation C). This proposal, which is based on the assumption that these monies are intended only for undergraduate education, is flawed for several reasons. Restricting support to undergraduate education is out of keeping with the broad Reformed vision of Christian higher education, which includes all levels of studies. Furthermore, the recommendation is arbitrary, since Calvin College, for example, does have graduate programs, and Dordt soon will. The proposal fails to recognize historical change in Reformed higher education and the increasing importance given to graduate-level education. In fact, ICS is a partner with the colleges named above in the consortium called RUNA (Reformed University in North America), working toward the further development of a Reformed presence at the graduate level.

## II. Overture

Classis Toronto overtures synod not to accept the Synodical Interim Committee recommendation limiting "monies saved" to regional liberal-arts colleges, specifically, Dordt College, Trinity Christian College, The King's College, and Redeemer College.

### *Grounds:*

- A. Since synod has never placed strictures on its recommendations regarding "monies saved" in terms of "levels" of education, to limit these now to undergraduate institutions is arbitrary.
- B. This recommendation has the effect of designating only some graduate programs as eligible for church support, namely, those in Reformed liberal-arts colleges that do, or will in the future, offer graduate programs.
- C. Limiting the "monies saved" to undergraduate institutions runs counter to the comprehensive Reformed vision of higher education and the emerging momentum in CRC-related institutions of higher education for the development of a Reformed university offering master's and possibly doctoral programs.
- D. This recommendation conflicts with the ruling of Synod 1986 (regarding an appeal from a decision of Classis Toronto) allowing the churches to direct some of the "monies saved" to the Institute for Christian Studies. Synod rejected this appeal on the following ground: "Since the funds in question are local funds, it is outside the jurisdiction of synod to determine how they should be used" (*Acts of Synod 1986*, p. 665).

Classis Toronto

John Tenyenhuis, stated clerk

## Overture 61: Ratify Church Order Article 3 Considering Factors of Conscience and Justice

### I. August 1992 "Overture to Synod 1993"

#### A. Background

Prompted by letters I recently received regarding my intentions to transfer my membership from the Washington, D.C., CRC to a Presbyterian (U.S.A.) church located near my permanent residence in Stanley, Virginia, I have decided to submit one more overture to synod on behalf of women's ordination. Some people in the denomination have commented they thought it unfortunate that I should leave the church just at the time when my three years of appeals might be needed the most. They obviously had faith that this current Valley of Achor (meaning "trouble"), caused by the 1992 synodical decision "not to ratify" a revised Article 3 of the Church Order, might after all not merely be "trouble" but a "door of hope" (see Hos. 2:15).

To solicit an overture was probably not the intent of these letters. On the other hand, they helped me to see a distinct advantage in trying to spare our sisters in Christ the agony of appealing on their own for ordination. The ominous task of revising Article 3 of the Church Order, in order to secure eligibility, is always the first step.

On June 24, 1992, I made a limited distribution of a letter I addressed to Christian Reformed women, and in it I wrote the following:

For various reasons, I am of the opinion that never before have Christian Reformed women found themselves in such a favorable position to claim their eligibility for the church offices. No study committee has been appointed—with the potential of delaying a process. The "discretion clause"—perhaps the biggest obstacle of all (as I found out in my own personal appeals)—has been defeated. The theoretical groundwork has been laid through the synodical study reports in the last twenty years, Report 31 in 1992, and more recently, through the confessional argument of Heidelberg Catechism, Lord's Day XII. I believe that a concrete case for Synod 1993 is essential for sorting out the material and bringing the desired resolution of the whole question.

With this as my motivation and with a three-year history of unresolved personal appeals, I now submit to you an overture with the intent of picking up on certain viable materials in the *Acts of Synod* in recent years. It would be a travesty of justice if Christian Reformed women and Christian Reformed churches now failed to follow through. For background information, I especially call your attention to the comprehensive report of the 1992 advisory committee that covered my 1992 appeal (see *Acts of Synod 1992*, Article 110). The report contains a brief history of my appeals, certain new material, and certain requests that have not yet been legally placed before synod.

#### B. Recommendations

I hereby make the following recommendations to Synod 1993:

1. That synod review my personal overture to Synod 1992 (see *Acts of Synod 1991*, pp. 772-73, as well as the report of the Judicial Code Committee, p. 682) in the light of the doctrinal ground for it accepted by Synod 1992 as "new material" (see *Acts of Synod 1992*, Article 110), with a view to formulating a biblical (judicial) basis for a revision of Article 3 of the Church Order in the

form as recommended by Synod 1990. Synod 1990's recommendation on the Church Order revision reads as follows:

That synod change Article 3 of the Church Order to delete the word *male* from Article 3-a and merge Articles 3-a and 3-b to read "All confessing members of the Church who meet the biblical requirements are eligible for the offices of minister, elder, deacon, and evangelist."

(Acts of Synod 1990, p. 657)

*Grounds:*

- a. The decision of Synod 1992 "not to ratify the change in Church Order, Article 3, and that the pre-1990 wording be retained" eliminated the 1990 "discretion clause" as a basis for a revised Article 3 (see Ground a of the 1992 decision) but was not categorical (see Ground b of the 1992 decision). In other words, ratification of the Church Order change is still open, provided an adequate basis can be found as a substitute for the 1990 "discretion clause."
  - b. My 1990 personal appeal specifically requested revision of Article 3 along the lines proposed by Synod 1990. No other appeal or overture requested a Church Order revision.
  - c. Synod 1992 decided that requests a through c of my 1992 appeal were legally before synod for consideration. These requests include both my 1991 personal overture and its confessional/doctrinal ground submitted to Synod 1992.
2. That synod adopt the following two resolutions as the biblical (judicial) basis for the revision of Article 3 of the Church Order in the form recommended by Synod 1990 (note: these resolutions were submitted to Synod 1992 but were not legally before synod):

RESOLUTION ONE

Scripture everywhere upholds the equal dignity of men and women both in creation and in the redemption of 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.

*Grounds:*

- a. As imagebearers of God, women are given joint dominion with men over God's creation (see Gen. 1:26-28 and 5:1-2). The rulership of Adam over Eve resulted from the fall and was therefore not a part of the original created order.
- b. Full personal freedom is in no way negated by the constraints of home, church, and society (see I Cor. 10:23, which shows the reciprocal relationship between basic freedom and restraint).
- c. Equality within any unit can adequately be understood only through a prevailingly vertical (or paradigmatic) approach to authority. It is governed by the principle that transcends the unit's two polarities (thus, the council in the case of elders and deacons and personhood in the case of the two genders). This is also the only way to explain adequately the social hierarchy in scriptural passages such as I Corinthians 11:3-12 and I Corinthians 15:20-28. Men and women, husbands and wives, Christ and believers, and God and Christ, who from a horizontal perspective are

unequal owing to their differences, are vertically equal (see Gal. 3:28; Rom. 8:17; John 17:20-23).

## RESOLUTION TWO

The functions of church office are controlled by the institutional church under Christ's rule. Eligibility, however, which is the subject of Article 3 of the Church Order, 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.

*Ground:* The Church Order, which is essentially a body of regulations for the good order of the church, ought not to regulate any matters that pertain to *who* or *what* persons are according to their "being," but only what persons should *do* in their respective offices. Any rule that covers eligibility for the offices of the church ought to be in the nature of a mandate for the individuals who are involved. What is prohibited by Christian principles is the binding of conscience by a regulatory rule, as is now the case in Article 3 of the Church Order, whereby women are denied the right to serve in the offices of elder and minister and whereby churches, by the same token, are denied the right to use the special offices responsibly.

3. That synod ratify the revision of Article 3 of the Church Order in the form as recommended by Synod 1990 but as based on the above two resolutions.

*Ground:* Ratification of the revised Article 3 was certainly the intent of Synod 1990 and perhaps also of Synod 1991, which decided not to rescind the 1990 decision.

4. That synod consider the factor of conscience with respect to provisions of the Church Order as a matter of pastoral care.

### *Grounds:*

- a. 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 actions 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 officers, 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.

- b. When conscience rather than objective truth becomes the deciding factor in decision making, the inevitable result is obstruction of justice. It is the truth that makes us free (see John 8:31-32).
5. That synod consider its 1993 decision to be its substantive answer to my 1990 personal appeal to revise Article 3 of the Church Order on a justice basis.

*Ground:* In all of my appeals I basically pursued a course of informal adjudication. As the 1992 advisory committee noted in its report, "During the interview with the advisory committee Dr. Kuipers stated she preferred not to invoke formal adjudication if the substance of her request [to revise Article 3 of the Church Order] would be considered by synod."

## II. Supplemental "Overture to Synod 1993"

I hereby request Synod 1993 to consider the following item as a supplement to my August 1992 "Overture to Synod 1993":

That the confessional/doctrinal argument contained in my personal overture to Synod 1992 (see *Acts of Synod 1992*, Article 110, p. 704), which argument reads as follows,

Article 3 of the Church Order . . . conflicts with the doctrine of the personhood of Christ and his believers as taught in 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, and both individual and collective—is a unity consisting of simultaneously functioning offices.

be received and sustained by Synod 1993 as "a confessional/doctrinal complaint against the Church Order."

*Grounds:*

### A. Substantive

Since Synod 1990 I have been raising the point that the "discretion clause" in the proposed change of Article 3 of the Church Order is wrong both on scriptural and confessional grounds. Even aside from this, I am convinced that Article 3 of the Church Order contains a confessional/doctrinal irregularity that is a root cause of current injustice throughout the denomination.

### B. Procedural

1. Synod should sustain and not merely review this argument before it adopts any resolutions to revise Article 3 of the Church Order. In my earlier overtures it is considered to be a ground for the proposed resolutions.
2. This confessional/doctrinal argument was considered to be "new material" by Synod 1992 (see pp. 705-06 of the *Acts of Synod 1992*).

I also request that the two enclosed abstracts of papers I recently presented at international linguistic conferences be included as a defense for my "Overture to Synod 1993."

Florence Kuipers  
Member of Washington, D.C., CRC

*Note:* This overture was submitted to Classis Hackensack in two separate appeals—in August 1992 and in January 1993, respectively. The January 1993

supplemental overture is combined with the August 1992 overture to form a single overture in two parts.

## APPENDIX

### Abstract 1

Paradox in the Domain of the Church:  
A Case Study of Women's Ordination  
by Florence Kuipers, Ph.D.

(Abstract of a paper for the 4th International Conference on Language and Social Psychology at the University of California, Santa Barbara, August 18-23, 1991)

To anyone who thinks about the matter seriously, human rights would seem to be at the bottom of the women's ordination question in the Christian churches today. A social class is being denied a basic liberty. But each church must resolve the question on its own grounds. Traditionally, if the church dealt with women's ordination at all, it did so mainly from an historical perspective rather than paradigmatically in terms of authority, human rights, and social justice.

The present paper is a description of the "journey" of two Protestant denominations in their struggle to resolve the women's ordination problem. These two denominations are the Christian Reformed Church (CRC) in North America and the Reformed Church in America (RCA)—historically and spiritually sister churches. Both have a strong tradition of religious freedom, constitutional government, and devotion to theology and scholarship. The liberating processes that are at work in these two churches are gradually forcing a wide range of questions: freedom of speech and conscience, individual rights, personhood, church office, and church government. A presupposition that prevails throughout the struggle is the need for a biblically based solution. Both denominations are oriented to the principle that the Bible is the dominant rule for faith and life.

Only in recent history have the CRC and the RCA begun to take the question of women in office seriously. In 1990 the Christian Reformed Church completed a twenty-year in-depth study of "biblical headship," concluding that it cannot be proved from the Bible that "headship" in the home is a barrier to women's functions in the church. As a result of this study, it made a historic, though controversial decision to open all the church offices to women—a decision that will not take effect until after it is ratified in 1992. Meanwhile, the CRC has acknowledged that without an examination of larger worldviews the debate about "headship" is not likely to advance. For some years the RCA has ordained women to all the offices, but a "conscience clause" for the churches is still retained.

No doubt the greatest obstacle for women's ordination in the history of these two churches has been the impediments of the church order. Inclusiveness can only be achieved by eliminating these restrictions and adopting "constituent rules" to the effect that no "regulatory rules" will be permitted for any of the temporal social distinctions (gender, race, ethnic origin, economic status, etc.). The guiding principle here is that the temporal social distinctions are normally controlled by the pragmatic, purposeful rules of society. Another obstacle is the

failure of women to exercise their rights in the channels of the church. This increases polarization within the church centering on the church's conscience.

In this study three distinct models of church government have emerged: 1) "original authority" in the local ruling body; 2) supreme authority in the synod; and 3) a holistic (linguistic) approach recognizing the reciprocal relationship (or paradox) of 1) and 2) above. The thesis of this paper is that the holistic approach is necessary for the maintenance of unity and the resolution of conflict in any social unit. Neither language nor society is an abstractly formal or closed system. Nothing attests more to the nonfiniteness and openness of language than the fact that it is personal and subject to constant adaptation to new circumstances and purposes.

## Abstract 2

### A Case Study of Secession in the Domain of the Church:

A Linguistic Perspective  
by Florence Kuipers, Ph.D.

(Abstract of a paper for the 7th Annual International Conference on Pragmatics and Language Learning at the University of Illinois, Urbana-Champaign, April 1-3, 1993)

Of all the issues in the field of pragmatics, probably none have aroused wider interest than those associated with the use of language in society. The various applications of pragmatics—whether these are in sociolinguistics or in the applied areas of language, such as language learning, translation, literature, computer programming, and the like—are all somehow associated with solving problems in communication. One sociolinguistic application I have found to be especially productive, not only for advancing the theory but also for practical purposes, is the study of difficulties that arise when communicators are in a crisis situation within a group, frequently without the benefit of face-to-face interaction. At the height of confrontation, communicators sometimes secede from the group (or resign, in the case of an individual) as a way of resolving their problem. But the outcome is not always a happy one. The theme of this paper is how the notion of secession (or resignation) relates to language proficiency in general and, more specifically, to the distinction between the separatist and unifying functions of language.

The data for this paper are drawn from a study of an ongoing case in a church of which I have been a member all my life. The name of the denomination to which I am referring is the Christian Reformed Church, which has its origins in the Netherlands and today numbers some 950 congregations located in the United States and Canada. In the last two years alone, some thirty churches have withdrawn (seventeen in Canada and thirteen in the United States), each case involving internal division as well as secession from the whole. This represents approximately two percent of the church's total membership, although there have been many independent defections as well. The main reason for the current secessions is the issue of women's ordination, although this closely ties in with several other theological controversies in the church.

Significantly, women's ordination has not only been a highly controversial, but also a well-nigh unresolvable issue in the Christian Reformed Church during the last twenty years. Recently the problem came to a head through a

number of equivocal synodical decisions. First of all, in 1990 Synod decided to open all the offices to women and to change the Church Order to implement this decision, though it did so on the basis of a conscience clause for the local churches. These decisions were to have taken effect in June 1992, but Synod 1992 decided not to ratify the Church Order revision owing to widespread dissension in the churches over the issue. Not only was this an about-face for the progressive-minded members, the initiators of the 1990 decisions, but at the same time it was a disturbing experience for the conservative churches who were already on the point of leaving the denomination for the sake of conscience. The only members who seemed to be satisfied with the 1992 decision were those who were looking for more principled grounds for change than those based on conscience.

In examining this case, I aim to contribute a linguistic approach to this somewhat neglected area of verbal communication.

## **Overture 62: Appoint a Denominational Covenant Committee**

### **I. Introduction**

Reports from synodical deputies to Synod 1993 give evidence of a major defection on the part of some ministers of the Christian Reformed Church and of a crisis in its fellowship, which must be addressed by synod.

Throughout its history the Christian Reformed Church has lived in an understood relationship which, while never delineated, may be described as a denominational covenant. Member churches and church members have shared in a mutual understanding that, under God, they were committed to each other to serve him together in the letter and spirit of the Reformed heritage. Structural elements in that covenant included the confessions, the Church Order, accepted liturgical principles and practices, participation in joint programs of ministry, and a willingness to give and accept admonitions to adhere to these forms of unity.

This assumed covenant served the church well for many generations, but it is no longer functioning effectively today. Its dysfunction, which has reached critical proportions in recent years, is accentuated by two other developments. The Dutch ethnic identity which characterized the denomination since its beginning is now being replaced by an ethnic diversity which has been ardently sought. At the same time the original vision and commitment of the denomination are fading. These developments make it more necessary than ever to make a conscious commitment to each other to serve the Lord together with unity and joy. The need for a deliberate address to this problem is seen most clearly when parties who disagree with each other refuse to abide by the covenanted way of settling disputes in the church.

Since it is no longer possible to assume a covenantal commitment which, though not clearly articulated, was once clearly understood, the nature of the covenant in which we live and worship together needs to be clearly delineated if the church is to regain a healthy unity.

The time is ripe for the revitalization and renewal of the denominational covenant and a recommitment to that covenant in the interests of the church and the kingdom of God.

## II. Overture

Therefore, Classis Grand Rapids East overtures synod

A. To declare the need for setting forth the basic content and structure of the denominational covenant and for making provision for renewed commitment to it.

*Grounds:*

1. Clarification is needed in a rapidly changing religious environment.
2. Recommitment is needed in our increasing disunity.

B. To appoint a Denominational Covenant Committee, which will be charged with the task of implementing the initiative stated in A above.

Classis Grand Rapids East  
Philip R. Lucase, stated clerk

### **Overture 63: For Ministry-Share Purposes Count Only Those Members Between Twenty-Five and Seventy Years Old**

#### **I. Background**

The Synodical Interim Committee recommends "That professing members for denominational and classical ministry-share calculation purposes be those who are eighteen years and older" (*Agenda for Synod 1993*, p. 37). However, most eighteen-year-olds, indeed college students even into their early twenties, are not financially independent. And many of those immediately starting off in jobs and careers don't become financially strong till their mid-twenties. Therefore, though they make and keep commitments to support the church through their giving, this giving is generally minimal. In addition, many elderly members living on fixed incomes and/or residing in nursing homes (and therefore having invested most of their assets in those homes) have very little ability to support the church financially. Many of these are widows, who would never have been counted for quota purposes under the per family system.

In addition, Ground 3 of the recommendation seems faulty. It states, "Eighteen years is an appropriate age for the formal acceptance of stewardship obligations." Although this is true, it misses the point that ministry-share calculations should reflect a church's **ability** to support denominational and classical causes, not the level of discipleship among its members. Obviously no calculation will be perfect, but this particular idea will severely affect many churches and classes with many elderly or college-age members. These are often the kinds of churches (older urban churches, isolated rural churches, churches in other declining areas or with large proportions of college students) which can least afford this sort of impact. (For example: Grandville Avenue CRC in Grand Rapids, Michigan, an urban church, will see an increase in classical and denominational ministry shares of over \$18,000, and Classis Grand Rapids South will see an increase in denominational ministry shares of over \$180,000. These increases are due to the large number of single elderly members.)

## II. Overture

Classis Grand Rapids South overtures synod to define professing members for denominational and classical ministry-share calculation purposes to be those who are twenty-five through seventy years old.

### *Grounds:*

- A. Calculations for ministry shares are not a measure of a person's formal acceptance of stewardship commitments but a measure of an individual congregation's ability to support denominational and classical ministries.
- B. Members younger than twenty-five are unlikely to be financially able to meet their local, classical, and denominational commitments at a level sufficient to warrant their inclusion in the calculation.
- C. Generally, our single members over the age of seventy are financially strapped, already give generously, and are unable to expand their giving to make up for their being counted.
- D. The SIC proposal will adversely affect older, declining congregations (those in urban, isolated rural, and other declining contexts where assistance is often needed) and will benefit most the stable congregations with balanced memberships (the very ones that could best support these ministries).
- E. The years between twenty-five and seventy cover the earning years for most of the population and therefore more accurately reflect the giving potential of any particular congregation.
- F. These shifts in classical and denominational ministry-share commitments may cause a shortfall because the financially weaker churches are unable to meet the additional demand and the stronger ones are not giving at past levels.
- G. The decisions of Synod 1987 and Synod 1986 to allow a classis to reduce a small church's ministry share are inadequate since the new way of establishing financial responsibility to the church affects even large churches and whole classes. Also, these decisions have not been translated into per professing member calculations and therefore are useless.

Classis Grand Rapids South  
Harry Kwantes, stated clerk

Analysis of the Changes in Classical and Synodical Ministry Shares for Classis Grand Rapids South  
Caused by the Change from per Family to per Professing Member Calculations

<u>Name</u>	<u>Dollar Change</u> <u>Classical</u>	<u>Dollar Change</u> <u>Synodical</u>	<u>Total Dollar</u> <u>Change</u>	<u>% Change</u> <u>Classical</u>	<u>% Change</u> <u>Synodical</u>
Covenant	-860.00	+8,761.25	+7,901.25	-5.69	+7.08
East	-519.40	+7,874.65	+7,355.25	-4.53	+8.40
First	+1,112.70	+20,160.30	+21,273.00	+12.56	+27.80
Hillside	-1,028.10	+5,406.60	+4,378.50	-7.62	+4.89
Pinegate	-154.50	+2,070.75	+1,916.25	-4.88	+8.00
Providence	-1,274.70	-625.80	-1,900.50	-12.59	-7.76
Alger Park	-358.40	+17,163.65	+16,805.25	-1.94	+11.34
Bethel	+1,556.00	+19,916.50	+21,472.50	+31.62	+49.44
Burton Heights	+298.10	+11,965.90	+12,264.00	+3.59	+17.62
Community	-613.50	-2,195.25	-2,808.75	-19.39	-8.48
Godwin Heights	+354.10	+7,421.15	+7,775.25	+9.50	+24.33
Grandville Avenue	+1,139.70	+16,904.55	+18,044.25	+20.01	+36.27
Ideal Park	-5.70	+5,323.95	+5,318.25	-0.12	+13.41
Immanuel	+815.10	+13,653.90	+14,469.00	+14.86	+30.42
LaGrave	+630.50	+28,848.25	+29,478.75	+3.04	+16.99
Kentwood	+44.90	+17,327.35	+17,372.25	+0.29	+13.88
Moline	-134.00	+7,326.50	+7,192.50	-1.73	+11.57
Wayland	-1,136.00	-4,324.00	-5,460.00	-20.20	-9.39
	-133.20	+182,980.20			
<u>% Change in Ministry Shares</u> <u>by Region</u>					
	<u>Classical</u>	<u>Synodical</u>			
Urban churches	+10.11	+25.02			
Suburban churches	+1.01	+14.69			
Cutlerville churches	-2.01	+9.48			
Rural churches	-8.59	+3.79			

Analysis: The change from per family to per professing member calculations will affect churches and classes in radically different ways. Churches with older memberships (white urban churches and isolated rural churches) will see large increases in ministry shares. These churches are much less likely to be able to meet these new demands than are churches and classes in growing rural and suburban contexts, which will see decreases in ministry shares. This will cause great hardship for some churches and classes and may cause massive classical and denominational shortfalls.

Notes: All of these estimates use the 1993 family and professing-member counts. The family counts were received from the classical treasurer. The professing-member counts come from the 1993 Yearbook.  
The classical-ministry-share estimates use the 1994 classical ministry-share proposed in the classical agenda (\$70.30) and an estimated per professing member amount (\$25.50). The synodical ministry-share estimates use the 1994 average per professing member share proposed by the Synodical Interim Committee (\$237--Classis Grand Rapids South's synodical ministry share will be higher) and the 1993 per family ministry share for Grand Rapids South (\$575.45).

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# FINANCIAL REPORTS

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**THE BACK TO GOD HOUR/FAITH 20**  
**Financial Report Summary**  
**1992 - 1993 - 1994**

	9-01-91 8-31-92 Actual	9-01-91 8-31-92 Budget	Favorable (Unfavorable)	9-01-92 8-31-93 Budget	9-01-93 8-31-94 Proposed
<b>Expenditures</b>					
<b>Program Services</b>					
English	2,843,477	2,840,000	(3,477)	2,575,000	2,700,000
Spanish	548,562	653,500	104,938	550,000	575,000
Portuguese	270,927	263,000	(7,927)	250,000	262,500
Arabic	539,147	610,000	70,853	525,000	553,000
French	404,309	375,000	(29,309)	375,000	390,000
Indonesian	118,837	165,000	46,163	125,000	125,000
Japanese	400,326	430,500	30,174	425,000	433,000
Chinese	365,224	404,000	38,776	400,000	420,000
Russian	165,324	95,000	(70,324)	250,000	285,000
Television	2,676,593	2,594,000	(82,593)	2,090,000	2,244,000
<b>Total Program Services</b>	<b>8,332,727</b>	<b>8,430,000</b>	<b>97,273</b>	<b>7,565,000</b>	<b>7,987,500</b>
<b>% of Total Expenditures</b>	<b>89.9%</b>	<b>86.4%</b>		<b>87.7%</b>	<b>85.9%</b>
<b>Supportive Services</b>					
Management, General	456,044	466,000	9,956	429,000	452,500
Fund-Raising	456,235	480,000	23,765	475,000	500,000
<b>Total Supportive Services</b>	<b>912,279</b>	<b>946,000</b>	<b>33,721</b>	<b>904,000</b>	<b>952,500</b>
<b>% of Total Expenditures</b>	<b>9.8%</b>	<b>9.7%</b>		<b>10.5%</b>	<b>10.2%</b>
<b>Capital and Debt Service</b>					
Interest Expense	18,653	20,000	1,347	0	0
Capital Purchases	8,500	160,000	151,500	160,000	160,000
General Expense -- Ministerial Succession	0	200,000	200,000	0	200,000
<b>Total Capital and Debt</b>	<b>27,153</b>	<b>380,000</b>	<b>352,847</b>	<b>160,000</b>	<b>360,000</b>
<b>% of Total Expenditures</b>	<b>0.3%</b>	<b>3.9%</b>		<b>1.9%</b>	<b>3.9%</b>
<b>Total Expenditures</b>	<b>9,272,158</b>	<b>9,756,000</b>	<b>483,842</b>	<b>8,629,000</b>	<b>9,300,000</b>
<b>Income</b>					
Ministry Share	4,412,711	4,750,000	(337,289)	4,450,000	4,545,000
<b>% of Total Income</b>	<b>50.7%</b>	<b>48.7%</b>		<b>51.6%</b>	<b>48.9%</b>
<b>Above Ministry Share</b>					
Voluntary Gifts	2,296,054	2,800,000	(503,946)	2,070,000	2,515,000
Church Collections	454,429	565,000	(110,571)	550,000	575,000
Missionary Support	798,764	871,000	(72,236)	920,000	1,030,000
Special Contributions	738,363	770,000	(31,637)	639,000	635,000
<b>Total Above Ministry Share</b>	<b>4,287,610</b>	<b>5,006,000</b>	<b>(718,390)</b>	<b>4,179,000</b>	<b>4,755,000</b>
<b>% of Total Income</b>	<b>49.3%</b>	<b>51.3%</b>		<b>48.4%</b>	<b>51.1%</b>
<b>Total Income</b>	<b>8,700,321</b>	<b>9,756,000</b>	<b>(1,055,679)</b>	<b>8,629,000</b>	<b>9,300,000</b>
<b>Surplus (Deficit)</b>	<b>(571,837)</b>	<b>0</b>	<b>(571,837)</b>	<b>0</b>	<b>0</b>

**CALVIN COLLEGE**  
**Financial Reports Summary**  
 1992, 1993, 1994

**Expenditures**

**Program Services**

	July 1, 1991- June 30, 1992 Actual	July 1, 1991- June 30, 1992 Budget	Favorable (Unfavorable)	July 1, 1992- June 30, 1993 Budget	July 1, 1993- June 30, 1994 Budget	Increase (Decrease)
Instructional	\$12,372,025	\$12,541,100	\$169,075	\$12,528,800	\$12,785,100	\$256,300
Research	93,324	50,200	(43,124)	57,800	59,100	1,300
Public Service	56,012	88,400	32,388	91,500	98,000	6,500
Academic Support	2,968,945	3,152,900	183,955	3,054,300	3,366,100	311,800
Student Services	2,352,245	2,441,000	88,755	2,460,800	2,576,400	115,600
Student Aid	5,994,943	5,849,000	(145,943)	6,212,300	7,114,000	901,700

**Total Program Services**

	23,837,494	24,122,600	285,106	24,405,500	25,998,700	1,593,200
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**% of Total Expenses**

	66.8%	65.8%	29.9%	67.2%	67.4%	70.2%
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**Support Services**

Management - General	7,108,168	7,334,600	226,432	7,131,400	7,806,600	675,200
Fund Raising	937,391	804,400	(132,991)	711,900	745,800	33,900
Plant Operations	2,049,573	2,365,400	315,827	2,082,200	2,059,900	(22,300)

**Total Support Services**

	10,095,132	10,504,400	409,268	9,925,500	10,612,300	686,800
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**% of Total Expenses**

	33.2%	28.7%	70.1%	27.3%	27.5%	30.3%
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**Annual Fund Needs**

	1,774,313	2,035,000	260,687	1,962,000	1,951,000	(11,000)
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**% of Total Expenses**

	0.0%	5.6%	-5.6%	5.4%	5.1%	-0.5%
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**TOTAL EXPENDITURES**

	\$35,706,939	\$36,662,000	\$955,061	\$36,293,000	\$38,562,000	\$2,269,000
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**Income**

**Quotas**

	\$2,716,800	\$3,000,000	(283,200)	\$2,900,000	\$2,900,000	\$0
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**% of Total Income**

	7.6%	8.2%	33.3%	8.0%	7.5%	0.0%
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**Non-Quota Contributions**

Voluntary Contributions	70,793	140,000	(69,207)	140,000	140,000	0
Special Contributions	240,549	550,000	(309,451)	550,000	550,000	0
Annual Fund Revenues	1,218,940	1,670,000	(451,060)	1,670,000	1,670,000	0
Special Fund Raising Projects	322,499	484,000	(161,501)	475,000	350,000	(125,000)

**Total Non-Quota Contributions**

	1,852,781	2,844,000	(991,219)	2,835,000	2,710,000	(125,000)
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**% of Total Income**

	5.2%	7.8%	116.6%	7.8%	7.0%	-5.5%
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**Other Income - Tuition,  
Endowment Income, Sales and  
Services**

	31,242,135	30,818,000	424,135	30,558,000	32,952,000	2,394,000
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**% of Total Income**

	87.2%	84.1%	-49.9%	84.2%	85.5%	105.5%
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**TOTAL INCOME**

	35,811,716	36,662,000	(850,284)	36,293,000	38,562,000	2,269,000
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**SURPLUS**

	\$104,777	\$0	\$104,777	\$0	\$0	\$0
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# CALVIN THEOLOGICAL SEMINARY

## Financial Reports Summary

1991, 1992, 1993

	July 1, 1991- June 30, 1992 Actual	July 1, 1991- June 30, 1992 Budget	Favorable (Unfavorable)	July 1, 1992- June 30, 1993 Budget	July 1, 1993- June 30, 1994 Budget	Increase (Decrease)
<b>Expenditures</b>						
<b>Program Services</b>						
Instructional	\$1,177,018	\$1,172,600	(\$4,418)	\$1,107,200	\$1,181,000	\$73,800
Academic Support	294,017	293,700	(317)	288,000	305,600	17,600
Student Services	156,211	175,000	18,789	170,800	170,600	(200)
Student Aid	50,783	55,600	4,817	86,600	119,100	32,500
<b>Total Program Services</b>	<b>1,678,029</b>	<b>1,696,900</b>	<b>18,871</b>	<b>1,652,600</b>	<b>1,776,300</b>	<b>123,700</b>
% of Total Expenses	65.2%	66.3%	-94.3%	62.3%	63.2%	78.2%
<b>Support Services</b>						
Management - General	575,782	527,900	(47,882)	716,600	751,400	34,800
Fund Raising	124,292	134,500	10,208	122,300	120,800	(1,500)
Plant Operations	195,500	194,300	(1,200)	161,800	162,900	1,100
<b>Total Support Services</b>	<b>895,574</b>	<b>856,700</b>	<b>(38,874)</b>	<b>1,000,700</b>	<b>1,035,100</b>	<b>34,400</b>
% of Total Expenses	34.8%	33.5%	194.3%	37.7%	36.8%	21.8%
<b>TOTAL EXPENDITURES</b>	<b>\$2,573,603</b>	<b>\$2,553,600</b>	<b>(\$20,003)</b>	<b>\$2,653,300</b>	<b>\$2,811,400</b>	<b>\$158,100</b>
<b>Income</b>						
<b>Quotas</b>	<b>\$1,539,324</b>	<b>\$1,924,100</b>	<b>(\$384,776)</b>	<b>\$1,839,100</b>	<b>\$1,880,000</b>	<b>\$40,900</b>
% of Total Income	66.4%	75.3%	164.6%	69.3%	66.9%	25.9%
<b>Non-Quota Contributions</b>						
Voluntary Contributions	137,170	39,600	97,570	N/A	N/A	0
Special Fund Raising Projects	N/A	N/A	N/A	135,600	200,000	64,400
<b>Total Non-Quota Contributions</b>	<b>137,170</b>	<b>39,600</b>	<b>97,570</b>	<b>135,600</b>	<b>200,000</b>	<b>64,400</b>
% of Total Income	5.9%	1.6%	-41.7%	5.1%	7.1%	40.7%
<b>Other Income - Tuition, Endowment Income, Sales and Services</b>	<b>643,358</b>	<b>589,900</b>	<b>53,458</b>	<b>678,600</b>	<b>731,400</b>	<b>52,800</b>
% of Total Income	27.7%	23.1%	-22.9%	25.6%	26.0%	33.4%
<b>TOTAL INCOME</b>	<b>2,319,852</b>	<b>2,553,600</b>	<b>(233,748)</b>	<b>2,653,300</b>	<b>2,811,400</b>	<b>158,100</b>
<b>SURPLUS (DEFICIT)</b>	<b>(\$253,751)</b>	<b>\$0</b>	<b>(\$253,751)</b>	<b>\$0</b>	<b>\$0</b>	<b>\$0</b>

CRC PUBLICATIONS  
FINANCIAL REPORT SUMMARY  
1992, 1993, 1994  
(IN THOUSANDS)

	07-01-91 06-30-92	07-01-91 06-30-92	Favorable (Unfavorable)	07-01-92 06-30-93	07-01-93 06-30-94	Increase (Decrease)
<b>EXPENDITURES</b>	<b>Actual</b>	<b>Budget</b>		<b>Budget</b>	<b>Budget</b>	
Program Services						
<i>Banner</i>	\$1,461	\$1,572	\$111	\$1,510	\$1,550	\$40
Church Education	3,142	3,308	166	3,658	3,948	290
Outside	<u>1,326</u>	<u>1,327</u>	<u>1</u>	<u>1,491</u>	<u>1,498</u>	<u>8</u>
Total Program Services	\$5,929	\$6,207	\$278	\$6,659	\$6,997	\$338
% of Total Expenses	91.7%	90.8%	--	92.7%	93.5%	--
Supportive Services						
Management & General	\$539	\$627	\$88	\$527	\$484	(\$43)
% of Total Expenses	8.3%	9.2%	--	7.3%	6.5%	--
<b>TOTAL EXPENDITURES</b>	<b>\$6,466</b>	<b>\$6,834</b>	<b>\$366</b>	<b>\$7,186</b>	<b>\$7,481</b>	<b>\$295</b>
<b>INCOME</b>						
Quotas	\$202	\$254	(\$52)	\$264	\$220	(\$44)
% of Total Income	3.1%	3.8%	--	3.8%	3.1%	--
Revenues						
<i>Banner</i>	\$1,584	\$1,652	(\$68)	\$1,586	\$1,566	(\$20)
Church Education	3,220	3,433	(213)	3,652	3,784	132
Outside Printing	<u>1,468</u>	<u>1,413</u>	<u>55</u>	<u>1,511</u>	<u>1,510</u>	<u>(1)</u>
Total Revenues	\$6,272	\$6,498	(\$226)	\$6,749	\$6,860	\$111
% of Total Income	96.9%	96.2%	--	96.2%	96.9%	--
<b>TOTAL INCOME</b>	<b>6,474</b>	<b>6,752</b>	<b>(278)</b>	<b>7,013</b>	<b>7,080</b>	<b>67</b>
<b>SURPLUS (DEFICIT)</b>	<b>6</b>	<b>(82)</b>	<b>88</b>	<b>(173)</b>	<b>(401)</b>	<b>(228)</b>

Note: Budgets include World Literature Ministries

CHRISTIAN REFORMED HOME MISSIONS  
FINANCIAL REPORTS SUMMARY  
FISCAL 1992, 1993, 1994

(\$000's)

	FISCAL 1992 ACTUAL	FISCAL 1992 BUDGET	1992 VS. BUDGET	FISCAL 1993 BUDGET	FISCAL 1994 BUDGET	1994 VS. 1993
<b>EXPENDITURES</b>						
Program Services:						
Etab.-Church Develop.	\$2,362.0	\$2,659.0	(\$297.0)	\$2,467.8	\$2,422.1	(\$45.7)
New-Church Develop.	\$5,804.4	\$6,550.0	(\$745.6)	\$5,427.9	\$5,256.2	(\$171.7)
Total Program Services	\$8,166.4	\$9,209.0	(\$1,042.6)	\$7,895.7	\$7,678.3	(\$217.4)
% of Total	87.4%	88.9%		86.8%	86.2%	
Support Services:						
Management & General	\$619.1	\$640.0	(\$20.9)	\$622.3	\$611.4	(\$10.9)
Resource Development	\$375.8	\$390.0	(\$14.2)	\$402.0	\$440.3	\$38.3
Currency Exchange	\$181.0	\$120.0	\$61.0	\$180.0	\$180.0	\$0.0
Total Support Services	\$1,175.9	\$1,150.0	\$25.9	\$1,204.3	\$1,231.7	\$27.4
% of Total	12.6%	11.1%		13.2%	13.8%	
<b>TOTAL EXPENDITURES</b>	<b>\$9,342.3</b>	<b>\$10,359.0</b>	<b>(\$1,016.7)</b>	<b>\$9,100.0</b>	<b>\$8,910.0</b>	<b>(\$190.0)</b>
<b>INCOME</b>						
Ministry Share	\$5,668.6	\$6,160.0	(\$491.4)	\$5,400.0	\$5,500.0	\$100.0
% of Total Income	60.9%	60.8%		59.3%	61.7%	
Missionary Support	\$1,063.9	\$1,200.0	(\$136.1)	\$1,106.0	\$990.0	(\$116.0)
Churches & Individuals	\$696.5	\$825.0	(\$128.5)	\$798.0	\$1,000.0	\$202.0
Estates, Land Grants	\$313.2	\$320.0	(\$6.8)	\$260.0	\$100.0	(\$160.0)
Total Above Quota	\$2,073.6	\$2,345.0	(\$271.4)	\$2,164.0	\$2,090.0	(\$74.0)
% of Total Income	22.3%	23.1%		23.8%	23.5%	
Catalog, Consulting	\$586.6	\$621.0	(\$34.4)	\$610.0	\$678.0	\$68.0
Conferences	\$458.8	\$455.0	\$3.8	\$406.0	\$200.0	(\$206.0)
Note Repay, Other	\$515.9	\$550.0	(\$34.1)	\$520.0	\$442.0	(\$78.0)
Total Other Income	\$1,561.3	\$1,626.0	(\$64.7)	\$1,536.0	\$1,320.0	(\$216.0)
% of Total Income	16.8%	16.0%		16.9%	14.8%	
<b>TOTAL INCOME</b>	<b>\$9,303.5</b>	<b>\$10,131.0</b>	<b>(\$827.5)</b>	<b>\$9,100.0</b>	<b>\$8,910.0</b>	<b>(\$190.0)</b>
<b>SURPLUS (DEFICIT)</b>	<b>(\$38.8)</b>	<b>(\$228.0)</b>	<b>\$189.2</b>	<b>\$0.0</b>	<b>\$0.0</b>	<b>\$0.0</b>

NOTE: Fiscal year is September 1 - August 31

**WORLD MISSIONS COMMITTEE  
FINANCIAL REPORTS SUMMARY  
FISCAL 1992, 1993, 1994**

	Fiscal 1992 Actual	Fiscal 1992 Budget	Fiscal 1992 Favorable (Unfavorable)	Fiscal 1993 Budget	Fiscal 1994 Budget 10 Months
<b>EXPENDITURES</b>					
<b>Program Services:</b>					
Africa	2,737,363	3,365,241	627,878	2,857,418	2,610,457
Asia	4,016,358	4,113,718	97,360	4,104,378	3,407,593
Latin America	3,394,680	3,939,673	544,993	3,482,722	2,825,015
Europe/Russia	140,787	115,434	(25,353)	480,990	402,919
N.A. Education	304,625	363,591	58,966	345,489	287,997
<b>Total Program Services</b>	<b>10,593,813</b>	<b>11,897,657</b>	<b>1,303,844</b>	<b>11,270,997</b>	<b>9,533,981</b>
<b>% To Total Expense</b>	<b>88.4%</b>	<b>87.5%</b>		<b>89.2%</b>	<b>88.7%</b>
<b>Support Services:</b>					
Management General	898,985	1,054,212	155,227	813,860	749,510
Support Raising	488,547	642,098	153,551	555,902	460,180
<b>Total Supportive Services</b>	<b>1,387,532</b>	<b>1,696,310</b>	<b>308,778</b>	<b>1,369,762</b>	<b>1,209,690</b>
<b>% To Total Expense</b>	<b>11.6%</b>	<b>12.5%</b>		<b>10.8%</b>	<b>11.3%</b>
<b>Total Expenditures</b>	<b>11,981,345</b>	<b>13,593,967</b>	<b>1,612,622</b>	<b>12,640,759</b>	<b>10,743,671</b>
<b>INCOME</b>					
Quota	5,065,327	5,628,000	(562,673)	4,925,153	4,076,000
<b>% To Total Income</b>	<b>41.4%</b>	<b>42.0%</b>		<b>39.6%</b>	<b>37.9%</b>
Missionary Support & Gifts	3,872,755	4,136,000	(263,245)	3,831,356	3,516,000
Offerings	649,884	726,000	(76,116)	623,373	526,000
Designated: CIS/E Europe	0	0	0	196,181	273,000
Field Receipts	2,452,955	1,914,828	538,127	2,083,050	1,602,648
Miscellaneous	105,325	94,510	10,815	125,234	101,023
Foundation	74,677	460,000	(385,323)	50,000	255,000
Grants	0	0	0	0	0
Legacies	184,736	387,000	(202,264)	391,949	394,000
Deferred Gift Revenue	(168,893)	44,577	(213,470)	213,313	0
<b>Total Non-Quota</b>	<b>7,171,439</b>	<b>7,762,915</b>	<b>(591,476)</b>	<b>7,514,456</b>	<b>6,667,671</b>
<b>% To Total Income</b>	<b>58.6%</b>	<b>58.0%</b>		<b>60.4%</b>	<b>62.1%</b>
<b>Total Income</b>	<b>12,236,766</b>	<b>13,390,915</b>	<b>(1,154,149)</b>	<b>12,439,609</b>	<b>10,743,671</b>
<b>Surplus (Deficit)</b>	<b>255,421</b>	<b>(203,052)</b>	<b>458,473</b>	<b>(201,150)</b>	<b>0</b>

# CHRISTIAN REFORMED WORLD RELIEF COMMITTEE

## Financial Reports Summary

1992, 1993, 1994

	9-1-91- 8-31-92 Actual	9-1-91- 8-31-92 Budget	Favorable (Unfavorable)	9-1-92- 8-31-93 Budget	Ten Month 9-1-93- 8-31-94 Budget	Increase (Decrease)
<b>EXPENDITURES</b>						
Program Services						
International	\$5,271,011	4,997,788	(273,223)	\$4,950,384	4,294,475	(655,909)
Domestic	594,113	605,112	10,999	606,532	530,406	(76,126)
Disaster*	826,224	830,507	4,283	1,591,856	379,890	(1,211,966)
Canadian Food Grains	127,300	211,864	84,564	195,313	195,313	0
Other		0	0			0
Total Program Services	6,818,648	6,645,271	(173,377)	7,344,085	5,400,084	(1,944,001)
% To Total Expenses	80.0%	78.6%		80.0%	76.0%	
Support Services						
Board of World Min	82,491	83,056	565	4,462	0	(4,462)
Management General	796,246	863,517	67,271	951,329	820,082	(131,247)
Fund Raising/W H Educ	812,992	835,506	22,514	858,267	870,821	12,554
Interest	8,572	22,000	13,428	22,000	16,666	(5,334)
Total Supportive Serv	1,700,301	1,804,079	103,778	1,836,058	1,707,569	(128,489)
% To Total Expenses	20.0%	21.4%		20.0%	24.0%	
Total Expenditures	8,518,949	8,449,350	(69,599)	9,180,143	7,107,653	(2,072,490)
<b>INCOME</b>						
Quota						
% To Total Income	0.0%	0.0%		0.0%	0.0%	
Voluntary Contributions	6,751,242	6,846,094	(94,852)	7,548,169	7,109,591	(438,578)
Other - Endowments,						
Legacies, Grants	1,699,114	1,500,187	198,927	1,631,974	737,731	(894,243)
% To Total Income	100.0%	100.0%		100.0%	100.0%	
Total Income	8,450,356	8,346,281	104,075	9,180,143	7,847,322	(1,332,821)
EXCESS (DEFICIT)	(68,593)	(103,069)	34,476	0	739,669	739,669

\*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

	91/92	92/93	93/94		
	9/1/91 8/31/92 <u>ACTUAL</u>	9/1/91 8/31/92 <u>BUDGET</u>	12 MONTHS FAVORABLE (UNFAVORABLE)	9/1/92 8/31/93 <u>BUDGET</u>	9/1/93 8/31/94 <u>BUDGET</u>
<u>EXPENDITURES</u>					
Program Services					
Military	\$128,975.65	\$151,481.88	\$ 22,506.23	\$110,759.70	\$111,005.00
Institutional	466,769.04	424,149.25	(42,619.79)	400,845.00	401,732.00
Industrial	<u>18,425.10</u>	<u>30,296.37</u>	<u>11,871.27</u>	<u>15,822.50</u>	<u>15,858.00</u>
Total Program Serv	\$614,169.79	\$605,927.50	\$ (8,242.29)	\$527,427.20	\$528,595.00
% To Total Expenses	92%	92%		93%	93%
Supportive Services	\$ 56,694.59	\$ 53,047.50	\$ ( 3,647.09)	\$ 39,591.80	\$ 40,455.00
% To Total Expenses	8%	8%		7%	7%
Total Expenditures	<u>\$670,864.38</u>	<u>\$658,975.00</u>	<u>\$ (11,889.38)</u>	<u>\$567,019.00</u>	<u>\$569,050.00</u>
<u>INCOME</u>					
Quotas	\$444,122.31	\$526,500.00	\$ (82,377.69)	\$480,626.00	\$501,600.00
% To Total Income	83%	95%		84%	88%
Voluntary Contributions	46,044.30	13,500.00	32,544.30	83,000.00	32,000.00
Interest	10,151.23	14,000.00	( 3,848.77)	10,000.00	4,300.00
Other	37,555.70	-0-	37,555.70		35,100.00
Total Non-Quota	93,751.23	27,500.00	66,251.23	93,000.00	71,400.00
% To Total Income	<u>17%</u>	<u>5%</u>		<u>16%</u>	<u>12%</u>
Total Income	\$537,873.54	\$554,000.00	\$ (16,126.46)	\$573,626.00	\$573,000.00
<u>SURPLUS (DEFICIT)</u>	<u>\$ (132,990.84)</u>	<u>\$ (104,975.00)</u>	<u>\$ (28,015.84)</u>	<u>\$ 6,607.00</u>	<u>\$ 3,950.00</u>

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

BALANCE SHEETS

	December 31,		
	1992	1991	1990
<u>UNITED STATES FUND (Note A)</u>			
<u>ASSETS</u>			
Cash (Note B)	\$ 722,032	\$ 366,648	\$ 267,437
Certificates of deposit	100,000	400,000	1,400,000
Loans receivable: (Note C)			
Non-interest bearing	320,298	449,347	547,861
Interest bearing	5,171,065	4,776,663	3,905,538
Allowance for loan losses	(100,000)	(75,000)	(20,000)
Receivable from Canadian Fund			
(Note F)	92,883	92,883	-
Accrued interest receivable	18,214	10,342	11,692
	<u>\$ 6,324,492</u>	<u>\$ 6,020,883</u>	<u>\$ 6,112,528</u>
<u>LIABILITIES AND FUND BALANCE</u>			
Liabilities:			
Accounts payable	\$ 4,279	\$ 5,158	\$ 1,841
Promissory notes payable			
(Note D)	<u>3,922,778</u>	<u>3,638,610</u>	<u>3,773,810</u>
Total Liabilities	3,927,057	3,643,768	3,775,651
Fund Balance	<u>2,397,435</u>	<u>2,377,115</u>	<u>2,336,877</u>
	<u>\$ 6,324,492</u>	<u>\$ 6,020,883</u>	<u>\$ 6,112,528</u>

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

BALANCE SHEETS - CONCLUDED

	December 31,		
	<u>1992</u>	<u>1991</u>	<u>1990</u>
<u>CANADIAN FUND (Note A)</u>			
<u>ASSETS</u>			
Cash	\$ 116,082	\$ 32,117	\$ 5,460
Treasury bills	-	-	283,508
Loans receivable: (Note c)			
Non-interest bearing	48,121	69,454	90,287
Interest bearing	398,237	423,269	-
Accrued interest receivable	-	-	2,721
	<u>\$ 562,440</u>	<u>\$ 524,840</u>	<u>\$ 381,976</u>
<u>LIABILITIES AND FUND BALANCE</u>			
Payable to U.S. Fund (Note F)	\$ 105,000	\$ 105,000	\$ -
Fund Balance	<u>457,440</u>	<u>419,840</u>	<u>381,976</u>
	<u>\$ 562,440</u>	<u>\$ 524,840</u>	<u>\$ 381,976</u>

**COMMITTEE FOR EDUCATIONAL ASSISTANCE  
TO CHURCHES ABROAD  
FINANCIAL REPORTS SUMMARY  
1992, 1993, 1994 (Ten Months)**

	9-1-91- 8-31-92 Actual	9-1-91- 8-31-92 Budget	Favorable (Unfavorable)	9-1-92- 8-31-93 Budget	9-1-93- 6-30-94 Budget	Increase (Decrease)
<b>EXPENDITURES</b>						
<b>Program Services</b>						
Student grants	68,636	\$89,650	21,014	\$85,200	70,926	(14,274)
Library assistance	11,515	14,187	2,672	14,000	11,667	(2,333)
<b>Total Program Services</b>	<b>80,151</b>	<b>103,837</b>	<b>23,686</b>	<b>99,200</b>	<b>82,593</b>	<b>(16,607)</b>
% To Total Expenses	92.6%	92.4%		92.1%	93.8%	
<b>Support Services</b>						
Management and general	5,176	3,500	(1,676)	3,500	2,917	(583)
Fund raising	1,267	5,000	3,733	5,000	2,500	(2,500)
<b>Total Supportive Serv &amp; To Total Expenses</b>	<b>6,443</b>	<b>8,500</b>	<b>2,057</b>	<b>8,500</b>	<b>5,417</b>	<b>(3,083)</b>
	7.4%	7.6%		7.9%	6.2%	
<b>TOTAL EXPENDITURES</b>	<b>86,594</b>	<b>112,337</b>	<b>25,743</b>	<b>107,700</b>	<b>88,010</b>	<b>(19,690)</b>
<b>INCOME</b>						
Quota	53,399	62,725	(9,326)	73,635	63,426	(10,209)
% To Total Income	56.9%	56.8%		67.3%	72.1%	
Non-quota income:						
Calvin Seminary development program	15,583	20,000	(4,417)	5,000	2,083	(2,917)
Voluntary contribut's	5,955	5,000	955	7,000	6,667	(333)
Church collections	9,503	5,000	4,503	10,600	12,500	1,900
Endowment income	6,379	16,634	(10,255)	10,000	1,667	(8,333)
Rental/Other income	1,300	0	1,300	1,200	0	(1,200)
Investment income	1,792	978	814	2,000	1,667	(333)
<b>Total Non-quota</b>	<b>40,512</b>	<b>47,612</b>	<b>(7,100)</b>	<b>35,800</b>	<b>24,584</b>	<b>(11,216)</b>
% To Total Income	43.1%	43.2%		32.7%	27.9%	
<b>TOTAL INCOME</b>	<b>93,911</b>	<b>110,337</b>	<b>(16,426)</b>	<b>109,435</b>	<b>88,010</b>	<b>(21,425)</b>
<b>EXCESS (DEFICIT)</b>	<b>7,317</b>	<b>(2,000)</b>	<b>9,317</b>	<b>1,735</b>	<b>0</b>	<b>(1,735)</b>

## COMMITTEE ON DISABILITY CONCERNS FINANCIAL SUMMARY

	Budget 1991-92	Actual Expenses 1991-92	% To Budget	Budget 1993	Revised Budget 1993	Proposed Budget 1994
Salary, Taxes, Fringes - Director	\$66,805	\$61,295	91.8	\$61,720	\$51,720	\$53,500
Salary, Taxes, Fringes - Program Developer	\$32,875	\$33,057	100.6	\$43,680	\$41,280	\$39,500
Staff Travel Expenses	\$13,500	\$6,597	48.9	\$14,500	\$7,000	\$7,500
Printing and Copywork	\$12,500	\$11,349	90.8	\$13,220	\$10,000	\$11,500
Mailing - Postage	\$12,500	\$11,000	88.0	\$13,030	\$9,000	\$11,500
Clerical Services	\$28,000	\$25,032	89.4	\$28,000	\$25,500	\$27,000
Office Services/Supplies	\$13,000	\$12,545	96.5	\$15,000	\$13,000	\$14,000
Telephone and FAX	\$2,000	\$1,851	92.6	\$2,500	\$1,700	\$2,000
Dues, Fees, Subscriptions	\$1,200	\$449	37.4	\$1,200	\$500	\$500
Committee Travel Expenses	\$7,000	\$8,325	118.9	\$6,500	\$6,000	\$6,000
Education/Conferences	\$2,000	\$1,104	55.2	\$2,000	\$1,000	\$1,200
Miscellaneous	\$120	\$36	30.0	\$150	\$300	\$100
Total Expenses	\$191,500	\$172,640	90.2	\$201,500	\$167,000	\$174,300
Above Ministry Share Income	\$81,785	\$66,523	81.3	\$95,620	\$62,000	\$71,650
Ministry Share Income	\$112,200	\$105,398	93.9	\$105,880	\$105,880	\$102,650
Total Income	\$193,985	\$171,921	88.6	\$201,500	\$167,880	\$174,300
Excess: Income over Expenses	\$2,485	-\$719	0.0	\$0	\$880	\$0

FUND FOR SMALLER CHURCHES  
FINANCIAL REPORTS SUMMARY  
1992, 1993, 1994

	ACTUAL FOR YEAR ENDED 8/31/92	BUDGET FOR YEAR ENDED 8/31/93	BUDGET FOR YEAR ENDED 8/31/94
INCOME:			
Quota Receipts	\$ 621,516	\$ 415,000	\$ 840,000
Offerings & Gifts	5,017	3,000	3,000
Interest Income	<u>69,922</u>	<u>23,000</u>	<u>18,000</u>
TOTAL INCOME	\$ <u>696,455</u>	\$ <u>441,000</u>	\$ <u>861,000</u>
EXPENDITURES:			
Program Services:			
Subsidy payments	\$ 810,424	\$ 850,000	\$ 840,000
Moving expenses	13,822	14,000	14,000
Educational Allowances	5,803	8,000	8,000
Auto Reimbursement	<u>          </u>	<u>          </u>	<u>110,000</u>
Total Program Services	\$ 830,049	\$ 872,000	\$ 972,000
Management - General Expense	<u>8,579</u>	<u>15,000</u>	<u>12,500</u>
TOTAL EXPENDITURES	\$ <u>838,628</u>	\$ <u>887,000</u>	\$ <u>984,500</u>
INCOME OVER OR (UNDER) EXPENSE	\$ <u>(142,173)</u>	\$ <u>(446,000)</u>	\$ <u>(123,500)</u>

## PASTOR-CHURCH RELATIONS SERVICES FINANCIAL SUMMARY

	12 months Aug. 31, 1991 Actual	12 months Aug. 31, 1992 Actual	% to Budget	Revised Budget 1991/92	1993 Budget Original	1993 Budget Revised	1994 Budget Proposed
Salary, Taxes, Fringes - Director	\$59,887	\$62,541	103.72%	\$60,300	\$64,600	\$63,900	\$64,850
Travel Expenses - Director	\$5,005	\$5,015	66.87%	\$7,500	\$6,000	\$2,000	\$4,500
Printing and Mailing Expense	\$7,190	\$6,428	67.66%	\$9,500	\$9,500	\$6,650	\$6,650
Clerical Service - Office	\$39,211	\$40,096	108.37%	\$37,000	\$39,000	\$30,500	\$31,500
Office Services & Supplies	\$12,654	\$14,203	142.03%	\$10,000	\$11,000	\$10,000	\$11,000
Telephone	\$4,285	\$5,094	113.20%	\$4,500	\$4,500	\$4,000	\$5,500
Occupancy Charge	\$3,260	\$4,625	102.78%	\$4,500	\$4,500	\$1,500	\$1,500
Dues, Fees, Subscriptions	\$307	\$318	39.75%	\$800	\$400	\$200	\$200
Regional Pastors Expense	\$6,307	\$2,903	64.51%	\$4,500	\$4,500	\$3,000	\$3,500
Comm. Travel, Lodging, Hospitality	\$1,814	\$1,627	81.35%	\$2,000	\$2,000	\$1,500	\$1,750
Conference Expense	\$24,108	\$0	0.00%	\$10,000	\$10,000	\$0	
Miscellaneous	\$33	\$0		\$0		\$0	
Total	\$164,061	\$142,850	94.85%	\$150,600	\$156,000	\$123,250	\$130,950
Above Quota Income		\$4,849	524.30%	\$925	\$3,250	\$3,250	\$2,500
Quota Income		\$120,680	76.30%	\$158,250	\$152,750	\$152,750	\$136,800
Total Income		\$125,529		\$159,175	\$156,000	\$156,000	\$139,300
Excess - Income over Expenses		-\$17,321		\$8,575	\$0	\$32,750	\$8,350

# UNITED STATES AND SHARED MINISTERS' PENSION FUNDS

## FINANCIAL REPORTS SUMMARY

FISCAL YEARS ENDED DECEMBER 31, 1992

(Except 1989 - 1991 at August 31)

### EXPENDITURES

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Budget	16-month 1992 Actual	Variance	1994 Budget
<b>PROGRAM SERVICES:</b>							
Pension Benefits	\$2,239,467	\$2,344,106	\$2,517,443	\$3,953,791	\$3,950,499	\$3,293	\$3,448,758
Lump-Sum Withdrawals					771,377	(771,377)	75,000
Total Benefits Paid	\$2,239,467	\$2,344,106	\$2,517,443	\$3,953,791	\$4,721,876	(\$768,085)	\$3,523,758
% of Total Income	25.4%	89.3%	26.4%	58.5%	38.4%	-13.9%	61.7%
<b>SUPPORT SERVICES:</b>							
Salaries & Fringes	\$35,601	\$37,251	\$38,701	\$51,392	\$50,668	\$726	\$40,471
Investment Advisory Fees	147,599	168,244	179,122	283,340	276,784	(13,444)	243,270
Other Expenses (Net)	35,077	40,926	(117)	60,623	79,600	(18,977)	48,817
Total Support Services	\$218,277	\$246,421	\$217,706	\$375,355	\$407,050	(\$31,695)	\$332,558
% of Total Income	2.5%	7.3%	2.3%		6.0%	-0.3%	5.8%
<b>TOTAL EXPENDITURES</b>	<b>\$2,457,744</b>	<b>\$2,590,527</b>	<b>\$2,735,149</b>	<b>\$4,329,146</b>	<b>\$5,128,926</b>	<b>(\$799,780)</b>	<b>\$3,858,316</b>
<b>SURPLUS (Paid to financial institutions to fund accrued actuarial liabilities)</b>							
	\$6,369,243	\$791,456	\$6,809,136	\$2,434,511	\$7,154,055	\$4,719,543	\$1,851,258
% of Total	72.2%	23.4%	71.3%	36.0%	58.2%	85.5%	32.4%

## UNITED STATES AND SHARED MINISTERS' PENSION FUNDS

## FINANCIAL REPORTS SUMMARY

FISCAL YEARS ENDED DECEMBER 31, 1992

(Except 1989 - 1991 at August 31)

## INCOME

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Budget	16-month 1992 Actual	Variance	1994 Budget
<b>MINISTRY SHARE AND ASSESSMENTS:</b>							
Ministry Share	\$1,897,708	\$1,898,476	\$1,931,454	\$2,052,083	\$2,027,691	(\$24,392)	\$1,763,677
Participant Assessments	743,772	753,949	773,598	914,746	1,015,287	100,541	788,465
Total	\$2,641,480	\$2,652,425	\$2,705,052	\$2,966,829	\$3,042,978	\$76,149	\$2,552,142
% of Total Income	29.9%	78.4%	28.3%	43.9%	24.8%	1.4%	44.7%
<b>OTHER INCOME:</b>							
Investment Income:							
Interest & Dividends	\$2,104,573	\$2,496,299	\$2,544,913	\$3,798,829	\$3,449,371	(\$347,458)	\$3,075,431
Capital Appreciation	3,997,540	(1,857,778)	4,185,348		5,667,536	5,667,536	
Total Investment Income	\$6,102,113	\$638,521	\$6,730,261	\$3,796,829	\$9,136,907	\$5,340,078	\$3,075,431
Quota Equalization	\$83,394	\$91,037	\$108,972		103,096	103,096	80,000
Total Other Income	\$6,185,507	\$729,558	\$6,839,233	\$3,796,829	\$9,240,003	\$5,443,174	\$3,155,431
% of Total	70.1%	21.6%	71.7%	56.1%	75.2%	98.6%	55.3%
<b>TOTAL INCOME</b>	<b>\$8,826,987</b>	<b>\$3,381,983</b>	<b>\$9,544,285</b>	<b>\$6,763,658</b>	<b>\$12,282,981</b>	<b>\$5,519,323</b>	<b>\$5,707,573</b>

# CANADIAN MINISTERS' PENSION FUND

## FINANCIAL REPORTS SUMMARY

FISCAL YEARS ENDED DECEMBER 31, 1992

(Except 1989 - 1991 at August 31)

### EXPENDITURES

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Budget	16-month 1992 Actual	Variance	1994 Budget
<b>PROGRAM SERVICES:</b>							
Pension Benefits	\$389,531	\$432,603	\$483,571	\$736,332	\$797,104	(\$60,773)	\$698,842
Lump-Sum Withdrawals				175,000	210,314	(35,314)	75,000
Total Benefits Paid	\$389,531	\$432,603	\$483,571	\$911,332	\$1,007,418	(\$96,087)	\$773,842
% of Total Income	16.5%	124.5%	21.4%	36.4%	23.1%	-4.3%	35.7%
<b>SUPPORT SERVICES:</b>							
Investment Advisory Fees	\$40,703	\$46,097	\$51,167	\$69,333	\$81,965	(\$12,652)	\$66,500
Other Expenses (Net)	43,951	39,512	62,991	\$71,446	\$78,132	(\$6,666)	50,329
Total Support Services	\$64,654	\$85,609	\$114,158	\$140,779	\$160,117	(\$19,338)	\$116,829
% of Total	3.6%	24.6%	5.1%	7.0%	4.6%	-1.4%	6.0%
Quota Equalization	\$102,765	\$107,065	\$126,417		\$119,511	(\$119,511)	\$92,000
% of Total	4.4%	30.8%	5.6%		3.5%	-8.4%	4.7%
<b>TOTAL EXPENDITURES</b>	<b>\$576,950</b>	<b>\$625,277</b>	<b>\$724,146</b>	<b>\$1,052,111</b>	<b>\$1,267,046</b>	<b>(\$234,936)</b>	<b>\$962,671</b>
<b>SURPLUS (Paid to financial institutions to fund accrued actuarial liabilities)</b>							
	\$1,776,986	(\$277,615)	\$1,535,368	\$973,052	\$2,164,789	\$1,661,606	\$972,285
% of Total	75.5%	-80.0%	68.0%		62.7%	116.5%	49.7%

## CANADIAN MINISTERS' PENSION FUND

## FINANCIAL REPORTS SUMMARY

FISCAL YEARS ENDED DECEMBER 31, 1992

(Except 1989 - 1991 at August 31)

## INCOME

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Budget	16-month 1992 Actual	Variance	1994 Budget
<b>MINISTRY SHARE AND ASSESSMENTS:</b>							
Ministry Share	\$699,138	\$736,889	\$713,862	\$758,990	\$609,899	(\$149,091)	\$652,319
Participant Assessments	108,553	114,019	129,681	\$199,509	220,816	21,307	165,614
Total	<u>\$807,691</u>	<u>\$850,908</u>	<u>\$843,523</u>	<u>\$958,499</u>	<u>\$830,716</u>	<u>(\$127,783)</u>	<u>\$817,933</u>
% of Total Income	34.3%	244.9%	37.3%	47.3%	24.1%	-9.0%	41.8%
<b>OTHER INCOME:</b>							
Investment Income:							
Interest & Dividends	\$603,153	\$692,211	\$715,059	\$1,066,664	\$1,403,731	\$337,067	\$1,137,022
Capital Appreciation	<u>943,092</u>	<u>(1,195,657)</u>	<u>700,932</u>		<u>1,217,389</u>	<u>1,217,389</u>	
Total Investment Income	<u>\$1,546,245</u>	<u>(\$503,446)</u>	<u>\$1,415,991</u>	<u>\$1,066,664</u>	<u>\$2,621,120</u>	<u>\$1,554,458</u>	<u>\$1,137,022</u>
% of Total	65.7%	-144.9%	62.7%	52.7%	75.9%	109.0%	58.2%
<b>TOTAL INCOME</b>	<u>\$2,353,936</u>	<u>\$347,462</u>	<u>\$2,259,514</u>	<u>\$2,025,163</u>	<u>\$3,451,835</u>	<u>\$1,426,673</u>	<u>\$1,954,955</u>

# UNITED STATES SPECIAL ASSISTANCE FUND

## FINANCIAL REPORTS SUMMARY

FISCAL YEARS ENDED DECEMBER 31, 1992

(Except 1989 - 1991 at August 31)

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Budget	16-month 1992 Actual	Variance	1994 Budget
<b>INCOME</b>							
MINISTRY SHARE	\$64,229	\$94,037	\$109,904	\$110,000	\$96,962	(\$11,036)	\$103,250
% of Total	99.9%	100.0%	94.0%	99.1%	95.7%		96.3%
SPECIAL GIFTS	60	20	4,558		1,378	\$1,378	
% of Total	0.1%		3.9%				
INTEREST INCOME			2,507	1,000	3,034	\$2,034	4,000
% of Total			2.1%	0.9%	2.9%		3.7%
<b>TOTAL INCOME</b>	<b>\$64,289</b>	<b>\$94,057</b>	<b>\$116,969</b>	<b>\$111,000</b>	<b>\$103,374</b>	<b>(\$7,626)</b>	<b>\$107,250</b>
<b>EXPENDITURES</b>							
PROGRAM SERVICES:							
Assistance Payments	\$4,265	\$5,541	\$7,396	\$25,000	\$4,625	\$20,375	\$15,000
Moving Expenses	22,081	33,626	36,507	46,000	49,956	(1,956)	60,000
Paid to Canadian Special Assistance Fund			60,000				
<b>TOTAL PROGRAM SERVICES</b>	<b>\$26,346</b>	<b>\$39,167</b>	<b>\$123,903</b>	<b>\$73,000</b>	<b>\$54,581</b>	<b>\$18,416</b>	<b>\$75,000</b>
% of Total	41.0%	41.6%	105.9%	65.8%	52.8%		69.9%
SUPPORTIVE SERVICES:							
	\$2,723	\$3,360	3,456	\$5,231	\$6,686	(\$1,455)	4,226
% of Total	4.2%	3.6%	3.0%	4.7%	6.5%		3.9%
<b>TOTAL EXPENDITURES:</b>	<b>\$29,069</b>	<b>\$42,527</b>	<b>\$127,359</b>	<b>\$78,231</b>	<b>\$61,267</b>	<b>\$16,963</b>	<b>\$79,226</b>
% of Total	45.2%	45.2%	108.9%	70.5%	59.3%		73.9%
<b>SURPLUS (DEFICIT)</b>	<b>\$35,220</b>	<b>\$51,530</b>	<b>(\$10,390)</b>	<b>\$32,769</b>	<b>\$42,107</b>	<b>(\$9,338)</b>	<b>\$28,024</b>
% of Total	54.8%	54.8%	-8.9%	29.5%	40.7%		26.1%

## CANADIAN SPECIAL ASSISTANCE FUND

## FINANCIAL REPORTS SUMMARY

FISCAL YEARS ENDED DECEMBER 31, 1992

(Except 1989 - 1991 at August 31)

ITEM	1989 Actual	1990 Actual	1991 Actual	16-month 1992 Budget	16-month 1992 Actual	Variance	1994 Budget
INCOME							
MINISTRY SHARE	\$22,597	\$26,409	\$50,515	\$45,000	\$20,852	(\$24,148)	\$38,188
% of Total	100.0%	100.0%	35.4%	100.0%	79.6%		100.0%
FROM THE U.S. SPECIAL ASSISTANCE FUND			92,240				
% of Total			64.6%				
SPECIAL GIFTS					5,268	5,268	
% of Total							
INTEREST INCOME					90	90	
% of Total							
TOTAL INCOME	\$22,597	\$26,409	\$142,755	\$45,000	\$26,210	(\$18,790)	\$38,188
EXPENDITURES							
PROGRAM SERVICES:							
Assistance Payments	\$23,746	\$23,030	\$23,030	\$32,000	\$26,845	\$5,155	\$21,000
Moving Expenses	13,336	8,676	13,371	\$21,333	16,295	\$5,038	16,000
TOTAL PROGRAM SERVICES	\$37,082	\$31,706	36,401	\$53,333	\$43,140	\$10,193	\$37,000
% of Total	164.1%	120.1%	25.5%		164.6%		96.9%
SUPPORTIVE SERVICES:	8,159	12,189	12,018	\$6,016	7,689	(\$1,673)	4,860
% of Total	36.1%	46.2%			29.3%		12.7%
TOTAL EXPENDITURES:	\$45,241	\$43,895	\$48,419	\$59,349	\$50,829	\$8,520	\$41,880
SURPLUS (DEFICIT)	(\$22,644)	(\$17,486)	\$94,336	(\$14,349)	(\$24,619)	(\$27,310)	(\$3,672)
% of Total	-100.2%	-88.2%	88.1%	-31.9%	-93.9%		-9.6%

**SCORR**  
**Financial Report Summary**  
**1991/92 1992/93 1993/94**

	Sept. 1, 1991 Aug. 31, 1992 Actual	Sept. 1, 1991 Aug. 31, 1992 Budget	Favorable (Unfavorable)	Revised Sept. 1, 1992 Aug. 31, 1993 Budget	Sept. 1, 1993 Aug. 31, 1994 Budget	Increase (Decrease)
<b>Expenditures</b>						
Program Services						
Leadership Development	146,703	175,701	28,998	107,875	115,270	7,395
Churches in Transition	27,640	26,119	(1,521)	27,625	30,090	2,465
Multiracial Churches	68,531	60,971	(7,560)	55,250	60,180	4,930
Educational & Gen. Programs	<u>226,946</u>	<u>191,397</u>	<u>(35,549)</u>	<u>176,250</u>	<u>189,110</u>	<u>12,860</u>
Total Program Services	469,820	454,188	(15,632)	367,000	394,650	27,650
% of Total Expenses	90%	89%		88%	88%	
Supportive Services						
Management General	32,518	32,272	(246)	32,500	35,400	2,900
Fund Raising	<u>19,810</u>	<u>23,640</u>	<u>3,830</u>	<u>18,500</u>	<u>19,250</u>	<u>1,450</u>
Total Supportive Services	52,328	55,912	3,584	51,000	55,350	4,350
% of Total Expenses	<u>10%</u>	<u>11%</u>		<u>12%</u>	<u>12%</u>	
Total Expenditures	<u>522,148</u>	<u>510,100</u>	<u>(12,048)</u>	<u>418,000</u>	<u>450,000</u>	<u>32,000</u>
<b>Income</b>						
Denom. Ministry Shares (DMS)	327,918	391,500	(63,582)	330,000	381,900	51,900
% of Total Income	78.8%	75.6%		78%		
Non-DMS						
Voluntary Contributions	37,179	60,000	(22,821)	40,000	35,000	(5,000)
Church Collections	43,422	57,600	(14,178)	42,000	32,000	(10,000)
Special Contributions	<u>5,000</u>	<u>5,000</u>	<u>- 0 -</u>	<u>5,000</u>	<u>- 0 -</u>	<u>(5,000)</u>
Non-DMS Total	85,601	122,600	(36,999)	87,000	67,000	(20,000)
% of Total Income	20.6%	23.7%		21%		
Other Receipts						
Miscellaneous	<u>2,380</u>	<u>4,000</u>	<u>(1,620)</u>	<u>3,000</u>	<u>1,100</u>	<u>(1,900)</u>
Total Other Receipts	2,380	4,000	(1,620)	3,000	1,100	(1,900)
% of Total Income	0.6%	0.7%		1%		
Total Income	415,899	518,100	(102,201)	420,000	450,000	30,000
Surplus (Deficit)				2,000	- 0 -	

CHRISTIAN REFORMED CHURCH IN NORTH AMERICA  
 Denominational Services  
 Financial Reports Summary  
 1992 - 1993 - 1994

	Sept 1, 1991 Aug 31, 1992 <u>Actual</u>	Sept 1, 1991 Aug 31, 1992 <u>Revised Budget</u>	12 months Favorable (Unfavorable)	Sept 1, 1992 Aug 31, 1993 <u>Revised Budget</u>	Sept 1, 1993 Aug 31, 1994 <u>Proposed Budget</u>	Increase (Decrease)
<b>Expenditures</b>						
Program Services:						
Synod Assembly	\$ 289,490	\$ 317,200	\$ 27,710	\$ 322,165	\$ 330,000	\$ 7,835
Synodical Interim & Deputies	43,821	50,475	6,654	57,000	58,500	1,500
Standing & Service Committees	79,309	82,610	3,301	90,100	90,100	00
Study Committees	23,705	56,150	32,445	30,500	34,000	3,500
Assistance and Grants	80,824	78,500	(2,324)	54,500	55,000	500
U.S. Building Operations	568,382	698,000	131,618	586,210	664,650	99,440
Can. Building Operations	30,039	42,500	12,461	32,300	34,500	2,200
Coordinated Air Transp. Comm.	<u>93,086</u>	<u>97,200</u>	<u>4,114</u>	<u>100,000</u>	<u>35,000</u>	<u>(65,000)</u>
Total Program Services	\$1,208,856	\$1,422,635	\$ 215,979	\$1,251,775	\$1,301,750	\$ 49,975
% to Total Expense	77.4%	81.9%		71.1%	70.6%	
Supportive Services						
Management & General	351,446	314,625	(36,823)	509,870	542,000	32,130
% to Total Expenses	<u>22.6%</u>	<u>18.1%</u>		<u>28.9%</u>	<u>29.4%</u>	
Total Expenditures	\$1,658,104	\$1,737,460	\$ 179,356	\$1,761,645	\$1,843,750	\$ 82,105
<b>Income</b>						
Shares	\$1,261,800	\$1,601,550	\$(339,750)	\$1,617,645	\$1,744,250	\$ (126,605)
% to Total Income	82.2%	88.7%		88.6%	89.6%	
Non-Shares and Other	274,148	246,150	27,996	233,725	202,700	(31,025)
% to Total Income	<u>17.8%</u>	<u>13.3%</u>		<u>11.4%</u>	<u>10.4%</u>	
Total Income	\$1,535,948	\$1,847,700	\$(311,752)	\$2,051,370	\$1,946,950	\$(104,420)
<b>Surplus (Deficit)</b>	\$ (22,156)	\$ 110,240	\$(132,396)	\$ 289,725	\$ 103,200	\$(186,525)

# REPORT OF SYNOD 1993

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# PRAYER SERVICE FOR SYNOD 1993

Monday, June 7, 1993—8:00 P.M.

Mayfair Christian Reformed Church of Grand Rapids, Michigan

**Prelude:** "Prelude and Toccata on 'Praise to the Lord, the Almighty'"

Drischner, Kerr

**Choral Call to Worship:** "Praise to the Lord, the Almighty"

arr. Page

*Lord, you have searched me and know me, you know my thoughts  
and all that I do, on me you have laid your hand. Where can I go  
from your spirit, where can I run from you? If I go to the heavens,  
or to the very depths, you are there;*

*If I rise on the wings of morning, or go beyond the sea, your  
mighty hand will hold me, the night will be light about me, I will  
praise you, O God, for your mighty works!*

*Praise to the Lord, the Almighty, the King of Creation! O my soul,  
praise him, for he is thy health and salvation! All ye who hear,  
now to his temple draw near;*

*Praise him in glad adoration. Praise to the Lord, O let all that is  
in me adore him! All that hath life and breath, come now with  
praises before him. Let the amen sound from his people again.*

*Gladly for ever adore him.*

*Alleluia, alleluia, praise to the Lord.*

## **\*God's Greeting to His People**

Leader: How good it is to sing praises to our God!

People: **How pleasant and fitting to praise him!**

Leader: For great is the Lord and most worthy of praise.

People: **He is to be feared above all gods.**

Leader: Grace, mercy, and peace from God our Father and Jesus Christ our Lord.

People: **Amen.**

**\*All Sing:** "Lift Up Your Heads, O Gates"

*Psalter Hymnal 163*

1. *Lift up your heads, O gates; the King of glory waits.*

*Lift high, O ancient doors, obey; prepare the royal way.*

**Refrain:** *Hosanna, hosanna! Rejoice, give thanks, and sing!*

\*Indicates all who are able will stand.

2. *Who is this glorious King whose praise the nations sing?  
The Lord, the Mighty, Holy One, whose strength the victory won.  
Refrain.*
3. *Lift up your heads, O gates; the King of glory waits.  
Lift high, O ancient doors, obey; prepare the royal way.  
Refrain.*
4. *Who is this glorious King whose praise the nations sing?  
The Lord Almighty is his name; his glorious might proclaim:  
Refrain.*

### Litany of Praise

Leader: Praise the Lord God for his church.

People: **We praise you for the church of Jesus Christ established  
and growing in all the world. We thank you for the Christian  
Reformed Church.**

Leader: Praise the Lord God for peace and safety, for grace and wisdom.

People: **We praise you for the lands in which we live. We thank you for your  
special grace in Jesus Christ, who is our life.**

Leader: Let us thank the triune God for his gift of life.

People: **Father, you have made us for yourself. Empower us to live in holiness  
and righteousness. Lord Jesus, you have redeemed us and given us  
eternal life. Instill in us the desire to seek what is profitable for your  
kingdom. Holy Spirit, you work in us; you live in us. Enable us in  
serving you to encourage one another in the way of life.**

All: **The life appeared, we have seen it and testify to it, and we proclaim  
to you the eternal life, which was with the Father and has appeared to  
us (I John 1:2). THANKS BE TO GOD!**

**Choir Anthem: "Take My Hand, Precious Lord"**

arr. Lojeski

*Precious Lord, take my hand, lead me on, let me stand.*

*I am tired, I am weak, I am worn.*

*Through the storm, through the night, lead me on to the light.*

*Take my hand, precious Lord, lead me home.*

*When my way grows drear, precious Lord, linger near when my life is almost gone.*

*Hear my cry, Lord, hear my call, hold my hand lest I fall.*

*Take my hand, precious Lord, lead me home.*

*Precious Lord, take my hand, let me stand,*

*I am tired, I am weak, I am worn.*

*Through the storm, through the night, lead me on to the light.*

*Take my hand, precious Lord, lead me home.*

*When the darkness appears and the night draws near and the day is past and gone,*

*At the river I stand, guide my feet, Lord, hold my hand.*

*Take my hand, precious Lord, lead me home.*

*Precious Lord, take my hand, let me stand,*

*I am tired, I am weak, I am worn.*

*Through the storm, through the night, lead me on to the light.*

*Take my hand, precious Lord, lead me home.*

**All Sing: "Spirit Divine, Inspire Our Prayer"**

Psalter Hymnal 421

1. *Spirit divine, inspire our prayer and make our hearts your home; descend with all your gracious power; come, Holy Spirit, come.*
2. *Come as the light; reveal our need, our hidden failings show, and lead us in those paths of life whereon the righteous go.*

**Prayer for Local Church Needs**

Ms. Ellen Dykhuis

**All Sing: "Spirit Divine, Inspire Our Prayer"**

Psalter Hymnal 421

3. *Come as the fire and cleanse our hearts with purifying flame; Let our whole life an offering be to our Redeemer's name.*
4. *Come as the dove and spread your wings, the wings of peace and love, until your church on earth below joins with your church above.*

**Choir Anthem: "Offertory"**

Beck

*With what shall I come before the Lord and bow myself before God on high? Shall I come before him with burnt offerings? Shall I come before him with yearling calves? Will the Lord be pleased with thousands of rams with ten thousand rivers of oil? Shall I give him the first born of my transgressions, the gift of my body for the sin of my soul? He has shown you, oh man, he has shown you what is good. And what does the Lord require of you but to do justice and to love kindness and to walk humbly with your God.*

**Prayer for Youth and Young-Adult Ministries**

Rev. Peter Verhulst

**All Sing: "Seek Ye First"**

Psalter Hymnal 209

1. *Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you. Allelu, alleluia.*
2. *Ask and it shall be given unto you; seek and you shall find; knock and the door shall be opened unto you. Allelu, alleluia.*
3. *We do not live by bread alone, but by every word that proceeds from the mouth of God. Allelu, alleluia.*

**Prayer for Missions**

Dr. Harvey Bratt

**\*All Sing: "Lord, You Give the Great Commission"**

Psalter Hymnal 523

1. *Lord, you give the great commission: "Heal the sick and preach the Word." Lest the church neglect its mission and the gospel go unheard; help us witness to your purpose with renewed integrity; Refrain: with the Spirit's gifts empower us for the work of ministry.*

2. Lord, you call us to your service: "In my name baptize and teach."  
That the world may trust your promise—life abundant meant for each—  
give us all new fervor, draw us closer in community;  
**Refrain.**
3. Lord, you make the common holy: "This my body, this my blood."  
Let us all, for earth's true glory, daily lift life heavenward,  
asking that the world around us share your children's liberty;  
**Refrain.**
4. Lord, you show us love's true measure: "Father, what they do, forgive."  
Yet we hoard as private treasure all that you so freely give.  
May your care and mercy lead us to a just society;  
**Refrain.**
5. Lord, you bless with words assuring: "I am with you to the end."  
Faith and hope and love restoring, may we serve as you intend,  
and, amid the cares that claim us, hold in mind eternity;  
**Refrain.**

### **Prayer for Illumination**

**Scripture: Romans 6:20-22**

**Sermon: Keeping Your Benefit**

### **Prayer**

**\*All Sing: "Jesus, Lover of My Soul"**

*Psalter Hymnal 578*

1. Jesus, lover of my soul, let me to thy bosom fly,  
while the nearer waters roll, while the tempest still is high;  
hide me, O my Savior, hide, till the storm of life is past;  
safe into the haven guide, O receive my soul at last!
2. Other refuge have I none; hangs my helpless soul on thee;  
leave, ah! leave me not alone, still support and comfort me.  
All my trust on thee is stayed, all my help from thee I bring;  
cover my defenseless head with the shadow of thy wing.
3. Plenteous grace with thee is found, grace to cover all my sin;  
let the healing streams abound; make and keep me pure within.  
Thou of life the fountain art; freely let me take of thee;  
spring thou up within my heart, rise to all eternity.

**Offering: World Missions, Home Missions, CRWRC**

**Offertory: "The Church's One Foundation"**

*Krapf, Cherwein*

1. *Lord, our Lord, your glorious name all your wondrous works proclaim;  
in the heavens with radiant signs evermore your glory shines.*  
**Refrain:** *How great your name! Lord, our Lord, in all the earth, how great  
your name!  
Yours the name of matchless worth, excellent in all the earth. How great  
your name!*
2. *Infant voices chant your praise, telling of your glorious ways;  
weakest means work out your will, mighty enemies to still.*  
**Refrain.**
5. *With dominion crowned, we stand o'er the creatures of your hand;  
all to us subjection yield, in the sea and air and field.*  
**Refrain.**

**\*Apostles' Creed**

**Women's Chorus Anthem: "Many Gifts, One Spirit"**

Pote

*Many Gifts, One Spirit, Many songs, one voice.  
Many reasons, one promise, Many questions, one choice.  
O God, we pray for unity, give guidance from above.  
In our differences unite us in the circle of your love.  
O God, remind us we are not alone.  
Though we move on different pathways,  
We are members of one family growing strong by joining hands.  
O God, remind us we are not alone.  
Though we move on different pathways,  
We are walking to your throne.  
Take our many ways of working,  
Blend the colors of each soul into the beauty of a rainbow,  
Give us life, Lord, make us whole.*

**\*Departing Blessing:**

Leader: If you have any encouragement from being united with Christ. . .

People: **We have his encouragement!**

Leader: If you have any comfort from his love. . .

People: **We are comforted in his love . . .**

Leader: If you have any fellowship with the Spirit . . .

People: **We have fellowship with the Spirit!**

Leader: If you have any tenderness and compassion . . .

People: **We are tenderly compassionate!**

Leader: Then be one in spirit and purpose.

All: **In Christ we will be like-minded, in Christ we will have the same  
love, and in Christ we will be one in spirit and purpose!**

Leader: Go now in peace, to love and serve our God!

People: **Amen!**

**\*Doxology:** "Praise God, from Whom All Blessings Flow". *Psalter Hymnal 637*

**Postlude:** "Trumpet Voluntary" Young

Worship Leader: Rev. Peter Verhulst

Minister: Rev. Wilmer Witte

Organist: Mary Jean Kolk

Choir Director: Nancy Treur

Drums: Larry Bos

# MINUTES OF SYNOD 1993

**TUESDAY MORNING, JUNE 8, 1993**

## **First Session**

### **ARTICLE 1**

President pro tem Rev. Wilmer R. Witte, pastor emeritus of Mayfair Christian Reformed Church, Grand Rapids, Michigan, the convening church, announces *Psalter Hymnal* 559, "Stand Up, Stand Up for Jesus." He recognizes Dr. John Hamersma, who serves as organist for the opening session.

The assembly is called to order. The president pro tem reads I Corinthians 16:13, 14, 22-24 and briefly addresses synod, challenging the delegates to be on guard—alert to false teachings and alert to the return of Jesus Christ; to stand in the faith—holding to the true teachings of the Scriptures, being true to Jesus; to be men of courage—mature in courage, in strength, and in decisions; to be strong—not to weaken in the time of debate and decision; to do all in love, so that when they say goodbye, they may each be able to say, "My love to all of you in Christ Jesus." 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 1993**

Classis	Ministers	Elders
Alberta North	Allan C. Groen Nicolaas Cornelisse	Gary W. Duthler Lambert Tuininga
Alberta South	Harrison F. Harnden Harry J. Bierman	Herman Kielstra Herman Bolink
Arizona	Jeffrey A. Dykema Frank E. Pott	Kenneth J. Zylstra Harvey D. Faram
Atlantic Northeast	Paul W. Brink Robert D. Steen	John H. Baker Arman J. Balk
B.C. North-West	Arie Vanden Berg John A. Ooms	David T. Nieuwsma Fred Herfst

Classis	Ministers	Elders
B.C. South-East	Robert De Moor James R. Berry	Herbert G. de Ruyter Leendert Vander Kwaak
Cadillac	Louis M. Korf Merlin N. Buwalda	Roger G. Hoeksema Randall J. Heeres
California South	Paul Yang John J. Berends	George Den Hartigh John Verhoeven
Central California	Charles J. De Ridder Cornelius Pool	Charles Hiemstra J. Lowell Gilmour
Chatham	Rudy W. Ouwehand John W. Postman	William De Boer Ben Vanderlugt
Chicago South	John M. Ouwinga Jack J. Reiffer	John D. Wassenaar Marvin J. Hooker
Columbia	Perry J. Tinklenberg Stanley A. Drenth	Herbert Roos James D. Honeyford
Eastern Canada	William J. Kuurstra Gerald J. Hogeterp	Randy J. Van Zeumeren Jacob Hultink
Florida	Stanley J. Workman Mark A. Davies	Jerry B. Westra Edward B. Newhouse
Georgetown	Neal R. Rylaarsdam Duane E. Tinklenberg	Lawrence Vredevoogd Andrew L. Buist
Grand Rapids East	Roger E. Van Harn Morris N. Greidanus	George N. Monsma, Jr. Clarence Menninga
Grand Rapids North	Andrew A. Gorter Harvey J. Baas	Raymond D. Nanninga James R. Van Dyken
Grand Rapids South	Stanley Mast Douglas M. MacLeod	John H. Huisman Bernard Scholten
Grandville	James M. Boer Arthur L. Van Wyhe	Fred R. Rozema Robert Huisman
Greater Los Angeles	Daniel J. Brink John T. Kim	Rogell Van Wyk Willard J. Skelley
Hackensack	Jochem Vugteveen Terry J. Lapinsky	Glenn P. Palmer Garry Dykstra
Hamilton	John Postuma Jacob Kerkhof	Jacob Ellens Fred Bennink
Holland	Norman B. Steen Robert J. Timmer	Jerrold F. De Frell Sander de Haan
Hudson	Daniel B. Mouw LeRoy G. Christoffels	Peter Dykstra Arthur B. Pruiksma
Huron	Dirk Miedema David J. Tigchelaar	Gerald Klein-Geltink Arie Peters
Iakota	Stanley R. Scripps Warren H. Lammers	Garry G. Zonnefeld Henry De Lange, Jr.
Illiana	Laryn G. Zoerhof Bernard J. Haan, Jr.	Donald Dykstra Donald R. Hoekstra
Kalamazoo	Joseph A. Brinks Ronald D. Vanderwell	Craig H. Lubben Kenneth R. Slager
Lake Erie	George F. Vander Weit Clayton G. Libolt	Fred J. Schuurmann John R. Van Andel
Minnesota North	Allen P. Vander Pol Clarence Bishop	John Harris Neil Lettinga
Minnesota South	Peter W. Brouwer John H. Engbers	Arthur M. Spronk Ernest J. Dykema
Muskegon	John Terpstra John D. Hellinga	Ronald L. Zoet Bruce A. Essebaggers
Niagara	Harry A. Vander Windt Adrian A. Van Geest	John Bergshoeff Sylvan E. Gerritsma
Northcentral Iowa	John Kroon David A. Zylstra	Henry J. De Waard Andrew M. Cannegieter

Classis	Ministers	Elders
Northern Illinois	Daniel L. Jongsma	Martin LaMaire
Orange City	David R. Armstrong	Henry Terpstra
	Marvin J. Vander Vliet	Andy Van Dyk
Pacific Northwest	Aldon L. Kuiper	Ken J. Veenstra
	James C. Wiersum	Benjamin Ackermann
Pella	Kenneth L. Schepel	Duane Van Dyke
	Robert D. Drenten	Robert E. Zylstra
Quinte	John A. Ritsema	Dean M. Ward
	Karl J. House	Ralph Pypker
Red Mesa	Ed W. Visser	Abe Wamsteeker
	John W. Dykhuis	Mark A. Harberts
Rocky Mountain	Larry J. Doornbos	Corwin J. Brummel
	W. Wayne Leys	Duane R. Sjaardema
Thornapple Valley	Dennis A. Kamper	James J. Howerzyl
	Ben J. Ridder	Donald Lautenbach
Toronto	Gerard L. Dykstra	Frank Huyser
	Paul D. Stadt	John W. Nieboer
Wisconsin	Peter Van Egmond	John Kamerman
	Melvin J. Jonkman	Duane B. Dumez
Yellowstone	Theodore L. Brouwer	Albert M. Riemersma
	John T. Ebbers	Larry D. Emmelkamp
Zeeland	Jerrien Gunnink	Peter Kimm
	James Cooper	Jack A. Busscher
	Derrick J. Vander Meulen	Lester E. Langeland

The roll call indicates that Rev. Harrison F. Harnden (Classis Alberta South) and Rev. Allen P. Vander Pol (Classis Minnesota North) are detained because of deaths in their respective congregations.

#### 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: Peter W. Brouwer

Vice President: Roger E. Van Harn

First Clerk: Morris N. Greidanus

Second Clerk: Stanley Mast

#### 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, although 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 1993 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, p. 16)*

## **III. Audio and video recordings of synod**

The following regulations have been adopted by the Synodical Interim Committee and approved by synod:

- 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 they do so unobtrusively (i.e., that they in no way inhibit or disturb either the proceedings of synod, the synodical delegates, or other persons 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).

*(Acts of Synod 1989, p. 445)*

## **ARTICLE 6**

The president of synod, Rev. Peter W. Brouwer, expresses the appreciation of synod to the congregation of Mayfair Christian Reformed Church for its service as convening church for Synod 1993 and to the president pro tem, Rev. Wilmer R. Witte, for his participation in the prayer service and in the opening of synod. Rev. Brouwer acknowledges the services of all who participated in the prayer service and in the opening session of Synod 1993. On behalf of the officers, he thanks the delegates for the confidence placed in the four officers elected. He reads Philippians 2:1-11.

## 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 Calvin Theological Seminary, the seminary faculty advisers, the representatives of denominational boards, and the pro tem coeditors 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. and 3:30 p.m.

## ARTICLE 10

Rev. Leonard J. Hofman, general secretary, welcomes and introduces the following fraternal delegates: Rev. Peter Stazen II from the Orthodox Presbyterian Church and Rev. Timothy Mkena and Rev. A. Mbachirin from the Church of Christ in the Sudan Among the Tiv. He also introduces Rev. Henry Bowden from Lake Charles, Louisiana, speaker for the CRWRC Disaster Response dinner this evening and chairman of Terrabone Ministerial Association in Indiana, who has worked with CRWRC in disaster response.

## ARTICLE 11

The general secretary presents the Agenda Directory for Synod 1993, which contains a complete listing of every matter on the agenda for synodical action. He indicates where the materials can be found and to which advisory committee each item has been assigned.

## ARTICLE 12

The general secretary presents the report of the Program Committee, which recommends the following advisory committees for Synod 1993:

### *Committee 1—Synodical Services*

**Chairman:** Paul W. Brink; **reporter:** Neal R. Rylaarsdam; **ministers:** James R. Berry, John W. Dykhuis, Melvin J. Jonkman, Dennis A. Kamper, Louis M. Korf, Terry J. Lapinsky, Dirk Miedema, Stanley J. Workman; **elders:** Fred Bennink, Andrew M. Carnegieier, Donald Dykstra, Fred Herfst, James D. Honeyford, Clarence Menninga, Henry Terpstra, Duane Van Dyke, Kenneth J. Zylstra; **advisers:** Leonard J. Hofman, Peter Borgdorff.

### *Committee 2—Missions*

**Chairman:** Jerrien Gunnink; **reporter:** Robert De Moor; **ministers:** Nicolaas C. Cornelisse, John T. Kim, Warren H. Lammers, Cornelius Pool, John Postuma, Frank E. Pott, Kenneth L. Schepel, Arthur L. Van Wyhe; **elders:** Herman Bolink, Jerrold F. De Frell, George Den Hartigh, Ernest J. Dykema, John Harris, Donald R. Hoekstra, Gerald Klein-Geltink, Lawrence Vredevoogd, Jerry B. Westra; **adviser:** David Engelhard.

### *Committee 3—Education and Publications*

**Chairman:** LeRoy G. Christoffels; **reporter:** Andrew A. Gorter; **ministers:** Joseph A. Brinks, James Cooper, Robert D. Drenten, Karl J. House, Paul D. Stadt, Norman B. Steen, James C. Wiersum, Paul Yang; **elders:** Larry D. Emmelkamp, Bruce A. Essebaggers, Randall J. Heeres, Marvin J. Hooker, John H. Huisman, Edward B. Newhouse, David T. Nieuwsma, Randy J. Van Zeumeren; **advisers:** Anthony J. Diekema, James A. De Jong.

### *Committee 4—Pastoral Ministries*

**Chairman:** John M. Ouwinga; **reporter:** Daniel J. Brink; **ministers:** Clarence Bishop, John H. Engbers, Gerald J. Hogeterp, John A. Ooms, Stanley R. Scripps, Perry J. Tinklenberg; **elders:** Andrew L. Buist, Sander de Haan, Gary W. Duthler, J. Lowell Gilmour, Bernard Scholten, John R. Van Andel, Andy Van Dyk, James R. Van Dyken, Abe Wamsteeker; **adviser:** Calvin P. Van Reken.

### *Committee 5—Financial Matters*

**Chairman:** Ronald L. Zoet; **reporter:** Gerard L. Dykstra; **ministers:** John J. Berends, John A. Ritsema, Marvin J. Vander Vliet, Laryn Zoerhof; **elders:** John Bergshoeff, Henry De Lange, Jr., Peter Dykstra, Harvey D. Faram, Charles Hiemstra, James J. Howerzyl, Robert Huisman, John Kamerman, Lester E. Langeland, Donald Lautenbach, Fred J. Schuurmann, Kenneth R. Slager, Dean M. Ward, **advisers:** Peter Borgdorff, Harry J. Vander Meer.

### *Committee 6—Interdenominational Matters*

**Chairman:** John D. Hellinga; **reporter:** Ed W. Visser; **ministers:** David R. Armstrong, Mark A. Davies, Stanley A. Drenth, Robert J. Timmer, Allen P. Vander Pol, Harry A. Vander Windt, David A. Zylstra; **elders:** Benjamin Ackerman, Arman J. Balk, William De Boer, Frank Huyser, Craig H. Lubben, George N. Monsma, Jr., Arie Peters, Rogell Van Wyk, Robert E. Zylstra; **adviser:** James A. De Jong.

### *Committee 7—Church Order and Appeals*

**Chairman:** Harrison F. Harnden; **reporter:** George F. Vander Weit; **ministers:** Harvey J. Baas, Larry J. Doornbos, John T. Ebberts, Rudy W. Ouwehand, Derrick J. Vander Meulen, Ronald D. Vanderwell, Jochem Vugteveen; **elders:** Jacob Ellens, Roger G. Hoeksema, John W. Nieboer, Duane R. Sjaardema, Willard J. Skelley, Lambert Tuininga, Ken J. Veenstra, John Verhoeven; **adviser:** Henry De Moor.

### *Committee 8—Women in Ecclesiastical Office*

**Chairman:** Charles J. De Ridder; **reporter:** Aldon L. Kuiper; **ministers:** Harry J. Bierman, Merlin N. Buwalda, Jeffrey Dykema, Allan C. Groen, Daniel L. Jongsma, Jacob Kerkhof, W. Wayne Leys; **elders:** John H. Baker, Sylvan E. Gerritsma, Peter Kimm, Ralph Pypker, Albert M. Riemersma, Fred R. Rozema, Leendert Vander Kwaak, John D. Wassenaar, Garry G. Zonnefeld; **adviser:** David Engelhard.

### *Committee 9—Regional Synods*

**Chairman:** Peter Van Egmond; **reporter:** Daniel B. Mouw; **ministers:** Bernard J. Haan, Jr., John Kroon, Robert D. Steen, David J. Tigchelaar, Duane E. Tinklenberg, Arie Vanden Berg; **elders:** Leo Begay, Duane B. Dumez, Garry

Dykstra, Jacob Hultink, Martin LaMaire, Neil Lettinga, Arthur B. Pruiksma, Ben Vander Lugt; **adviser:** Wilbert M. Van Dyk.

*Committee 10—Profession of Faith*

**Chairman:** Theodore L. Brouwer; **reporter:** John Terpstra; **ministers:** James M. Boer, William J. Kuurstra, Clayton G. Libolt, Douglas M. MacLeod, John W. Postman, Jack J. Reiffer, Ben J. Ridder, Adrian A. Van Geest; **elders:** Jack A. Busscher, Herbert G. de Ruyter, Henry J. De Waard, Mark A. Harberts, Herman Kielstra, Raymond D. Nanninga, Glenn P. Palmer, Herbert Roos, Arthur M. Spronk; **adviser:** Richard C. Gamble.

*Committee 11—Judicial Code*

**Chairman:** Donald F. Oosterhouse; **reporter:** Alvin L. Hoksbergen; Harvey Bratt, Sarah Cook, Donald J. Griffioen, Robert J. Jonker, Henry Van Drunen, Jeanne Jabaay Vogelzang, William B. Weidenaar.

—*Adopted*

ARTICLE 13

The executive director of ministries (EDM), Peter Borgdorff, informs the delegates of the schedule for the afternoon and evening sessions and for the public worship at 8:15 p.m.

*Recommendation:* That synod approve the arrangements made by the Synodical Interim Committee for the Tuesday afternoon and evening sessions.

—*Adopted*

ARTICLE 14

The EDM reports that arrangements have been made for a brief overview of agency structure for Advisory Committees 1-5 immediately following the Wednesday-morning plenary session.

*Recommendation:* That the arrangements for a structural overview be approved.

—*Adopted*

ARTICLE 15

President Peter W. Brouwer leads in prayer; synod adjourns at 11:45 a.m. Delegates will participate in the planned afternoon and evening activities. Synod will reconvene on Wednesday at 8:30 a.m.

**CELEBRATION OF THE MINISTRY OF THE  
CHRISTIAN REFORMED CHURCH**

**"Freedom to Serve: Meeting the Needs of the World"**

Gezon Auditorium, 1:30 p.m., Tuesday, June 15, 1993

Rev. Leonard J. Hofman, general secretary, welcomes the delegates to the opening worship, introducing the activities planned for the afternoon and evening and explaining the purpose of the scheduled events.

The assembly sings the following songs under the direction of Dr. Emily Brink, accompanied by Mrs. Lynn Likkel:

*Psalter Hymnal* 160, "In the Presence of Your People"

*Psalter Hymnal* 186, "I Will Exalt"

*Psalter Hymnal* 428, "O Worship the King," stanzas 1, 2, 5

*Psalter Hymnal* 500, "How Firm a Foundation"

stanza 1, all

stanza 2, in two-part canon, unaccompanied

stanza 5, all

Emily Brink, Darlene Meyering, Jack Reiffer, and John Witvliet sing "Sent by the Lord Am I," which is sung again by the whole assembly.

The assembly prays, framed by a song:

"If You Believe and I Believe"

Emily Brink, Darlene Meyering, Jack Reiffer, and John Witvliet

Repeat - all sing

Prayer, Rev. Leonard J. Hofman, general secretary

"If You Believe and I Believe" - all sing

Dr. Peter Borgdorff, executive director of ministries, is introduced. He introduces Reinder and Diane Klein of Educom, Incorporated, process facilitators who will lead the remainder of the afternoon and the evening sessions. The executive director of ministries speaks of the "state of the ministry" of the Christian Reformed Church.

The assembly views a specially prepared video which provides an overview of the ministries of the Christian Reformed Church. The video is framed by a song:

"Sent by the Lord, Am I"

Emily Brink, Darlene Meyering, Jack Reiffer, John Witvliet

Repeat - all sing

Video: "Freedom to Serve: Meeting the Needs of the World"

"Sent by the Lord, Am I" - all sing

From 3:00 p.m. to 4:15 p.m. the Kleins direct a process designed to facilitate the achievement of the goals for the celebration. It is a "point of view" exercise involving all the synodical delegates.

A ten-minute individual mind-mapping session follows.

The delegates meet in small groups and then in semiplenary groups focusing on the mission and needs of the church.

Following dinner the delegates gather in the chapel undercroft in plenary session to hear reports from the two semiplenary groups.

Beginning at 8:15 p.m. the delegates assemble in the college chapel for a concert of praise to God. An ice-cream social follows.

# FREEDOM TO SERVE

*A Service of Celebration*

Synod 1993 of the Christian Reformed Church in North America  
Calvin College Chapel  
Tuesday, June 8, 1993 - 8:15 P.M.

## PREPARATION FOR WORSHIP

### Gathering of the People, with piano prelude

*"Here, O Lord, Your Servants Gather"*

*"Christ, You Are the Fullness"*

The texts of these hymns, *Psalter Hymnal* 251 and 229, may serve as a guide to personal prayers.

### Statement of Purpose

Liturgist: Fellow believers in Jesus Christ, we have gathered this evening to hear God's Word and to respond with our praise and prayers. We represent many cultures and languages. We are accustomed to worshiping in many styles. But we stand as one body in Christ, gathered now around his Word.

Our guide for worship is Paul's letter to the Colossians. This letter celebrates the Lordship of Jesus Christ, reminds us of our freedom to serve, and calls us to live in the fullness of our union with Christ. The order of worship this evening mirrors the outline of this epistle, with hymns and prayers serving to help us live into the truth of Paul's message. In this time of worship, may this portion of God's Word be written on our hearts. And may God's Spirit inspire in us right and fitting response to his Word.

### Entrance Prayer

Refrain (sing twice):

Leader

Je - sus Christ, you are our Lord:

People

Je - sus Christ, we wor - ship you.

Prayer Leader: Holy and merciful God, as delegates to this synod and as members of this community of faith, we now bring you praise and adoration. We approach you through Jesus Christ; for by him, you rescued us from darkness, offered us redemption, and ushered us into your kingdom. By your Spirit, open our hearts and minds, that in this hour we may grow in the knowledge of your grace, be strengthened in the power of your Spirit, and be refreshed for new opportunities of service in your kingdom.

Refrain:

Cantor: Jesus Christ, you are our Lord.

People: Jesus Christ, we worship you.

**Choral Prayer:** "Draw Us in the Spirit's Tether"

Harold W. Friedell

Liturgist: Hear God's Word from Paul's Epistle to the Colossians, at chapter 1:

Reader: Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the holy and faithful in Christ at Colossae. (Colossians 1: 1-2)

Liturgist: and by the power of the Holy Spirit, also to us—. Would you please stand for God's greeting.

Reader: Grace and peace to you from God our Father [spoken with arm raised in gesture of greeting]. We always thank God, the Father of our Lord Jesus Christ, when we pray for you, because we have heard of your faith in Christ Jesus and of the love you have for all the saints—the faith and love that spring from the hope that is stored up for you in heaven and that you have already heard about in the word of truth, the gospel that has come to you. All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood God's grace in all its truth. You learned it from Epaphras, our dear fellow servant, who is a faithful minister of Christ on our behalf, and who also told us of your love in the Spirit. For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we do this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins. (1: 1-14)

Liturgist: Brothers and sisters, in these opening words from Paul's letter, we are reminded of why we are here this evening. We have gathered because in Jesus Christ, we are redeemed, we are freed! In Jesus Christ, we grow in spiritual wisdom and understanding. In Jesus Christ, we find ourselves in community, a part of his body the church. As we now turn our hearts to worship, let us affirm each other as a part of the body of Christ, and greet each other in the name of Christ and then join together to sing hymn *Psalter Hymnal* 253.

### Mutual Greetings

### IN PRAISE OF JESUS CHRIST, OUR LORD AND SAVIOR

"Praise to the Lord, the Almighty"  
sung by all, standing to sing

*Psalter Hymnal* 253

Reader: Jesus Christ is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth,

visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. (1: 15-17)

**Choral Anthem: "Song of Exaltation"**

John Ness Beck

Reader: Jesus Christ is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. (1: 18-20)

**"He Is Lord"**

*Psalter Hymnal* 633

sung by all, standing to sing

**"Digno Es Jesus" / "Worthy Is Christ"**

*Psalter Hymnal* 629

stanza 1—cantors in Spanish

stanzas 1, 2—all in English or Spanish

Reader: Once you were alienated from God and were enemies in your minds because of your evil behavior. But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation—if you continue in your faith, established and firm, not moved from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant. (1: 21-23)

Liturgist: The first theme of Paul's epistle is nothing less than the gospel of Jesus Christ. Jesus Christ alone is the Lord of creation, and he alone is the head of the church. It is this Lord Jesus, who reconciles us to God, and thus sets us free to serve him, and who presents us without blemish, as holy in God's sight. May we, as members of one part of Christ's body known as the Christian Reformed Church, always stand firm in our love for the gospel. And may we never cease to celebrate the freedom we have in Christ.

**"If You Believe and I Believe"**

from Zimbabwe

first time—choir

second time—all

*If you believe and I believe  
and we together pray,  
the Holy Spirit will come down  
and set God's people free,  
and set God's people free,  
and set God's people free;  
the Holy Spirit will come down  
and set God's people free.*

**Reader:** Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions, for the sake of the body, which is the church. I have become its servant by the commission God gave me to present to you the word of God in its fullness—the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery which is Christ in you, the hope of glory. We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ. To this end I labor, struggling with all his energy, which so powerfully works in me. (1: 24-29)

**Liturgist:** This personal testimony from Paul is also the testimony we desire to claim for our ministry as a denomination. Our joy is to suffer for the sake of Christ's body: to empathize with the neglected and abused, to minister to those who hunger and thirst, to heal those who are diseased. Our goal is to proclaim Jesus Christ, to admonish, to teach, to transform our world by the riches of the mystery of Christ. For the opportunity to share in this suffering and in the ministry of proclamation, we bring now our thanksgiving to God.

### **Prayers of Thanksgiving:**

**Prayer Leader:** Lord Jesus Christ, we praise you and thank you for the privilege of sharing in your sufferings. Our world is full of suffering and sorrow. Yet you entered our world, shared in its sufferings, and sacrificed yourself to redeem the world. We bless you for allowing us to participate in the ministry of both suffering and healing, through the work of the Christian Reformed World Relief Committee, the Chaplain Committee, Disability Concerns Committee, the Synodical Committee on Race Relations, and the Pastor-Church Relations Committee. We are humbled by your goodness to us.

**Congregation:** We give you, O Lord, all praise and glory. Amen.

**Prayer Leader:** Lord Jesus Christ, we praise you and thank you for the privilege of sharing in the proclamation of your gospel. Our world is lost in the darkness of sin. Yet you entered our world, enlightened our darkness, and died for the forgiveness of sin. We bless you for allowing us to bring this gospel to the nations, through World Missions, Home Missions, Calvin Theological Seminary, The Back to God Hour, and the World Literature Committee. We are humbled by your goodness to us.

**Congregation:** We give you, O Lord, all praise and glory. Amen.

**Prayer Leader:** Lord Jesus Christ, we praise you and thank you for the privilege of building each other up in the knowledge of your Word. We celebrate our place in God's family. We yearn to grow in knowledge, faith, and obedience. Thank you for the ministries of CRC Publications, of Calvin, Dordt, King's, Redeemer, and Trinity Christian colleges, and of our youth agencies. We are humbled by your goodness to us.

**Congregation:** We give you, O Lord, all praise and glory. Amen.

**Prayer Leader:** Lord Jesus Christ, we praise you and thank you for the privilege of participating in your body, the church. We thank you for the ministry of worship, of evangelism, of fellowship, of pastoral care, and of education that is

carried out in hundreds of congregations across this continent. We are humbled by your goodness to us.

**Congregation:** We give you, O Lord, all praise and glory.

**Reader:** I want you to know how much I am struggling for you and for those at Laodicea, and for all who have not met me personally. My purpose is that they may be encouraged in heart and unified in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge. I tell you this so that no one may deceive you by fine sounding arguments. For though I am absent from you in body, I am present with you in spirit and delight to see how orderly you are and how firm your faith in Christ is. So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness. See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. (2: 1-8)

**Liturgist:** Ministry in Christ is not an easy calling. The wisdom of this world taunts us, and we tend to forsake Christ. Human standards and traditions appeal to us and our dependence on Christ weakens. Our prayers begin in thanksgiving and adoration, but they must continue in petition, asking God to sustain and preserve us and to give us the wisdom of Christ.

### **Prayer for Discernment**

As we enter upon the work of this synod, give us eyes to see and ears to hear and hearts to understand your will for the church.

We have become accustomed to discerning right from left in the church. Teach us always to discern right from wrong in your kingdom.

Help us day by day to discern

- between progress and drifting, solidity and stagnation;
- between gentleness and cowardice, frankness and brutality;
- between orthodoxy and prejudice, between being open to the future and being without roots in the past.

As we pursue our personal agendas, let us not look exclusively on our own convictions, which so easily slide into bias, but let us, in the words of your servant Paul and in imitation of your Son Jesus Christ, look sympathetically on the desires of others and each count the other better than self.

When we do and say right things—for we want to do what is right—help us to look on them not with pride, as an adornment, but with gratitude, as on a talent you have loaned to us that we may return it to you.

When we do and say wrong things—for there is not one of us who does not slip or stray—let us not justify them in the name of righteous indignation or by any version of the excuse that our holy aim justifies unholy practices.

Whether we seek to persuade or to be persuaded, help us to discern between prophetic insight and demagoguery, between pastoral concern and sheer emotion, between depth of conviction and volume of bombast.

And, Lord, whether we sit in the delegate seats, on the podium, or in the galleries, may we all see, far above and beyond our individual agendas, the

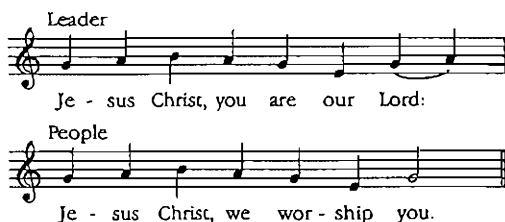
interests of the church—its worship, its instruction, its compassion, its outreach—the church which is the body of our Lord Jesus Christ. And discerning that body, may we also see with it and above it, the Head, Jesus Christ, whose body we the church are. For of him and through him and to him are all things. To him be the glory, both now and forever. Amen.

**Choir:** "The Lord's Prayer"

*Psalter Hymnal 207*

Reader: For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority. In him you were also circumcised, in the putting off of the sinful nature, not with circumcision done by Christ, having been buried with him in baptism, and raised with him through your faith in the power of God, who raised him from the dead. (2: 9-12)

Refrain:



"Christ, You Are the Fullness"  
stanzas 1 and 2 only, sung by all

*Psalter Hymnal 229*

Reader: When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross. (2: 13-15)

"Oh, How Good Is Christ the Lord"  
first time—cantors, in Spanish  
second time—all, in English or Spanish

*Psalter Hymnal 401*

"Amazing Grace"  
stanza 1—cantor  
stanza 2—men  
stanzas 3-4—all  
stanza 5—all, in four-part canon, at two measures, as directed

*Psalter Hymnal 462*

## OUR UNION WITH CHRIST AND OUR LIVES OF SERVICE

Reader: Since then you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. (3: 1-4)

stanza 1—choir

stanzas 2-4—all, standing to sing

Reader: Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived. But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. (3: 5-10)

### **Prayer of Confession**

Prayer Leader: Almighty God, we confess that we have sinned against you. Too often, our lips speak lies. Too often we have slandered even our brothers and sisters in Christ. These evils have left us weak and tired. We can only turn to you, our Lord and God.

**Sung Prayer:** "Precious Lord, Take My Hand," sung by all *Psalter Hymnal 493*

Prayer Leader: For the sake of your Son, Jesus Christ, have mercy on us and forgive us, that we may delight in your will and walk in your ways, to the glory of your name. Amen.

### **Declaration of Pardon**

Liturgist: Friend in Christ, hear the good news:

Reader: The new self is being renewed in knowledge in the image of its Creator! Here there is not Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all and is in all. . . . For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. (3: 10-11, 3-4)

"To God Be the Glory"

*Psalter Hymnal 632*

sung by all, standing to sing

Reader: Therefore as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. (3: 12-14)

**Choral Anthem:** "Not for Tongues of Heaven's Angels"

Roy Hopp

Reader: Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns, and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or in deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

(3: 15-17)

## Prayers of Dedication

Refrain (all): "In Our Lives, Lord, Be Glorified"

Bob Kilpatrick

General: Lord, our God, we now respond to your Word, dedicating ourselves to your service, and renewing our commitment to obedience. We promise to remain rooted in your Word. We promise to take every opportunity to promote peace in our world. And we promise to give all praise and glory to our only Lord, Jesus Christ. Amen.

For ministries: Lord, our God, we now respond to your Word, dedicating ourselves to your service and renewing our commitment to obedience. We dedicate each ministry of this denomination to your service. Guide us by the power of your Holy Spirit, we pray, that we may minister to the needs of our pain-ridden world and be bold in the proclamation of the gospel of Jesus Christ. Amen.

For synod: Lord, our God, we now respond to your Word, dedicating ourselves to your service and renewing our commitment to obedience. We dedicate these synodical sessions to you. We pledge to conduct our tasks in the joy of your service and out of love for your church. We pray through Jesus Christ, our Lord. Amen.

Reader: Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should. Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone. (4: 2-6)

Refrain (all): "In Our Lives, Lord, Be Glorified"

Bob Kilpatrick

"Christ, You Are the Fullness"  
stanza 3 only, sung by all

*Psalter Hymnal* 229

Refrain (all):

Leader: Jesus Christ, you are our Lord:

People: Jesus Christ, we worship you.

**Benediction:** spoken in languages representing the worldwide church

Whatever you do, whether in word or in deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. Grace be with you.  
(3:17; 4:18)

"Lead On, O King Eternal"  
sung by all, standing to sing  
sing in unison on stanza 3

*Psalter Hymnal* 555

"Organ Voluntary on 'Lead On, O King Eternal'"

Alice Jordan

## **Worship Leaders**

Scripture Reader

Duane Kelderman

Liturgist and Commentator

Andrew Bandstra

Prayer Leaders

Peter W. Brouwer, President of Synod

Paul Brink

Gerald Hogeterp

John T. Kim

John Kromminga

Marlene Oosterhouse

Laurie Vanden Heuvel

James Vanderlaan

Choir

Calvin College Alumni Choir,

Randall Van Wingerden, Assistant Director

Kenneth Bos, Accompanist

Organist

Norma de Waal Malefyt

Pianist

Sean Ivory

Cantors

Emily R. Brink

Jack Reiffer

John D. Witvliet

Trumpet

Philip Bajema

Flute

Jennifer Gunnink

Violin

Mary Hillyard

Guitar

Alejandro Pimentel

John Wagenveld

**Synod Planning Committee:** Peter Borgdorff, Emily R. Brink, Leonard J. Hofman, Reinder and Diane Klein, John Kromminga, Marlene Oosterhouse

**Worship Planning Committee:** Emily R. Brink, John D. Witvliet

The full text of this evening's service and recordings of the Alumni Choir will be available in the narthex after the service.

Delegates and guests are invited to an ice-cream social on the chapel patio after the service.

## WEDNESDAY MORNING, June 9, 1993

### Second Session

#### ARTICLE 16

Rev. Roger E. Van Harn, vice president, reads Psalm 29. He announces *Psalter Hymnal* 29, "Give Glory to God, All You Heavenly Creatures." Prayers are requested for the family of Benjamin Scholma, First CRC, Jenison, Michigan, who died following an automobile accident Tuesday, and for Harry Spaling, formerly with CRWRC, who underwent major surgery. The vice president leads in opening prayer.

The roll call indicates that Rev. Allen P. Vander Pol, Classis Minnesota North, is present; he rises to express agreement with the forms of unity.

The minutes of the session of June 8, 1993, are read and approved.

The president welcomes and introduces fraternal delegates from the Reformed Churches in the Netherlands, Rev. Pieter Boomsma and Dr. Evert Overeem.

The president expresses appreciation to planners and participants for the beautiful and spiritually uplifting worship service on Tuesday evening.

#### ARTICLE 17

The officers of synod announce the following appointments:

Advisory Committee 8: Rev. Aldon L. Kuiper, reporter

Devotions Committee: Elder Martin LaMaire

Reception Committee: Elders John Kamerman and Donald Lautenbach

Sergeant at Arms: Elder Lambert Tuininga

#### ARTICLE 18

The morning session is adjourned at 8:55 a.m. so that delegates can continue to work in advisory committees. Synod will reconvene on Thursday at 8:30 a.m. Rev. Stanley Mast, second clerk, leads in closing prayer.

## THURSDAY MORNING, June 10, 1993

### Third Session

#### ARTICLE 19

Rev. Morris Greidanus, first clerk, reads from Deuteronomy 6:4-7, 12 and leads in opening prayer. He announces *Psalter Hymnal* 591, "Savior, Like a Shepherd Lead us."

The roll call indicates that Rev. Robert D. Ritsema has replaced delegate Rev. Arthur L. Van Wyhe (Classis Grandville) and that Rev. Jacob P. Heerema has replaced delegate Rev. Norman B. Steen (Classis Holland). They rise to express agreement with the forms of unity.

The minutes of the session of June 9, 1993, are read and approved.

## ARTICLE 20

Advisory Committee 3, Educational Matters, Rev. Andrew A. Gorter reporting, presents the following:

### I. Calvin College

#### A. *Materials*

1. Calvin College Report, pp. 50-52
2. Calvin College Supplement, pp. 367-72

#### B. *Recommendations*

1. 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*

2. That synod approve the following new appointments to the staff of Calvin College:
  - a. Stephen W. Crown, Ph.D., Assistant Professor of Engineering for one year, term
  - b. Michelle De Rose, Ph.D. candidate, Assistant Professor of English for one year, term
  - c. Gayle Ermer, M.S.E., Assistant Professor of Engineering for two and one-half years, effective February 1, 1994
  - d. Mark Eshelman, Ph.D., Assistant Professor of Chemistry for one year, term
  - e. Keith A. Grasman, M.S., Instructor in Biology for one year, term
  - f. David Hoekema, Ph.D., Dean for the Natural Sciences and Mathematics and for the Contextual Disciplines and Professor of Philosophy for three years
  - g. James Jadrich, Ph.D., Assistant Professor of Physics for one year, term
  - h. Clinton Kohl, Ph.D., Assistant Professor of Engineering for one and one-half years (beginning January 1, 1993), term
  - i. Richard Kyte, Ph.D., Assistant Professor of Philosophy for one year, term
  - j. Rick Railsback, A.B.D., Assistant Professor of History for one year, term, part-time
  - k. Diane D. Vander Pol, M.L.S., Librarian (with faculty status) for two years
  - l. Yvonne Van Ee, Ph.D., Associate Professor of Education for two years
  - m. Dawn Wolthuis, M.S., Director of Computer Services (with faculty status) for two years.

—*Adopted*

3. That synod approve the following reappointments with tenure to the staff of Calvin College (*italics indicate a promotion in rank*):
  - a. Roy M. Anker, M.A., Ph.D., Professor of English
  - b. David Cook, M.S., Acc., C.P.A., Associate Professor of Business
  - c. David H. De Heer, Ph.D., Professor of Biology

- d. Edward R. Douma, M.A., *Associate Professor* of Physical Education
- e. Robert S. Fortner, M.A., Ph.D., *Professor* of Communication Arts and Sciences
- f. John E. Hare, Ph.D., *Professor* of Philosophy
- g. Janice B. Koop, M.S., Ph.D., *Professor* of Mathematics
- h. Myra J. Kraker, M.A., Ph.D., *Professor* of Education
- i. Arden R. Post, M.Ed., Ed.D., *Professor* of Education
- j. Gary D. Schmidt, M.A., Ph.D., *Professor* of English
- k. Scott H. Vander Linde, M.A., Ph.D., *Professor* of Economics
- l. Raymond C. Van Leeuwen, M.A., Ph.D., *Professor* of Religion and Theology
- m. Mark F. Williams, M.A., Ph.D., *Professor* of Classical Languages.

—*Adopted*

4. That synod confirm the action of the board of trustees in granting retirement and conferring the appropriate titles upon the following members of the Calvin staff:

- a. Alan I. Gebben, Ph.D., *Professor* of Biology, Emeritus
- b. Cornelius P. Hegewald, M.A., D.A.G., *Professor* of Germanic Languages, Emeritus
- c. Henry Hoeks, Ed.D., *Professor* of Religion and Theology and Administrative Associate, Emeritus
- d. Corrine E. Kass, Ph.D., *Professor* of Education and Director of Graduate Studies, Emerita
- e. Donald E. Pruis, M.B.A., C.P.A., *Professor* of Business, Emeritus
- f. Marten Vande Guchte, Ph.D., *Professor* of Communication Arts and Sciences, Emeritus
- g. John Verwolf, M.Ed., *Director* of Career Development, Emeritus.

—*Adopted*

5. That synod recognize with appreciation the services rendered by the named retirees.

—*Adopted*

6. That synod approve the appointments to the Calvin College Board of Trustees as follows (terms to begin and end on the convening date of the first full board meeting following the meeting of synod):

- a. Regional trustees

<i>Region</i>	<i>Delegate</i>	<i>Alternate</i>	<i>Term</i>
FarWest U.S. I		Rev. G. Smith	1995
	Mr. D. Van Andel	Rev. D. Vander Veen	1996
Central U.S. I	Dr. W. De Rose	Dr. W. Venema	1996
Central U.S. IV	Mr. R. Vander Laan	Mr. H. Vander Bee	1996
Eastern U.S.	Mr. P. Kiemel	Rev. C.J. De Vos	1996
Western Canada	Mr. F. deWalle	Dr. N. Terpstra	1996

b. Alumni trustee

Frank Pettinga

1996

c. At-large trustees

Mrs. Grace Achterhof

1996

Mrs. Sheri Haan

1996

Mr. Thomas Page

1996

Dr. John Van Engen

1996

—Adopted

## II. Calvin Theological Seminary

A. Material: *Calvin Theological Seminary Report*, pp. 53-57

B. Recommendations

1. That synod grant the privilege of the floor to the chairman of the board of trustees, Rev. Allen Petroelje, and the secretary of the board of trustees, Rev. Calvin Compagner, when matters pertaining to the seminary are presented.  
—Granted
2. That synod approve the following reappointments to the faculty of Calvin Seminary (italics indicate a promotion in rank):
  - a. Dr. Harry Boonstra, as Theological Librarian and Assistant Director of the Library for Seminary matters for four years (1993-1997)
  - b. Professor Carl J. Bosma as *Associate Professor* of Old Testament for two years (1993-1995)
  - c. Dr. Henry De Moor as *Professor* of Church Polity and Church Administration with tenure
  - d. Dr. Arie C. Leder as Associate Professor of Old Testament for two years (1993-1995)
  - e. Rev. Keith Tanis as Coordinator of Field Education for three years (1993-1996)
  - f. Rev. Wilbert M. Van Dyk as Academic Dean and Associate Professor of Homiletics with tenure
  - g. Dr. Craig Van Gelder as Associate Professor of Domestic Missiology for two years (1993-1995).  
—Adopted
3. That synod approve the following reappointments to the staff of Calvin Seminary:
  - a. Dr. Richard J. Eppinga as Assistant to the President for Advancement and Director of Alumni/ae Relations for two years (1993-1995)
  - b. Mr. James Quist as Interim Director of Business and as Interim Treasurer of the Board of Trustees.  
—Adopted

4. That synod approve Rev. Wilbert M. Van Dyk as acting president of the seminary during the president's sabbatical leave, July 1, 1993, through December 31, 1993.

—Adopted

5. That synod approve the following change in the seminary bylaws (Art. XII of Articles of Incorporation) (deleted language is shown as lined out; new language is in **bold**):

No part of the earnings of the corporation shall inure to the benefit of any shareholder, director, officer of the corporation, or any private individual (except that reasonable compensation may be paid for services rendered to or for the corporation effecting one or more of its purposes), and no shareholder, director, officer of the corporation, or any private individual shall be entitled to share in the distribution of any of the corporate assets on dissolution of the corporation. In the event of dissolution, all assets of the corporation, real and personal, shall be distributed to the Christian Reformed Church in North America, ~~or if the Christian Reformed Church in North America is no longer in existence, then to such organizations as are qualified as tax exempt under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or the corresponding provisions of a future United States revenue law, provided it is exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended, at the time of dissolution. If the Christian Reformed Church in North America is not exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended, at the time of dissolution, all assets will be distributed to one or more organizations exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended.~~

—Adopted

### III. Candidates

#### A. Materials

1. Candidacy profiles
2. Calvin Theological Seminary Supplement, p. 374

#### B. Recommendations

1. That synod declare the following persons, who have received the recommendation of the seminary faculty and the board of trustees, as candidates for the ministry of the Word in the Christian Reformed Church:

Anema, Kenneth J.  
Bakker, Paul Edward  
Bootsma, Michael William  
Bosch, David Alan  
Cho, In Soo  
Cooper, Samuel  
Dadson, Michael Robert  
De Lange, Richard J.  
De Raaf, Kevin Paul  
Frieswick, Steven Dale

Greydanus, John J.  
Han, Kyu Sam  
Holwerda, Timothy Lee  
Jonker, Peter Marvin  
Roosma, Gary Dean  
Rubingh, Trevor Alan  
Ryou, Ho-Young  
Schuringa, Erick John  
Sennema, Norman Aldert  
Shim, Jay-Sung  
VanderVaart, Richard Theodore  
Van Dyk, Michael John  
Veenstra, Anson  
Vos, Kristin Jay

—Adopted

2. That synod declare the above candidates eligible for call to the churches on June 25, 1993.

—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:

Le, Matthew Minh  
Strydhorst, Albert Andrew  
Tapanes, Carlos G.  
Iran, Viet Hoang  
Van Dyke, Leslie Dale

—Adopted

4. That synod extend the candidacy of the following persons for one year:

Ekkelenkamp, Sidney R.  
Nauta, Stephen Jay  
Romero, Ezequiel, N.

—Adopted

5. That a service introducing the candidates to synod be conducted by the officers of synod on June 11 at 4:00 p.m.

—Adopted

6. That synod designate one of its officers to address the candidates and their families.

—Adopted

(The report of Advisory Committee 3 is continued in Article 31.)

## ARTICLE 21

The general secretary welcomes and introduces Rev. J.C.L. Starreveld, fraternal delegate from the Christelijke Gereformeerde Kerken in Nederland.

## ARTICLE 22

The morning session is adjourned at 9:05 a.m. so that delegates can continue to work in advisory committees. Synod is scheduled to reconvene at 1:30 p.m. Rev. Merlin N. Buwalda leads in closing prayer.

## THURSDAY AFTERNOON, June 10, 1993

### Fourth Session

## ARTICLE 23

Mr. Viet Hoang Tran, a 1993 candidate for the ministry of the Word, announces *Psalter Hymnal* 284, "Father, I Adore You." He reads from I Corinthians 12:12-14 and makes brief comments. Devotions are concluded with *Psalter Hymnal* 195, "Our God Reigns."

Rev. Leonard J. Hofman introduces and welcomes Dr. Jack P. Lowndes from Atlanta, Georgia, executive director of the Lord's Day Alliance of the United States.

## ARTICLE 24

Advisory Committee 1, Synodical Services, Rev. Neal R. Rylaarsdam reporting, presents the following:

### I. Synodical Interim Committee

A. *Material*: Synodical Interim Committee Report, III, B (Judicial Code Committee matters), pp. 23-26

#### B. *History*

Synod 1992 instructed the Synodical Interim Committee (SIC) to prepare a set of guidelines to facilitate synod's discussion of Judicial Code Committee matters (*Acts of Synod 1992*, p. 661).

#### C. *Recommendations*

1. That synod honor the request of the SIC (Joint-Ministries Management Committee) that Rev. Allan Jongsma, president; Rev. Leonard J. Hofman, general secretary; Dr. Peter Borgdorff, executive director of ministries; and Mr. Donald F. Oosterhouse, attorney at law and member of the Judicial Code Committee, represent the committee before synod and its advisory committees when matters pertaining to Judicial Code matters are discussed.

—Granted

2. That synod adopt the recommended amendment of Article 23 of the Judicial Code.

- a. Current reading of Article 23 (*Church Order and Rules for Synodical Procedure*, p. 53):

*Article 23*

- a. The Judicial Code Committee advising a given synod shall be appointed by the preceding synod. Approximately half the members shall be lay persons.
- b. Any member of the Judicial Code Committee advising a given synod may be, but need not be, a delegate to that synod.

- b. Recommended reading of Article 23:

*Article 23*

- a. The Judicial Code Committee shall be composed of nine members. **Each year three persons shall be elected for three-year terms.**
- b. **Synod shall elect members from nominations presented by the Synodical Interim Committee.** The Judicial Code Committee may recommend nominees to the Synodical Interim Committee.
- c. **The terms of members shall commence September 1 next following their election by synod.** The committee is to consist of both clergy and laity, and the Synodical Interim Committee shall present nominations to assure the accomplishment of this goal.
- d. In the event of a vacancy on the committee because of resignation or death, the Synodical Interim Committee shall appoint a person to fill the balance of that term.
- e. **Members may be reelected but shall not serve more than six consecutive years. A former member who has been off the committee for two or more years shall be eligible for election to the committee as a new member.**
- f. The Judicial Code Committee shall select a chairperson and reporter from among its membership.
- g. Any member of the Judicial Code Committee advising a given synod may be, but need not be, a delegate to that synod.

*Ground:* When Synod 1992 instructed the SIC to prepare a set of guidelines to facilitate synod's discussion of Judicial Code Committee matters, the Judicial Code Committee believed this to be the best time to bring its rules in line with previous synodical appointments to the committee; the SIC concurs.

—Adopted

3. That synod adopt the proposed revision of Section VI, F of the Rules for Synodical Procedure:

- a. Current reading of Rules for Synodical Procedure, VI. SYNODICAL COMMITTEES, F (*Church Order and Rules for Synodical Procedure*, p. 75)

F. Judicial Code Committee

1. **Mandate:** Appeals from decisions of assemblies of the church acting in their judicial capacity, and such other matters requiring formal adjudication as synod shall undertake, shall be referred to the Judicial Code Committee for consideration and advice.
2. **Membership:** The Judicial Code Committee shall be composed of nine (9) members and three (3) alternates. Approximately half of the members shall be ministers and half present or former elders. The committee which advises a given synod shall be appointed by the preceding synod. Members of this committee may be, but need not be, delegates to the synod which it advises. There need be no regional representation, but a fair denominational representation is desirable.
3. **Meetings:** The Judicial Code Committee shall meet between synods as frequently as its business requires, and normally shall convene a week before synod to prepare its recommendations.
4. **Organization and rules governing this committee:**

- a. The rules under VI, B, 2 apply with the exception of 2, g which will read:  
During synodical discussions the committee shall be represented by two spokesmen who will have the privilege of the floor. These shall have precedence over every other speaker and shall not be limited as to the number and length of their speeches.
- b. Recommendations of the Judicial Code Committee shall be presented to the synod in writing, shall be accompanied with grounds, and shall be openly discussed in plenary sessions of synod.
5. Synodical disposition of a judicial matter:
  - a. Synod may dispose of a judicial matter in one of the following ways:
    - 1) By deciding the matter;
    - 2) By referring it to one of its committees for settlement or reconciliation;
    - 3) By remanding it with advice to the appropriate classis or consistory; or
    - 4) By conducting its own hearing.
  - b. If synod conducts its own hearing it shall follow the hearing procedure described in the Judicial Code.

*(Acts of Synod 1977, p. 54)*

**b. Recommended reading of Rules for Synodical Procedure, VI.  
SYNODICAL COMMITTEES, F**

**F. Judicial Code Committee**

1. **Mandate:** Appeals under the Judicial Code and such other matters requiring formal adjudication as synod shall undertake shall be referred to the Judicial Code Committee for consideration and advice.
2. **Membership:** The Judicial Code Committee shall be composed of nine members. Some of the members shall be ministers, and some shall be laypersons. Members of this committee may be, but need not be, delegates to the synod which the committee advises. There need be no regional representation, but a fair denominational representation is desirable.
3. **Meetings:** The Judicial Code Committee shall meet between synods as frequently as its business requires and normally shall convene a week before synod to prepare its recommendations.
4. **Organization and rules governing this committee:**
  - a. The rules under VI, B, 2 apply with the following exceptions:  
Subparagraph a, as it applies to the Judicial Code Committee, shall read as follows:  
The committee shall select a chairperson and reporter from its membership.  
Subparagraph c shall not apply to the Judicial Code Committee.  
Subparagraph g, as it applies to the Judicial Code Committee, shall read as follows:  
During synodical discussions, the committee shall be represented by two spokespersons, who will have the privilege of the floor. These shall have precedence over every other speaker and shall not be limited as to the number and length of their speeches.
  - b. Recommendations of the Judicial Code Committee shall be presented to synod in writing, shall be accompanied with grounds, and shall be openly discussed in plenary sessions of synod.
5. Synodical disposition of a judicial matter:
  - a. Synod may dispose of a judicial matter in one of the following ways:
    - 1) By deciding the matter;
    - 2) By referring it to one of its committees for settlement or reconciliation;
    - 3) By remanding it with advice to the appropriate classis or consistory; or
    - 4) By conducting its own hearing.
  - b. If synod conducts its own hearing, it shall follow the hearing procedure described in the Judicial Code.

*—Adopted*

4. That synod adopt the proposed guidelines for synod's handling of recommendations from the Judicial Code Committee.

6. Guidelines for synod's handling of recommendations from the Judicial Code Committee:

- a. The written report from the Judicial Code Committee to synod must set forth the significant facts as found by the Judicial Code Committee and adequate rationale for the committee's recommendation. This will generally require more than a brief statement of grounds for each recommendation. The Judicial Code Committee must give copies of its report and recommendation to the parties or their representatives as promptly as possible.
- b. Synod should accept the findings of fact as presented by the Judicial Code Committee unless synod is persuaded that
  - 1) One or more parties were not given the opportunity by the hearing body to present important and relevant evidence, or
  - 2) After the Judicial Code Committee hearing new evidence which is important and relevant has been discovered by one or more parties.
- c. If synod is persuaded of b, 1) or 2), it will decide either to
  - 1) **Conduct its own Judicial Code hearing pursuant to the code rules, particularly Article 10, or [Replaces: "Conduct its own hearing; (note that the proceeding under Article 25-a of the Code is not the "hearing" referred to. The "hearing" is the Judicial Code hearing pursuant to the code rules, particularly Article 10) or"]**
  - 2) Refer the matter back to the Judicial Code Committee for a rehearing before the initial hearing body.
- d. Procedure for requesting rehearing under Guidelines b and c
  - 1) Any party who seeks to have synod conduct its own hearing or refer the matter back for a rehearing should submit such request in writing to the general secretary for distribution to the delegates of synod with a copy to the Judicial Code Committee. The writing should include a summary of the evidence which that party was not allowed to present at the evidentiary hearing and a short statement of how this opportunity was denied, or the statement should include a summary of the newly discovered evidence and an explanation of why it was not discovered earlier.
  - 2) All parties and the Judicial Code Committee representative should be allowed a very brief time to address synod on such request.
- e. When recommendations involve interpretations and applications of governing principles, such as the Church Order, to the facts involved in the matter, synod should allow the parties and representatives of the Judicial Code Committee a reasonable amount of time set by the president of synod upon recommendation of the Judicial Code Committee to argue for or against such interpretations and applications.

*Grounds:*

- a. Synod 1992 instructed the SIC to prepare a set of guidelines to facilitate synod's discussion of Judicial Code Committee matters.
- b. Given the fact that a council, classis, or the Judicial Code Committee may have heard several hours of testimony and submission of other evidence, this is the most meaningful way in which synod can deal with the Judicial Code Committee recommendations without redoing the evidentiary hearing.

—Adopted

(The report of Advisory Committee 1 is continued in Article 60.)

## ARTICLE 25

Advisory Committee 2, Missions, Rev. Robert De Moor reporting, presents the following:

### I. Back to God Hour

A. *Material*: Back to God Hour Report, pp. 43-49

#### B. *Recommendations*

1. That Dr. James Schaap (board president), Mr. John Kuyers (executive director), and Dr. Joel Nederhood (director of ministries) be given the privilege of the floor when Back to God Hour matters are discussed.

—Granted

2. That Rev. David Feddes be permitted to address synod on behalf of the Back to God Hour.

—Adopted

### II. Home Missions

A. *Material*: Home Missions Report, pp. 105-17

#### B. *Observation*

The advisory committee endorses the four goals of *Gathering God's Growing Family* (p. 106) and commends the Board of Home Missions for the progress made to date in meeting them.

#### C. *Recommendations*

1. 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.

—Granted

2. That synod grant permission for Home Missions to give a brief progress report about *Gathering God's Growing Family* and to present new New-Church-Development personnel to synod at its Wednesday-morning session.

—Adopted

### III. Institut Farel

#### A. *Background*

The CRCNA has been supporting Institut Farel in Quebec City, Quebec, since 1984. During the first four years the CRCNA provided support for Rev. Martin Geleynse as a full-time administrator for Farel, and since 1988 synod has approved an annual contribution of at least \$30,000 per year in support of a part-time administrator, a part-time student recruiter and fund-raiser, and honoraria for visiting professors. The CRCNA is presently in the third year of the second three-year cycle of this financial support. Because of significant income pressures experienced by the CRCNA, the funding to Farel for the fiscal year 1993 was reduced from \$30,000 to \$25,000.

## *B. Recommendations*

1. That the CRCNA continue its financial support of Institut Farel for an additional four years in these declining amounts:

Fiscal year 1994 - \$20,000

Fiscal year 1995 - \$15,000

Fiscal year 1996 - \$10,000

Fiscal year 1997 - \$ 5,000

—Adopted

2. That Institut Farel be recommended to the churches for one offering per year.

—Adopted

3. That continued liaison with Institut Farel on behalf of the CRCNA be primarily through the office of the Home Missions regional director for central and eastern Canada.

—Adopted

4. That Institut Farel continue its reporting on an annual and quarterly basis to Christian Reformed Home Missions.

—Adopted

## **IV. World Missions**

- A. *Material:* World Missions Report, pp. 118-25

## *B. Recommendations*

1. That two or more of its committee members or administrative staff be given the privilege of meeting with the advisory committee of synod and of representing CRWM to synod when synod deals with matters related to World Missions.

—Granted

2. That synod encourage all Christian Reformed churches to recognize Pentecost Sunday as a significant opportunity to take an offering for Christian Reformed World Missions.

—Adopted

3. That synod note CRWM's plan to form a partnership agreement with World Witness, the mission agency of the Associate Reformed Presbyterian Church (ARPC), through which CRWM will loan one missionary family to World Witness for ministry in the Pakistan mission of the ARPC.

—Adopted

4. That synod permit CRWM to present missionary personnel who are on home service to synod at 1:30 p.m. on Friday, June 11.

—Adopted

(The report of Advisory Committee 2 is continued in Article 36.)

## ARTICLE 26

Advisory Committee 6, Interdenominational Matters, Rev. Ed Visser reporting, presents the following:

### I. Interchurch Relations Committee

#### A. Materials

1. Interchurch Relations Committee Report, pp. 202-15
2. Interchurch Relations Supplement, pp. 407-15
3. Overture 53, pp. 420-21
4. Communication II

#### B. Recommendations

1. That Dr. Fred H. Klooster, president, and Rev. Clarence Boomsma, administrative secretary, be granted the privilege of the floor when matters pertaining to the work of the IRC are discussed.

—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 fraternal delegates and observers who will be present at synod.

—Adopted

3. That synod take formal note of IRC's intention

- a. To employ the category of "churches in corresponding fellowship" for those churches of a Reformed character to which the category of "churches in ecclesiastical fellowship" cannot readily be applied as stipulated in the ecumenical charter.
- b. To report regularly to synod its progress in implementing the new classification and after a reasonable time to assess the feasibility of incorporating it into the ecumenical charter.

—Adopted

4. That synod refer to the churches for consideration the statement adopted by the 1992 assembly of the Reformed Ecumenical Council, "A Christian Testimony on the World" (IRC Supplement, Section II, pp. 410-11).

—Adopted

5. That synod grant the IRC time

- a. To meet with the ecumenical committee of the GKN (Reformed Churches in the Netherlands) to discuss the relationship of the CRC/GKN given the
  - 1) CRC dissent from positions and trends in the GKN.
  - 2) CRC synodical mandate to consider the ramifications of terminating or not terminating our ecclesiastical relationship with the GKN.

- b. To consider the implications of the basic principles governing interchurch contacts adopted by Synod 1944 and articulated in the Ecumenical Charter re the present and future CRC/GKN relationships.
- c. To prepare a report with recommendations to be included in the printed *Agenda for Synod 1995*. This report shall include information about the official position taken by the GKN regarding the practice of homosexuality, the nature of Scripture's authority, and the indispensability of Jesus Christ for the salvation of the Jews.

—Adopted

6. That synod refer Overture 53 to the IRC.

—Adopted

7. That synod gratefully acknowledge the following communication from the Reformed Churches in New Zealand:

Brothers, we fully recognize that our churches are small in number and that if our entire denomination were part of yours in North America, we would still be a small minority. But with the deepest respect and concern for you, and out of strong desire to maintain our close ecumenical relationship with you, which has been such a blessing to us in the past, we point out that truth does not always reside with a majority. Our churches are deeply concerned at what for us is a departure from the faithful, biblical, and confessional position you have maintained on these issues in the past and which we have shared with you. We are thankful that in 1992 your synod did not ratify the decision of 1990 to open all offices to women and we pray that this would be a step towards the reversing of this trend.

We are still gravely concerned about the lack of clear teaching on the creation/evolution issue within the CRC and we await the outcome of your studies and synodical decisions. We do not raise these matters with you out of a sense of theological superiority or pride. Far from it. Let me stress again that it is out of concern for you and out of desire to be faithful to the responsibilities entailed in our relationship that we speak. In addition, given the close relationship we have enjoyed with you in the past, your present struggles also affect us. We know that these struggles have caused deep pain and hurt within and among your churches, and we are praying for you that unifying, biblical resolutions may be found.

Thank you for giving consideration to our decisions and for making response to our correspondence.

—Adopted

8. That synod note the following statement from NAPARC (Communication 11):

That the North American Presbyterian and Reformed Council send a letter to the Synod of the Christian Reformed Church expressing our thanksgiving to God that the Synod of the CRC in 1992 refused to ratify the change in the Church Order Article 3 that would have opened the office of minister, elder and evangelist to women, and assures the CRC of the continuing prayer of the Churches of NAPARC.

—Adopted

(The report of Advisory Committee 6 is continued in Article 38)

## ARTICLE 27

Advisory Committee 7, Church Order and Appeals, Rev. George F. Vander Weit reporting, presents the following:

## **I. Response to Overture 1: Replace Question 3 in Church Order Article 41**

A. *Material:* Overture 1, p. 277

### **B. Observations**

Though Church Order Article 25 and the Form for the Ordination of Deacons give adequate commentary to the question "Are the needy adequately cared for?" a revision to reflect the leadership and equipping role of deacons would be beneficial.

### **C. Recommendations**

1. That question 3 (Church Order Art. 41) be revised to read, "*Does the diaconate faithfully lead and stimulate the congregation in obedient stewardship of its resources on behalf of the needy?*"

*Ground:* This more clearly reflects the leadership role of the deacons in extending Christian mercy to those in need.

—Adopted

2. That synod declare this to be its answer to Overture 1.

—Adopted

*Note:* This change must be ratified by a following synod (Church Order Art. 47).

## **II. Response to Overture 2: Revise Church Order Article 40-b**

A. *Material:* Overture 2, p. 277

### **B. Observations**

Article 40-b requires classes to meet three times a year unless great distances are involved. In effect, classes which have less meeting time because of more travel time are permitted to meet twice a year, whereas classes which have more meeting time because of less travel time are obligated to meet three times a year. Approximately 40 percent of the classes currently meet three times a year.

### **C. Recommendations**

1. That synod revise Article 40-b to read, "*The classis shall meet at least twice a year at a time and place announced to the churches.*"

*Ground:* Each classis can best determine whether more than two meetings are necessary.

—Defeated

2. That synod declare this to be its answer to Overture 2.

—Adopted

## **III. Response to Overture 3: Alter Church Order Article 45**

A. *Material:* Overture 3, pp. 277-78

### **B. Observations**

This overture seeks to have more elders than ministers at synod because there are more elders than ministers in a local church. The denomination has

never based representation on a formula related to size. A smaller church has the same representation at classis as a larger church, and a smaller classis has the same representation at synod as a larger classis.

*C. Recommendation*

That synod not accede to Overture 3.

*Ground:* Representation of the offices of minister and elder at synod is not based on a formula related to size. Both offices are equally represented.

—Adopted

**IV. Response to Overture 4: Alter Church Order Article 40-a**

*A. Material:* Overture 4, p. 278

*B. Observations*

This overture seeks to have more elders than ministers at classis because there are more elders than ministers in a local church. The denomination has never based representation on a formula related to size. A smaller church has the same representation at classis as a larger church.

*C. Recommendation*

That synod not accede to Overture 4.

*Ground:* Representation of the offices of minister and elder at classis is not based on a formula related to size. Both offices are equally represented.

—Adopted

**V. Response to Overture 5: Transfer Hope CRC, Onalaska, Wisconsin, to Classis Wisconsin**

*A. Material:* Overture 5, p. 278

*B. Recommendation*

That synod accede to Overture 5.

*Ground:* Hope CRC, Classis Wisconsin, and Classis Minnesota North all support this transfer.

—Adopted

**VI. Response to Overture 47: Schedule Annual Day of Prayer to Coincide with National Day of Prayer**

*A. Material:* Overture 47, p. 320

*B. Observations*

Since our Canadian churches do not observe the United States' National Day of Prayer, it would not be meaningful to change our denominational Day of Prayer to coincide with that day. In response to an overture to change the annual Day of Prayer to coincide with the World Day of Prayer, Synod 1970 declared that "those churches which judge that the observance of the annual Day of Prayer

can be more meaningful for them if it is observed in conjunction with the World Day of Prayer have the right to change the date of the service" (*Acts of Synod 1970*, p. 54). We believe this same principle can be applied to the National Day of Prayer.

C. *Recommendation*

That synod not accede to Overture 47.

*Ground:* The churches already have the freedom to observe the annual Day of Prayer on a day that will be more meaningful for them than the denominationally established day.

—*Adopted*

(The report of Advisory Committee 7 is continued in Article 37)

ARTICLE 28

Rev. Harrison F. Harnden is present as delegate from Classis Alberta South. He rises to express agreement with the forms of unity.

ARTICLE 29

The afternoon session is adjourned at 3:30 p.m. so that delegates can continue to work in advisory committees. Synod is scheduled to reconvene at 7:30 p.m. Rev. Stanley Mast, second clerk, leads in closing prayer.

**THURSDAY EVENING, June 10, 1993**

**Fifth Session**

ARTICLE 30

Rev. Stanley Mast, second clerk, reads from Revelation 7:9-17 and announces *Psalter Hymnal* 318, "The Day You Gave Us, Lord, Is Ended." He leads in opening prayer.

ARTICLE 31

(The report of Advisory Committee 3 is continued from Article 20.)

Advisory Committee 3, Education and Publications, Rev. Andrew A. Gorter reporting, presents the following:

**I. CRC Publications - *Banner* editor**

A. *Materials*

1. CRC Publications Report, pp. 58-104
2. CRC Publications Supplement, pp. 375-78
3. Overture 54, p. 421
4. Communication 8

### B. Background

The committee spent considerable effort in evaluating the procedures used by the CRC Publications Board and the search committee in the selection of the new *Banner* editor. It reviewed the CRC Publications report, spoke in depth with representatives from the CRC Publications Board, and interviewed a member of the search committee. It was dissatisfied that no reasons were presented to synod by the CRC Publications Board in the printed agenda for the necessity of a single nomination. However, the committee believes that synod should proceed with the following recommendations and not entertain nominations from the floor.

### C. Recommendations

1. That synod grant the privilege of the floor to the following people when CRC Publications matters are discussed:

For the board

Rev. Wayne Brouwer, president  
Rev. Jacob Eppinga, vice president  
Mr. Gary Mulder, executive director

For *The Banner*

Dr. John Kromminga, coeditor  
Dr. Harvey Smit, coeditor

For Education

Dr. Harvey Smit, editor

For Finance

Mr. Michael Dykema, interim finance director

For the Worship Committee

Rev. Wayne Brouwer  
Rev. LeRoy Christoffels

—*Granted*

2. That synod express dissatisfaction that the CRC Publications Board presented synod with only one candidate for the position of *Banner* editor without grounds in the printed agenda (cf. *Acts of Synod 1968* and *Acts of Synod 1979*).

—*Adopted*

3. That synod consider only the candidate presented by the CRC Publications Board for the position of *Banner* editor.

*Ground:* The CRC Publications Board judged that the candidate has significantly superior writing ability and editorial insight to warrant a single nomination.

—*Adopted*

4. That synod interview the candidate in open session for up to one hour. The interview will be initiated by a member of synod selected by synod's advisory committee. The questions to be asked shall be selected by the advisory committee.

—*Adopted*

5. That following the prepared questions, the candidate will be open to delegates' questions from the floor.

—Adopted

6. That following the interview the president shall give ample opportunity for discussion of the candidate's qualifications for the position.

—Adopted

7. That the vote by which the new *Banner* editor will be appointed be done in open session by ballot.

—Adopted

It is moved that, in light of the fact that this is a single nomination, a two-thirds-majority vote be required.

—Defeated

8. That synod declare Recommendations 2 through 6 to be its response to Overture 54.

—Adopted

## II. Sacramental forms

### A. Materials

1. CRC Publications Report, pp. 58-104
2. CRC Publications Supplement, pp. 375-76

### B. Recommendations

1. That synod approve the sacramental forms for provisional use until final ratification by Synod 1995.

A motion is made that the reference to the Apostles' Creed be deleted from *Agenda for Synod 1993*, Appendix C, I, 3, c, page 81.

—Defeated

A motion is made that because of the theological issues raised, Recommendation 1 be recommitted to the advisory committee.

—Defeated

A motion is made to withhold action on Recommendation 1.

—Adopted

(The report of Advisory Committee 3 is continued in Article 35.)

## ARTICLE 32

The president of synod welcomes and introduces Rev. Arie Van Eek, executive secretary of the Council of the Christian Reformed Churches in Canada, who addresses synod. The president of synod responds.

## ARTICLE 33

The evening session is adjourned at 9:30 p.m.; Rev. Paul Yang leads in closing prayer.

ARTICLE 34

Elder John Bergshoeff reads Psalm 67. He announces *Psalter Hymnal* 428, "O Worship the King," and leads in opening prayer.

The roll call indicates that Rev. John Terpstra (Classis Muskegon) and Rev. John Kroon (Classis Northcentral Iowa) are absent from the morning session. Rev. Ed W. Visser (Classis Quinte) will be absent for the Friday and Saturday sessions.

The minutes of the sessions of June 10, 1993, are read and approved.

The general secretary welcomes and introduces Rev. Paul Den Butter, fraternal delegate from the Christelijke Gereformeerde Kerken in Nederland, and Mr. Ben Willford, fraternal delegate from the Associate Reformed Presbyterian Church. Mrs. Den Butter and Mrs. Starreveld (wife of the other fraternal delegate from the Christelijke Gereformeerde Kerken in Nederland), who are accompanying their husbands, are also recognized.

ARTICLE 35

(The report of Advisory Committee 3 is continued from Article 31.)

Advisory Committee 3, Education and Publications, Rev. Andrew A. Gorter reporting, presents the following:

**I. Sacramental forms (continued from Article 31)**

*A. Materials*

1. CRC Publications Report, pp. 58-104
2. CRC Publications Supplement, pp. 375-76

*B. Recommendations*

It is moved that the sacramental forms be recommended to the churches for study and response so that Synod 1994 may consider provisional ratification (see *Agenda for Synod 1993*, pp. 80-102).

—Adopted

2. That synod approve the guidelines with their grounds for adaption of synodically approved sacramental forms (*Agenda for Synod 1993*, p. 70).

—Action withheld

It is moved that the guidelines and grounds be recommended to the churches for their study and response so that Synod 1994 may consider provisional ratification.

—Adopted

(The report of Advisory Committee 3 is continued in Article 48.)

ARTICLE 36

(The report of Advisory Committee 2 is continued from Article 25.)

Advisory Committee 2, Missions, Rev. Robert De Moor reporting, presents the following:

## **I. Interagency cooperation**

A. *Material*: Unified Report of Agencies and Committees, pp. 41-155

### **B. Recommendation**

That synod take note of the increasing cooperation that has been developing between the agencies and that synod encourage the agencies to continue to coordinate their ministries where appropriate.

—*Adopted*

(The report of Advisory Committee 2 is continued in Article 69)

## **ARTICLE 37**

(The report of Advisory Committee 7 is continued from Article 27)

Advisory Committee 7, Church Order and Appeals, Rev. George F. Vander Weit reporting, presents the following:

### **I. Response to an appeal from Rev. Raymond J. Sikkema**

A. *Material*: Appeal distributed to the advisory committee

### **B. Observations**

On May 11, 1993, Rev. Raymond Sikkema sent to synod an appeal from a September 23, 1992, decision of Classis Hamilton to acquiesce in his de facto resignation from the office of minister of the Word in the Christian Reformed Church and to dismiss him from this office as of September 23, 1992.

### **C. Recommendation**

That synod declare that this appeal is not legally before it.

#### *Grounds:*

1. The appeal was not filed within sixty days of the decision (Church Order Supplement, Art. 30-a, p. 41).
2. Rev. Sikkema lost his right of appeal when he withdrew from the Christian Reformed Church.

It is moved that synod defer action on this recommendation.

—*Defeated*

That synod declare that this appeal is not legally before it.

—*Adopted*

### **II. Response to an appeal from the council of Hamilton Independent "Christian Reformed" Church**

A. *Material*: Appeal distributed to the advisory committee

### **B. Observations**

On May 11, 1993, the council of the Hamilton Independent "Christian Reformed" Church sent to synod an appeal from a September 23, 1992, decision of Classis Hamilton not to seat Hamilton Independent's delegates because the council had indicated its intention to leave the CRC.

*C. Recommendation*

That synod declare that this appeal is not legally before it.

*Grounds:*

1. The appeal was not filed within sixty days of the decision (Church Order, p. 41).
2. The officebearers lost their right of appeal when they withdrew from the Christian Reformed Church.

—*Adopted*

**III. Response to a request from Hamilton Independent "Christian Reformed" Church**

*A. Material:* Request (overture) distributed to the advisory committee

*B. Observations*

Hamilton Independent "Christian Reformed" Church requested Classis Hamilton at its May 12, 1993, meeting to give certain instructions to Mt. Hamilton CRC. Classis declared that this request was not legally before it. Now Hamilton Independent "Christian Reformed" Church requests the assistance of synod in this matter.

*C. Recommendation*

That synod declare that this request (overture) is not legally before it.

*Ground:* Hamilton Independent "Christian Reformed" Church lost its right to submit overtures to assemblies in the Christian Reformed Church when it withdrew from the denomination.

—*Adopted*

**IV. Response to an appeal from the council of Wellandport Orthodox Reformed Church**

*A. Material:* Appeal distributed to the advisory committee

*B. Observations*

On May 18, 1993, the council of Wellandport Orthodox Reformed Church sent to synod an appeal from

1. A January 22, 1992, decision of Classis Niagara declaring that certain actions of officebearers in Riverside CRC constituted a de facto resignation from office and membership in the Christian Reformed Church.
2. A January 27, 1993, decision of Classis Niagara declaring that classical rules did not allow it to enter into discussions about the distribution of church assets unless requested by Riverside CRC.

*C. Recommendation*

That synod declare that this appeal is not legally before it.

*Grounds:*

1. The appeal was not filed within sixty days of the decisions (Church Order, p. 41).

2. The officebearers lost their right of appeal when they withdrew from the Christian Reformed Church.

—Adopted

## V. Appeal of Mr. C. Pel

### A. Materials

1. Appeal 1 (distributed to members of Advisory Committee 7)
2. September 1991 and September 1992 decisions of Classis British Columbia North-West on appeals by Mr. C. Pel
3. Additional correspondence between all parties involved

### B. Background

Over the past seven years there has been a strained relationship between the appellant and his council. Classis has been involved a number of times through committees and through the church visitors. At one point the appellant was placed under silent censure. Reconciliation was reached at the March 1989 meeting of classis. The minutes describing that resolution record that "classis and brother C. Pel, with gratitude to the Lord, recognize the above as a final resolution of all the concerns that brother C. Pel has raised." Shortly after this meeting, silent censure was lifted.

The council moved to the first step of public discipline in September 1990 after the appellant continued to make demands judged to be contrary to the spirit of the final resolution of March 1989. On March 5-6, 1991, the council requested and received the approval of classis to proceed to the second step of public discipline.

On July 16, 1991, Mr. Pel appealed from that decision, contending that classis violated the Church Order in approving the second step of discipline when he was not under silent censure. Classis did not sustain the appeal, asserting that there was no need to place Mr. Pel under silent censure a second time after he broke the resolution agreement.

Mr. Pel appealed to Synod 1992, but the synodical advisory committee, feeling that it did not have sufficient information to fairly adjudicate the appeal, recommended that synod withhold action on it and "urge[d] the appellant to continue to seek reconciliation in this dispute" (*Acts of Synod 1992*, pp. 654-55). On August 7, 1992, Mr. Pel again submitted his appeal to classis. Again classis did not sustain his appeal, and he now appeals to Synod 1993.

### C. Recommendation

That synod not sustain Appeal 1.

#### *Grounds:*

1. The original appeal was not filed within sixty days of the decision (Church Order, p. 41).
2. Silent censure was lifted on the basis of a final resolution agreed to by all parties in March 1989. It is unreasonable to assert that such censure could remain lifted when the appellant violated that resolution.

—Adopted

## VI. Response to Overture 10: Restudy the Issue of Abortion

### A. Material

1. Overture 10, pp. 283-86
2. Communication from Peoria CRC, Pella, Iowa

### B. Observations

The authors of the 1972 synodical report on abortion briefly addressed the hard cases (e.g., "rape, incest, early teen pregnancy, and severe neurological deformity") in their report and in a *Banner* article at the time. Instead of suggesting a list of guidelines, the report called the church to "communal, prayerful deliberation in every individual situation."

Since then, others in the Reformed community have addressed the hard cases in more explicit ways. It is not wise stewardship to appoint a study committee when there already is sufficient material available in the Reformed community to give guidance to our members.

### C. Recommendations

That synod not accede to Overture 10.

#### Grounds:

1. The 1972 recommendations regarding induced abortion and the role of the believing community (*Acts of Synod 1972*, pp. 63-64) give sufficient pastoral guidance to the church as it deals with these issues.
2. There is sufficient material in the Reformed community to give guidance to our members on the issues surrounding abortion.

—Adopted

(The report of Advisory Committee 7 is continued in Article 89)

## ARTICLE 38

(The report of Advisory Committee 6 is continued from Article 26.)

Advisory Committee 6, Interdenominational Matters, Elder George N. Monsma, Jr. (replacing reporter Rev. Ed W. Visser, who is absent) reporting, presents the following:

### I. Synodical Interim Committee

#### A. Materials

1. SIC Report, Section IV, F, p. 29 (Request for a testimony to the truth)
2. Overture 62, pp. 438-39

#### B. Background

The SIC received a letter from the council of a Christian Reformed church which notes that "our church is presently going through a very painful and significant schism." The letter calls attention to the facts that churches have departed and/or divided and that a "significant number of people have withdrawn their membership from loyal congregations and joined the schismatic movement of 'independent' churches." The hope is to implement means that "would strengthen the commitment of the troubled members of the church, would help to restore confidence in congregations in crisis, and would give new

heart to the whole membership of the church." The SIC decided to print portions of the letter in the *Agenda for Synod* and to request synod's response. The SIC now asks that synod express itself with respect to whether and how this should be done.

*C. Observations*

In view of the fact that Overture 62 and the letter addressed to the SIC requesting a testimony to the truth express overlapping concerns, the committee chose to address both with the following recommendations.

*D. Recommendations*

1. That synod, recognizing the blessing of God on the Christian Reformed Church and accepting the challenge of new opportunities for kingdom service, encourage the churches to celebrate our unity in Christ as revealed in the Holy Scriptures and expressed in the church's confessions, Church Order, and common ministries and testimonies.

—*Adopted*

2. That synod designate the week of April 17-24, 1994, as a time for denomination-wide celebration of this unity and instruct the Synodical Interim Committee to gather and provide information and materials to aid the congregations in such celebration, utilizing the services of CRC Publications for that purpose as appropriate.

*Ground:* At a time when the denominational covenant of faith, order, and ministry is eroding, it is necessary to recognize God's blessings on the Christian Reformed Church, affirm and celebrate our unity in Christ, and renew our commitment to kingdom service together in God's world.

—*Defeated*

3. That this be synod's answer to Overture 62.

—*Adopted*

4. That this be synod's answer to the SIC's request for direction.

—*Adopted*

(The report of Advisory Committee 6 is continued in Article 107.)

ARTICLE 39

The morning session is adjourned; Elder Randall Heeres leads in closing prayer.

ARTICLE 40

Rev. John Hellinga reads Zechariah 2:1-5. He announces *Psalter Hymnal* 523, "Lord, You Give the Great Commission," and leads in opening prayer.

ARTICLE 41

The executive director of ministries introduces Mr. Harold Postma, Chaplain Committee chairman, Ms. Judy VerStrate, Chaplain Committee administrative assistant, and Chaplain Harry A. and Mrs. Tressa Van Dam.

ARTICLE 42

Rev. William Van Tol, international director for CR World Missions, briefly addresses synod.

He introduces the following:

*World missionaries on home service*

Rev. Richard E. and Mrs. Sandra Sytsma and son, Andy—Japan  
Mrs. Victoria Selles, who, with her husband, Rev. Kurt Selles, serves in Taiwan

Mr. Jeffrey and Mrs. Kathy De Jong—Dominican Republic

Rev. Harold and Mrs. Joanne de Jong—Zambia

Mrs. Jane Ellens, who, with her husband, Mr. Gene Ellens, serves in Nigeria

Mr. Abe and Mrs. Carol Vreeke—Nigeria

Mr. Howard and Mrs. Ruth Van Dam—Haiti

Rev. Gerald Hogeterp, delegate, who spent last year in Nigeria

*Missionaries going out on assignments for the first time*

Ms. Bettie De Young—teacher, ELIC, China

Ms. Heidi Lanning—teacher, Haiti

Ms. Sue Tinholt—teacher, Haiti

Ms. Cora Vogel—tutor for missionary children, Guinea

Mr. Dick (Dirk) and Mrs. Carolyn Vander Vorst—interns, Philippines

Mr. Edward and Mrs. Elizabeth Wilgenburg—teacher/volunteer, Guam

*Administration team*

Rev. Merle Den Bleyker—program director for Asia and Latin America

Dr. Martin Essenburg—personnel director

Rev. W. Thomas De Vries—director for Eastern Europe and Russia

Mr. Albert Karsten—director of World Missions-Canada

Mr. David Radius—director of World Missions-U.S.

Mr. Kenneth Schemper—finance director

ARTICLE 43

Mr. John De Haan, director of CRWRC-U.S., briefly addresses synod. He introduces the following:

Mrs. Luanne Jonker-McCormick—volunteer nurse in Somalia for four months

Dr. John and Mrs. Esther Orkar—field director in Nigeria

Mr. Paul Van Tongeren—will be working on the Ixchiguan, Guatemala, project for nineteen months

Mrs. Ellen Monsma—worked in Mali, now disaster coordinator at CRWRC

Mr. Warren and Mrs. Marie Van Tongeren—volunteers who served in Zambia for eight months (acknowledged, but not present)

#### ARTICLE 44

Elder Donald Lautenbach of the Reception Committee introduces Mr. Ben Willford, fraternal delegate from the Associate Reformed Presbyterian Church, who addresses synod. The president of synod responds.

Elder Lautenbach also introduces Rev. Timothy Mkena, fraternal delegate from and general secretary of the Church of Christ in the Sudan Among the Tiv, who addresses synod. The president of synod responds.

#### ARTICLE 45

##### **Matters not legally before Synod 1993**

The general secretary reports the matters not legally before synod. The officers of synod concur in the judgment of the general secretary and that of the Synodical Interim Committee.

- A. Letter of Mr. Enno Ennema  
—Not processed through the assemblies.
- B. Communication from Ancaster CRC, Ancaster, Ontario  
—Not processed through the assemblies.
- C. Overture from New Life Fellowship Community Church, Edmonds, Washington  
—Received after March 15 deadline for overtures.
- D. Communication from Athens CRC, Athens, Ontario  
—Received after March 15 deadline and ruled out of order by Classis Eastern Canada.
- E. Overture of Fellowship CRC, Edmonton, Alberta  
—Received after March 15 deadline for overtures.
- F. Overture of Classis Toronto  
—Received after the March 15 deadline and not addressed to matters in the printed *Agenda for Synod*.

#### ARTICLE 46

The general secretary presents Ballot 1, and delegates vote.

## ARTICLE 47

Elder John Kamerman of the Reception Committee introduces Rev. Erson Liphadzi, fraternal delegate from the Reformed Churches in South Africa (Synod Soutpansberg), who addresses synod. The president of synod responds.

## ARTICLE 48

(The report of Advisory Committee 3 is continued from Article 35.)

Advisory Committee 3, Education and Publications, Rev. LeRoy Christoffels, chairman, reporting, presents the following:

### I. Dordt College

A. *Material*: Dordt College Report, pp. 221-22

B. *Recommendation*

That synod note with gratitude the continuing efforts of Dordt College to provide Bible-based, Christ-centered, quality higher education from a Reformed perspective and to promote global, cross-cultural responsibility in God's kingdom.

—Adopted

### II. Institute for Christian Studies

A. *Material*: Institute for Christian Studies Report, pp. 223-24

B. *Recommendation*

That synod note with gratitude the twenty-fifth anniversary of the Institute for Christian Studies and its continued efforts to provide graduate-level degree programs from a Christian perspective.

—Adopted

### III. Redeemer College

A. *Material*: Redeemer College Report, p. 225

B. *Recommendation*

That synod note with thanksgiving the tenth anniversary of Redeemer College, celebrated this past September, and the clear evidence of growth in its short history.

—Adopted

### IV. Reformed Bible College

A. *Material*: Reformed Bible College Report, p. 226

B. *Recommendation*

That synod note with thanksgiving the continuing work of Reformed Bible College in training men and women for ministry throughout God's world, as seen especially in the service of alumni in over fifty countries on six continents.

—Adopted

## **V. The King's College**

A. *Material:* The King's College Report, p. 227

### **B. Recommendation**

That synod note with gratitude the continuing commitment of The King's College to providing Christian university education and also note the construction and renovation taking place on the new campus site purchased in 1991.

—*Adopted*

## **VI. Trinity Christian College**

A. *Material:* Trinity Christian College Report, pp. 228-30

### **B. Recommendation**

That synod note with gratitude the mission of Trinity Christian College to provide a well-rounded Christian higher education and Trinity's recent growth, specifically, in record enrollment and in new construction/renovation on the campus.

—*Adopted*

## **VII. United Calvinist Youth**

A. *Material:* United Calvinist Youth Report, pp. 231-33

### **B. Recommendation**

That synod note with gratitude the efforts of United Calvinist Youth in providing leadership for the youth of our denomination. Membership in the Young Calvinist Federation has grown by one hundred churches this past year; the Calvinist Cadet Corps is seeing the fruit of its efforts to extend the Cadet ministry to more than twenty sons of our missionaries serving abroad; and the Calvinettes are celebrating thirty-five years of ministry, thanking God for continued growth in reaching girls.

—*Adopted*

(The report of Advisory Committee 3 is continued in Article 54.)

## **ARTICLE 49**

The general secretary reports letters of greetings received from the following churches in ecclesiastical fellowship:

Christian Church of Sumba, Rev. David Umbu Dingu, general secretary  
Dutch Reformed Church in Ceylon (Sri Lanka), Rev. Charles N. Jansz,  
president

Reformed Church in Japan, Rev. Yoshio Mitani, secretariat  
Reformed Churches of Argentina, Rev. O. Alberto Oro, secretary  
Reformed Churches of Australia, Mr. Ray Hoekzema, stated clerk  
Reformed Presbyterian Church in North America (RPCNA), Rev. Paul  
Martin, stated clerk

## ARTICLE 50

Dr. Joel H. Nederhood, director of ministries of the Back to God Hour, introduces Rev. David J. Feddes, minister of English broadcasting and listener contact, who addresses synod. The president of synod responds, thanking Rev. Feddes for his ministry and that of the Back to God Hour and assuring him of prayer support.

## ARTICLE 51

Dr. James A. De Jong, president of Calvin Theological Seminary, addresses synod. He introduces a number of men (together with their families) who were declared candidates for the ministry of the Word on Thursday morning, June 10.

President Brouwer congratulates the candidates and their wives and families. He addresses the candidates from Colossians 3:12: "Dearly loved, clothe yourselves with . . . humility." Challenging the candidates, he states, "When you go into the ministry, dress the right way, as all Christians should dress. Clothe yourselves with humility." He assures them of prayers.

The second clerk announces *Psalter Hymnal* 408, "Rejoice, the Lord Is King," challenging the candidates always to remember that the Lord is King. He leads in a prayer of thanksgiving.

## ARTICLE 52

The afternoon session adjourns; Elder John D. Wassenaar leads in closing prayer.

## FRIDAY EVENING, June 11, 1993

### Eighth Session

## ARTICLE 53

Elder James R. Van Dyken reads II Peter 1:3-11. He announces *Psalter Hymnal* 547, "Fill Thou My Life, O Lord, My God," and leads in opening prayer.

The president announces that Rev. Arie Van Eek replaces delegate Rev. Jack Kerkhof, Classis Hamilton, and Rev. Jack Stulp replaces delegate Rev. Neal R. Rylaarsdam, Classis Georgetown. They rise to express agreement with the forms of unity.

## ARTICLE 54

(The report of Advisory Committee 3 is continued from Article 48.)

Advisory Committee 3, Education and Publications, Rev. Andrew A. Gorter reporting, presents the following:

### I. *Banner* editor in chief appointment

#### A. *Materials*:

1. CRC Publications Report, Section IV, A, 3, pp. 62-63
2. CRC Publications Supplement, pp. 376-78

Rev. John D. Suk, nominee for editor in chief of *The Banner* for two years, starting September 1, 1993, is introduced to synod by Rev. Andrew Gorter, reporter of Advisory Committee 3. Elder Edward B. Newhouse interviews Rev. Suk, who also responds to questions from the floor.

Synod enters into executive session to consider the appointment of Rev. Suk.  
Synod returns to open session.

#### B. Recommendation

That synod approve the appointment of Rev. John D. Suk as editor in chief of *The Banner* for a two-year term, starting September 1, 1993.

—Adopted

The president of synod congratulates Rev. Suk, his wife, Irene, and their children. He wishes Rev. Suk God's blessing and assures him of prayer support as he assumes the important position of editor in chief of *The Banner*. Rev. Suk responds.

(The report of Advisory Committee 3 is continued in Article 57)

#### ARTICLE 55

The evening session adjourns, and Rev. Arie Vanden Berg leads in closing prayer.

### SATURDAY MORNING, June 12, 1993

#### Ninth Session

#### ARTICLE 56

Elder Abe Wamsteeker announces *Psalter Hymnal* 521, "God of the Prophets," and leads in opening prayer. He reads Ephesians 4:1-13.

The roll call indicates that Elder Melvin Vander Bie has replaced delegate Elder Andrew L. Buist (Classis Georgetown) and that Rev. Ray B. Lanning has replaced delegate Rev. James Cooper (Classis Zeeland) for the morning session. They rise to express agreement with the forms of unity. Absent for the session are Elder John H. Baker (Classis Atlantic Northeast), Rev. Paul Yang (Classis California South), Rev. Warren Lammers and Rev. Stanley R. Scripps (Classis Iakota), and Elder Henry Terpstra (Classis Northern Illinois). Rev. John Terpstra (Classis Muskegon) and Rev. Neal R. Rylaarsdam (Classis Georgetown) have returned to synod.

The minutes of the sessions of June 11, 1993, are read and approved.

#### ARTICLE 57

(The report of Advisory Committee 3 is continued from Article 54.)

Advisory Committee 3, Education and Publications, Rev. Andrew A. Gorter reporting, presents the following:

#### Recommendation:

That synod acknowledge with deep gratitude the excellent service of Dr. John H. Kromminga and Dr. Harvey A. Smit as coeditors of *The Banner* during the past year.

—Adopted

(The report of Advisory Committee 3 is continued in Article 100.)

## ARTICLE 58

Elder Donald Lautenbach of the Reception Committee introduces Dr. Dennis Voskuil, fraternal delegate from the Reformed Church in America, who addresses synod. The president of synod responds.

## ARTICLE 59

Advisory Committee 1, Judicial Code Committee, Rev. Alvin Hoksbergen reporting, presents the following:

### **I. Appeals of officebearers of Messiah's CRC, Brooklyn, New York, from decisions of Classis Hudson**

#### *A. Materials*

1. Appeal dated February 19, 1992, of six officebearers of Messiah's Christian Reformed Church, Brooklyn, New York, appealing a decision of Classis Hudson, Article 9, of minutes of the meeting of January 22, 1992. This appeal claims, among other things, that Church Order Article 90 precludes classis from initiating special discipline.
2. Appeal received May 4, 1992, of six officebearers of Messiah's CRC against actions of Classis Hudson to suspend Rev. Steven Schlissel from the ministry of the Word in the Christian Reformed Church, as reflected in Articles 7, 9, 11, and 12 of the minutes of a special meeting of classis on April 1, 1992
3. Appeal dated May 21, 1992, of six officebearers of Messiah's CRC from a decision of Classis Hudson deposing Rev. Steven Schlissel as reflected in Articles 10, 13, and 14 of minutes of classis meeting of May 13, 1992
4. Response of Classis Hudson to all three appeals
5. Twenty-eight exhibits received in evidence
6. A brief filed by Dr. Nelson D. Kloosterman, counsel for appellants, which brief is dated August 1, 1992, and a brief filed by Rev. Jerry Zandstra, counsel for the respondent, which brief is dated August 1, 1992

#### *B. History*

1. The Judicial Code Committee met June 8, 1992, to hear evidence and argument concerning the three appeals. The appellants were ably represented by Dr. Nelson Kloosterman, and the respondent was ably represented by Rev. Jerry Zandstra.
2. The hearing lasted approximately eight hours.
3. The following witnesses testified: Steven Schlissel; the stated clerk of Classis Hudson, Rev. Donald Wisse; two experts on Church Order, Rev. Leonard Hofman and Dr. Henry De Moor; Dr. James A. De Jong; Rev. David Mouw; and Mr. Jacob Klaasen.
4. Upon recommendation of the Judicial Code Committee, synod gave the Judicial Code Committee until Synod 1993 to present its final recommendations on the three appeals (*Acts of Synod 1992*, pp. 677-78).

## C. Observations

### 1. Summary of facts

At its May 1991 meeting, Classis Hudson appointed a committee to review the winter 1991 edition of *Messiah's Mandate* and to advise classis whether it contains material which is divisive and schismatic or which classis should find inappropriate for distribution to churches by one of its pastors. The appointed committee reported to Classis Hudson at its September 25, 1991, meeting. The following recommendations of the committee were among those adopted by classis:

That classis declare that some of the statements made in the approach taken by Steven Schlissel are divisive and schismatic.

That classis admonish Brother Schlissel for written statements whose tone and approach to correction in the body of the Lord are scripturally unacceptable in the Church of Christ, and urge him to temper his writing and public statements by the scriptural counsel referred to in this report.

By letter dated November 27, 1991, to the council of Messiah's Christian Reformed Church, the classical interim committee of Classis Hudson, after reviewing the admonition given by Classis Hudson in its September 24, 1991, meeting says,

The Classical Interim Committee was, therefore, greatly disturbed when it heard a tape of the speech Pastor Schlissel made in Grand Rapids, Michigan, on October 24, 1991. In his speech Pastor Schlissel blatantly ignored the admonition of classis and continued to speak of fellow officebearers in the Christian Reformed Church in derisive language and with sweeping judgments. In addition, he openly urged his listeners to break fellowship with fellow believers in the Christian Reformed Church. . . . We urge you to admonish your pastor for disregarding the reproof of Classis Hudson for defaming the Christian integrity of brothers in Christ without following appropriate ecclesiastical channels and for openly promoting unbiblical schism within the church. . . .

As suggested in the letter, church visitors did meet with four members of the council of Messiah's congregation on December 14, 1991. Their report says, with respect to the concern of classis and the action taken at the September 25, 1991, meeting,

We were disappointed that as of this date the decision of classis had not been discussed by the council. We were assured that a response would be forthcoming in time for the January 22, 1992, classis meeting from both the council and Steven Schlissel. . . .

The classical interim committee met on January 7, 1992, and decided to make certain recommendations to the meeting of classis to be held in January 1992. It was recommended "that Rev. Steven Schlissel be suspended from the ministry of the Word in the Christian Reformed Church in accordance with Articles 89 and 90 of the Church Order." The grounds include (1) the refusal to heed the admonition of classis, evidenced by a number of items from the October 24, 1991, speech; (2) conduct unbecoming a minister, concerning certain correspondence between Dr. James De Jong of Calvin Seminary and Steven Schlissel; and (3) a lack of integrity in urging others to leave the denomination while remaining in it himself.

A letter dated January 10, 1992, is addressed to the classical interim committee from the council of Messiah's Christian Reformed Church. The letter responds to the September admonition by classis. It rebukes the

classical interim committee for willfully exceeding its authority. The letter says, in part, "The report classis adopted admonishing Steven Schlissel appears to deny vast parts of Scripture."

The letter generally supports and attempts to justify actions which Steven Schlissel had taken and the speeches and writings he had made which classis and the classical interim committee had expressed concern about.

At the meeting of Classis Hudson in January 1992, the classical interim committee made its recommendation. A motion made to declare the recommendation to be properly before classis was adopted. The action taken was to postpone the matter for consideration and call a special classical meeting prior to the May meeting. Classis also appointed a committee "to gather all appropriate information that pertains to the issue of suspension and to distribute this to classis." The committee was also directed to meet with Messiah's council and with Steven Schlissel to determine their responses to the charges and the grounds presented by the classical interim committee's report. It was from classis' action at this meeting that the first appeal was filed. The committee appointed attempted to meet with Steven Schlissel and Messiah's council, but they were not willing to meet with the committee to discuss matters within the committee's mandate.

A special meeting of Classis Hudson was held on April 2, 1992. Steven Schlissel did not attend that session of classis. The ad hoc committee appointed by classis in January presented its report and recommended that Steven Schlissel be suspended from the ministry of the Word. Grounds for the recommendation are set out in three and one-fourth pages of the minutes of classis. At that April meeting, classis adopted a motion to suspend Steven Schlissel. A motion was also passed that the suspension extend until the May meeting and that if there was no repentance, classis would proceed with deposition. At the May 1992 meeting of classis, classis deposed Steven Schlissel for the grounds stated for his suspension and the ground of his not heeding the admonition and discipline of classis and not demonstrating a spirit of repentance. Appeals were filed from both the suspension and the deposition.

## 2. Issues

The three appeals raise the following issues:

- a. Did classis have jurisdiction to administer special discipline to a minister without initiation or request by the council or a member thereof or by a member of the church of that minister?
- b. Should Classis Hudson have waited for synod's decision on the first appeal before proceeding with suspension and deposition?
- c. Did the actions of the classical interim committee exceed authority, involve improper procedure, or in any way contaminate the actions of Classis Hudson?
- d. Did Classis Hudson have sufficient substantive grounds to suspend and then depose Steven Schlissel?

The Judicial Code Committee discusses those issues in order:

- a. Did classis have jurisdiction to administer special discipline to a minister without initiation or request by the council or member thereof or member of the church of that minister?

The appellant relies heavily on Article 90 of the Church Order. Article 90-a is more in the nature of a limitation on the power of a council in connection with suspension of a minister than it is a grant of exclusive power. In any event Article 90 has to be understood in context, which includes Article 89, which speaks of when special discipline shall be applied and of the appropriate assembly making a determination whether a deposition will take place without previous suspension. If it were the council which had exclusive jurisdiction in initiating special discipline, it is strange language in 89-b to say "the appropriate assembly." Article 27 is important in the whole picture. The Form of Subscription, to which officebearers commit, has also been discussed in some of the instances of suspension or deposition appealed to synod in the past.

The Judicial Code Committee looked to prior instances when synod interpreted and applied the provisions of the Church Order relating to the power of the various assemblies as they relate to imposition of special discipline. The committee reviewed several relevant actions of synod. A list of the instances reviewed follows:

Synodical minutes 1857-1880, pages 16-18

1900 - Articles 35, 38, pages 23-28

1918 - Article 62, pages 75 and 80

1922 - Articles 55, 57, pages 139-53

1926 - Articles 96, page 139

1970 - Article 144, pages 86-93

1971 - Article 166, pages 152-59

1972 - Article 67, page 92

1980 - Articles 13, 33, and 67, pages 11-13, 28-30, 62, 63

1981 - Article 119, pages 91, 92

1982 - Article 53, pages 55, 628, 629

1991 - Article 91, pages 769-72

The following three instances involve action by a classis without formal appeal or protest from a council or church, or they involve the taking of significant action prior to such appeals or protests.

- a. Classis Muskegon deposed H. Bultema and the entire consistory of First CRC of Muskegon in a process beginning in 1918 and ending with Synod 1920's approving the concurrence of the synodical deputies (Art. 70, pp. 96-97). Three classes presented to Synod 1918 concerns about H. Bultema's teachings. Synod urged the consistory to act in this matter and appointed three synodical deputies to aid in the process. The consistory refused to depose Bultema, and after many meetings and communications between the classis and the consistory, Classis Muskegon, on December 16, 1919, deposed Bultema and his entire consistory.

Although at a late stage in the process there were appeals against the consistory's refusal to depose, these appeals were subsequent to classis' instructing the consistory to depose.

- b. In 1925, Classis Grand Rapids West deposed H. Danhof and the consistory of First Kalamazoo, with the exception of one elder. This action was a result of a process starting with protests filed in May of 1924 with Classis Grand Rapids West. The protests were not filed by any member of the church directly involved. Protests were referred to Synod 1924, which declared the views of Danhof and other ministers to be inconsistent with the creeds of the denomination. Classis Grand Rapids West asked the consistory of First CRC Kalamazoo, the church served by Danhof, if it had demanded of their pastor that he declare himself to be in agreement with the decisions of Synod 1924. The consistory responded in the negative. The process resulted in deposition of Danhof in January of 1925 by the classis. Synod 1926 dealt with the protests and appeals which challenged the right of Classis Grand Rapids West to take disciplinary action against a minister and the majority of a consistory. It received a long report from a study committee appointed two years earlier dealing with this matter of classis' authority. The action of Classis Grand Rapids West was upheld, one ground being that "Article 36 of the Church Order [present 27-b] gives the classis jurisdiction over the consistory" (*Acts of Synod 1926*, Art. 104, p. 142). The same synod (Art. 96, p. 139), in connection with a protest, stated as a ground,

Although under normal circumstances the suspension of a minister of the Word is invoked by a consistory (Church Order Art. 79) [present 90], it is none the less the right and also the duty of a classis, when the consistory refuses to act, to perform that duty and to act.

- c. In 1991, synod upheld the action of Classis Lake Erie in suspending the entire council of the Washington, Pennsylvania, CRC. The minister was not deposed here because he was a minister on loan from the Orthodox Presbyterian Church. There was an appeal from the action of Classis Lake Erie to Synod 1991. The appeal specifically raised the question of the authority of classis to suspend and depose council members. Synod determined that classis had acted within its authority and directed classis to complete the discipline proceedings and to arrange for an election of new officebearers. The substantive grounds for the deposition was that the council and the minister of Washington, Pennsylvania, CRC had sent a letter to every council and classis and synod of the CRC declaring that "the Christian Reformed Church has fallen into a state of apostasy." Upon demand of classis, no adequate apology was communicated concerning such charge, even though classis did request the council to communicate an apology.

In each instance the claimed offense involved a communication to a much broader audience than the individual congregation, and the council was first given opportunity to retract and apologize. When the council failed to take appropriate action, however, synod had no problem with classis' authority to proceed to deposition.

In this case, the facts show that the offensive actions by Steven Schlissel were speeches or published interviews given outside his congregation and affecting the church more broadly than just his own congregation. The facts also show that opportunity was given for the council of Messiah's CRC to take appropriate action with respect to Steven Schlissel's actions but that the council did not admonish or discipline.

Therefore, the jurisdiction of classis to take the action it did is established.

- b. Should Classis Hudson have waited for synod's decision on the first appeal before proceeding with suspension and deposition?

The argument that classis was obligated to wait with suspension or deposition until synod had ruled on the first appeal is without merit. See Church Order Article 29 and the *Acts of Synod 1930*, p. 191.

- c. Did the actions of the classical interim committee exceed authority, involve improper procedure, or in any way contaminate the actions of Classis Hudson?
- 1) A claim that the classical interim committee exceeded its authority is a claim that should be made to the classis which the interim committee serves. There is nothing in the minutes to show that Classis Hudson objected to what its classical interim committee did or that Classis Hudson regarded the committee's action as beyond the scope of its authority. Once a classis directly or indirectly approves the action of its interim committee, that action becomes the action of classis.
- 2) A classis has reasonable discretion in determining what information is appropriate to accept in its consideration of imposing special discipline. The claim that the classical interim committee violated proper procedure and used improper materials in making its decision was not supported by the evidence presented to the Judicial Code Committee.
- d. Did Classis Hudson have sufficient substantive grounds to suspend and then depose Steven Schlissel?

The grounds urged by classis in summary are as follows:

- 1) "The refusal to heed the admonition of Classis."

Classis Hudson, at its meeting of September 25, adopted the following recommendation:

That Classis admonish Brother Schlissel for written statements whose tone and approach to correction in the body of the Lord are scripturally unacceptable in the church of Christ, and urge him to temper his writing and public statements by the scriptural counsel referred to in this report.

Classis found that his public statements continued to be characterized by abrasive and accusatory language. Particular reference is made to a speech in Grand Rapids, given on October 24, 1991, in which, among many other statements, the following were made:

There is war against the acts of the Holy Spirit in the Christian Reformed Church today.

We may not tolerate false teachers, which is exactly what we are not doing.

The power of the ecclesiastical hammer, now freed from the truth as a restraint, begins to smash all opposition.

The highest value among us is not the truth but the Christian Reformed Church.

- 2) "Conduct unbecoming a minister of the gospel."

Classis found that his correspondence with President James De Jong of Calvin Theological Seminary between September 24, 1991, and December 24, 1992, indicates such unbecoming conduct. Classis also

found several statements in speeches unbecoming: those in the CRC who differ with Rev. Schlissel are described as "blasphemous burns," "feminist maniacs," "schizophrenics," "worms," "vermin," "dogs." He states, "The Bible is not highly regarded at Calvin College."

- 3) "A lack of integrity in promoting division from and within the denomination."

Classis found that in a speech on October 24, 1991, Steven Schlissel stated, "This denomination has been hijacked, and we're asked to continue to buy the lunch of the hijackers."

While calling for others to leave the denomination, Steven Schlissel remained in it.

- 4) "Breaking the covenant made with Messiah's congregation in its certificate of affiliation with the Christian Reformed Church."

Classis' ground states that his speeches indicate he has not worked for the upbuilding of the Christian Reformed Church, has not followed the procedures for recourse built into our Church Order, and has not been open to the counsel and admonition of fellow ministers and elders. The certificate of affiliation calls for all three of these actions. Though Steven Schlissel did not personally sign the certificate of affiliation, it was signed by elder Paul T. Murphy on behalf of the church, and the commitments made therein are not limited to the individual who signed.

That Steven Schlissel did write and speak the things alleged was established by the evidence. The fact of the correspondence between Steven Schlissel and James De Jong was established by the evidence. The fact that Steven Schlissel urged others to leave the denomination was clearly established. Breaking the covenant was an inference drawn from the other factual matters.

The Judicial Code Committee was satisfied that the statements and actions set forth in classis' grounds not only occurred but also that they are in fact adequate grounds for suspension and deposition.

#### *D. Recommendations*

1. That the appeal dated February 19, 1992, not be sustained.

##### *Grounds:*

- The Church Order does not specify that the local council is the only body that may initiate and impose special discipline.
- Synodical precedents establish the authority of a classis to suspend and depose a minister without request or appeal from a member of the council or congregation of the church involved under circumstances such as those present in this matter.
- Classis Hudson ratified the action of the classical interim committee. The claim that its classical interim committee exceeded its authority is a matter within the exclusive jurisdiction of Classis Hudson.
- The claim that the classical interim committee violated proper procedures and used improper materials as evidence was not supported by the evidence presented to the Judicial Code Committee.

—Adopted

2. That the appeal from the suspension of Steven Schlissel and the appeal from the deposition of Steven Schlissel not be sustained.

*Grounds:*

- a. The evidence presented to the Judicial Code Committee supported the facts claimed in the charges of Classis Hudson, which were the basis for its action in suspending and deposing.
- b. The charges warrant the suspension and deposition actions taken by classis.

—*Adopted*

The following protests are registered:

The undersigned protests the action of synod against the appeals of Messiah's CRC. The action is of questionable standing inasmuch as the congregation involved has, together with her officers, been excised from the denomination.

Furthermore, history shows that such exercises of classical and synodical discipline of officebearers have been employed consistently to silence dissent in the CRC. Such suppression of dissent is unrighteous.

Nor is it any wonder that the resulting damage done by such efforts to curb dissent has been severely painful and long lasting indeed. That synods past and present have greatly erred in this way is the judgment of yours truly, Rev. R.B. Lanning, Classis Zeeland.

*Note:* It was learned after R.B. Lanning was seated as an alternate delegate that he had accepted a call to an independent church. —LJH

The undersigned protests synod's action re Messiah's Church.  
Rev. Derrick J. Vander Meulen, Classis Zeeland

## **II. Appeal of some members of Orland Park CRC from a decision of Classis Chicago**

### *A. Materials*

1. Appeal dated February 3, 1992, of five families of Orland Park CRC to Synod 1992 against the decision of Classis Chicago South not to hold a judicial hearing at classis to hear their charges against the Orland Park consistory
2. Documents that accompanied the appeal: letters from the church visitors, from the appellants, and from the committee appointed by classis to work toward reconciliation
3. Report of the reconciliation committee appointed by Synod 1992 with numerous exhibits attached
4. Items of correspondence from appellants and from Orland Park CRC reacting to the reconciliation committee's report

### *B. Observations*

1. On January 16, 1991, Classis Chicago South, in response to an appeal by certain members of Orland Park CRC, adopted its advisory committee's report identifying certain doctrinal errors in the books placed in the library of Orland Park CRC.
2. Subsequent to this classical decision, the appellants, on December 6, 1991, charged the consistory with several charges, all involving the claim that the consistory of Orland Park CRC did not abide by the decision of classis. Appellants asked classis to hold a judicial hearing on those charges.

3. Classis, in its meeting on January 15, 1992, denied the request for a judicial hearing, 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.
4. By document dated February 3, 1992, 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.
5. The Judicial Code Committee held a hearing on the appeal on June 8, 1992.
6. The Judicial Code Committee recommended that synod appoint a committee to attempt a reconciliation between appellants and Orland Park consistory. Synod accepted said recommendation, and a reconciliation committee was appointed.
7. While the reconciliation committee spent a great amount of time and effort to achieve reconciliation, reconciliation has not been achieved.
8. The Judicial Code Committee is persuaded that the spiritual means have now been exhausted.

#### C. *Recommendation*

That synod instruct Classis Chicago South to proceed with a judicial hearing to deal with the charges filed by appellants against Orland Park CRC consistory.

#### *Grounds:*

1. The reason given by Classis Chicago South for not holding a judicial hearing when the charges were initially filed was that "the spiritual means have not yet been exhausted."
2. Synod 1992, by the action it took, agreed with classis' determination that spiritual means had not been exhausted.
3. The spiritual means have now been exhausted.
4. The charges initially filed by the appellants against Orland Park CRC's consistory remain unresolved. No assembly has addressed the merits of those charges.

—Adopted

*Note:* The Judicial Code Committee has not addressed the merits of the charges of the appellants against Orland Park CRC's consistory. It is to be clearly understood that the Judicial Code Committee makes no judgment with respect to the declaration of Classis Chicago South on January 16, 1991, nor with respect to the action or inaction of the Orland Park consistory in response to that action of classis.

### **III. Appeal of Dr. Florence Kuipers involving charges against Classis Hackensack and an addition to the appeal dated April 22, 1993**

#### A. *Materials*

1. Appeal dated March 10, 1993
2. Addition to appeal dated April 22, 1993
3. Twenty-one exhibits offered on behalf of the appellant were received.
4. Three exhibits offered on behalf of the respondent were received.

## B. History

1. The Judicial Code Committee met May 28, 1993, to hear evidence and argument concerning the appeal. The appellant was represented by Rev. Richard W. Loerop, and the respondent was represented by Rev. Jochem Vugteveen and Rev. Philip Apol.
2. The following witnesses testified: Dr. Florence Kuipers, Dr. Henry De Moor, and Rev. Philip Apol.

## C. Observations

1. Dr. Florence Kuipers submitted an overture to Classis Hackensack in two separate submissions: in August 1992 and in January 1993. The January 1993 supplemental overture is combined with the August 1992 overture to form a single overture in two parts. The overture seeks amendment of Article 3 of the Church Order in the form recommended by Synod 1990 and seeks adoption of a proposed ground which had not previously been adopted by synod. Classis Hackensack declined to adopt the overture as its own and informed Dr. Kuipers that she could submit the overture to synod.
2. Dr. Kuipers appealed the action of Classis Hackensack and submitted the overture to Synod 1993. In the appeal, the following charge is made against Classis Hackensack: "That Classis Hackensack obstructed justice and abused the powers of office in its handling of my two appeals overtures, which I submitted in August 1992 and January 1993, respectively, for consideration by classis."
3. One of the grounds relied on in the appeal was that Classis Hackensack has formally decided to tolerate a violation of Article 3 of the Church Order by one of the churches in the classis and that such tolerance of violation of Article 3 compromised Classis Hackensack's capacity to objectively consider an overture to amend Article 3.

## D. Recommendations

1. That the request of Dr. Florence Kuipers to be heard by synod with regard to her appeal not be granted.

*Ground:* Her appeal has been heard by the Judicial Code Committee.

—Adopted

2. That synod not sustain the appeal of Dr. Florence Kuipers.

*Grounds:*

- a. The fact that Classis Hackensack tolerates violation of Article 3 of the Church Order does not disqualify it from acting on an overture to amend Article 3.
- b. The procedures Classis Hackensack used afforded Dr. Kuipers adequate opportunity to present the case in favor of her overture.
- c. The decision of classis not to adopt the overture of the appellant does not prohibit the appellant from forwarding the overture to synod.

—Adopted

(The report of Advisory Committee II is continued in Article 64.)

## ARTICLE 60

(The report of Advisory Committee 1 is continued from Article 24.)

Advisory Committee 1, Synodical Services, Rev. Neal R. Rylaarsdam reporting, presents the following:

### I. Search committee for next general secretary

A. *Material*: Synodical Interim Committee Supplement, V, pp. 333, 354-56

#### B. *Observations*

In view of the planned retirement of the general secretary on September 1, 1994, the SIC appointed a search committee to

1. Prepare a nomination for this position to be presented to Synod 1994 via the printed *Agenda for Synod*.
2. Include in its preparation
  - a. Reviews of position descriptions for both the general secretary and the executive director of ministries.
  - b. Personal interviews with the present general secretary and the executive director of ministries.
  - c. Recommended adjustments to the position descriptions.

It was decided that the search committee should consist of six members, three of whom should be clergy and at least three of whom should be present members of SIC. Those who have been appointed to serve are Rev. Calvin Bolt, Jenison, Michigan (chairman); Dr. Herman Eldersveld, Grand Rapids, Michigan (reporter); Dr. Ed Den Haan, Guelph, Ontario; Rev. John Joldersma, Pease, Minnesota; Mr. Don Wiersma, Mississauga, Ontario; Rev. Wilmer Witte, Grandville, Michigan; and Dr. Peter Borgdorff, executive director of ministries (without vote).

#### C. *Recommendations*

1. That synod take note of the appointment of a search committee for a new general secretary and of its preliminary activities.

—Adopted
2. That synod instruct the SIC to appoint at least two or more members to the search committee to reflect ethnic and gender diversity.

—Adopted
3. That synod advise the SIC to review carefully the relationship between the positions of general secretary and executive director of ministries and to make adjustments to these positions as needed.

—Adopted

(The report of Advisory Committee 1 is continued in Article 88.)

## ARTICLE 61

It is moved that synod begin the Monday-morning session at 9:00 a.m.

—Adopted

## ARTICLE 62

The general secretary requests prayer for Mrs. Phyllis Ten Elshof, *Banner* news editor, who will be receiving chemotherapy.

The morning session is adjourned. Devotions are led by Elder Jacob Hultink, who asks Rev. Leonard J. Hofman, general secretary, to lead synod in prayer for Phyllis Ten Elshof. Delegates join in singing "If You Believe and I Believe," followed by *Psalter Hymnal* 421, "Breathe on Me, Breath of God." Synod adjourns at 11:50 a.m.

## MONDAY MORNING, June 14, 1993

### Tenth Session

## ARTICLE 63

The general secretary announces that Mr. Ed Schierbeek, who served with RACOM Associates for the past fifteen years, died Saturday following a bicycle accident. Prayers are requested for his family.

Rev. Laryn G. Zoerhof reads Psalm 96. He announces *Psalter Hymnal* 96, "Sing to the Lord, Sing His Praise," and leads in opening prayer.

The roll call indicates that Rev. Robert D. Ritsema replaces regular delegate Rev. Arthur L. Van Wyhe. Rev. Jacob Kerkhof (Classis Hamilton), Rev. Ed Visser (Classis Quinte), and Rev. James Cooper (Classis Zeeland) have returned to synod.

The minutes of the June 12, 1993, session are read and approved.

## ARTICLE 64

(The report of Advisory Committee II is continued from Article 59)

Advisory Committee II, Rev. Alvin L. Hoksbergen reporting, presents the following:

**Appeal of Dr. Melvin J. Flikkema from the action of the Chaplain Committee in terminating his position and his employment as assistant executive director of the Chaplain Committee and from the subsequent action of the Synodical Interim Committee in not sustaining the appeal by Dr. Flikkema and in sustaining the decision to terminate his position and his employment**

### A. *Materials*

1. Appeal dated January 29, 1993, and received by the general secretary on February 5, 1993
2. Response from the respondents, consisting of a memorandum dated March 1993 from Harold Bode to Peter Borgdorff (EDM), Milton Kuyers, and the Judicial Code Committee and a memorandum from Peter Borgdorff to Milton Kuyers and the Judicial Code Committee
3. Twenty-two exhibits received in evidence

## *B. History*

1. The Judicial Code Committee met April 12, 1993, to hear evidence and argument concerning the appeal. The appellant was represented by Mr. James De Vries, and the respondents were represented by Mr. Milton Kuyers. The hearing lasted all day.
2. The following witnesses testified: Dr. Melvin Flikkema, Dr. Henry De Moor, Dr. Daniel De Witt, Rev. William Buursma, Mr. Harold Postma, Dr. Edwin Walhout, Dr. James De Jong, Rev. Keith Tanis, Dr. Harvey Smit, Dr. Peter Borgdorff, and Rev. Harold Bode.

## *C. Observations*

1. Summary of facts

Dr. Flikkema served as assistant executive director of the Chaplain Committee for a two-year term from September 1, 1988, to August 31, 1990. Synod 1990 reappointed Dr. Flikkema as assistant executive director of the Chaplain Committee for a two-year term. In its report to Synod 1992, the Chaplain Committee recommended that synod reappoint Dr. Flikkema to a four-year term. The advisory committee concurred in the Chaplain Committee recommendation, and Synod 1992 did reappoint Dr. Flikkema to a four-year term to begin September 1, 1992.

Consistent with Christian Reformed Church polity and practice, Dr. Flikkema was called by a specific church to serve in the Chaplain Committee position. This call was in addition to an appointment by synod. His calling church was Brookside Christian Reformed Church.

Synod 1992 also appointed Dr. Peter Borgdorff as executive director of ministries (EDM). From July 1992 on, he was struggling with the effects of denomination-wide reduction in quota receipts. He proposed to several agencies, including the Chaplain Committee, to budget for fiscal 1993 (September 1, 1992, through August 31, 1993) expenses in an amount not exceeding the actual receipts for fiscal 1992. For fiscal 1992 the Chaplain Committee spent a substantial amount in excess of its receipts, partly to reduce a reserve, partly because a fifty-year anniversary involved some extraordinary expenses. The actual income for 1992 was \$16,126.00 less than the budgeted income, and the actual expenses were almost \$12,000 more than budgeted. The total reduction to fund balance, however, was almost \$133,000. There were many meetings between the EDM and one or both of the directors of the Chaplain Committee and a number of meetings which also involved the chairman of the Chaplain Committee. As a result of the genuine financial concern, on Friday afternoon, September 4, 1992, Harold Postma, chairman of the Chaplain Committee; Nancy Brubaker, member of the Chaplain Committee; and the EDM met with Melvin Flikkema. At that meeting Harold Postma informed Dr. Flikkema that budget reductions made it necessary for Dr. Flikkema to seek other employment by January 1, 1993. The position of assistant executive director was eliminated, and, of course, that left Dr. Flikkema without employment.

Neither the Chaplain Committee nor the executive committee of the Chaplain Committee met to make the decision to terminate the position. The chairman polled four members of the ten-member committee by telephone. A total of five members were involved in the decision. One of the five did not concur. The chairman apparently deliberately did not attempt to contact one

particular member and was unable to contact the remaining four, although he tried. The Synodical Interim Committee did not take action to terminate the position except that its decision on Dr. Flikkema's appeal to it in effect terminated the position. The Synodical Interim Committee did not sustain Dr. Flikkema's appeal.

The executive committee of the Chaplain Committee met on September 9, 1992, and agreed that elimination of the assistant executive director's position was the right decision. The Chaplain Committee met September 21, 1992. It endorsed the decision to eliminate the position of assistant executive director, which had been carried out on September 4, 1992.

Dr. Flikkema's calling church was not officially informed or consulted in regard to the action taken by the Chaplain Committee.

The appellant has been fully compensated through December 31, 1992, in terms of his normal pay and fringe benefits.

Dr. Flikkema's testimony indicated that he made effort to find other employment.

The termination of the position was not in any way based on any doubt as to Dr. Flikkema's performance or conduct; the sole reason was financial.

## 2. Issues, positions, and discussion

### a. What is the meaning and effect of an appointment by synod?

The appellant claims in his appeal that an appointment is a firm employment contract for the term of the appointment. The respondents stated their position that appointment is only a statement that the appointee is qualified for the position, not a commitment of any kind for any period of time.

Appellant's witnesses Dr. De Moor and Dr. De Jong stated that an appointment by synod is a strong commitment, but under some circumstances it could be terminated. Synod could terminate, and for something "drastic," the Synodical Interim Committee could terminate subject to approval by the next synod. Financial exigency may be an adequate reason to terminate an appointment. The point made by these witnesses is that a synodical appointment is a commitment but a qualified and conditional commitment.

The Judicial Code Committee is persuaded that neither the appellant's position nor the respondents' position is correct but that the testimony of the two appellant's witnesses points to a more correct understanding.

### b. Who has the power to decide that conditions warrant termination of a synodical appointment?

The parties were in agreement that it must be either synod or the Synodical Interim Committee acting for synod that terminates a synodical appointment. The Judicial Code Committee is persuaded that the parties' position is correct. Synod may determine that the conditions warrant termination of an appointment, and between synods SIC has the power to make such decisions. When SIC makes such a decision, it is subject to approval by the next synod.

The Synodical Interim Committee did not terminate the position before September 4, 1992, when Dr. Flikkema was informed that the position and his employment were terminated. The Synodical Interim Committee did not act on the matter at all, except by way of responding to

Dr. Flikkema's appeal, which the committee, at its meeting of December 10-11, 1992, denied.

- c. What is appropriate support for the appointee affected when a synodical appointment is terminated?

There was testimony that Church Order Article 17, while primarily applicable to release of a minister from a congregation, provides some guideline for support also in the present situation. Article 17-b says, "The council shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis."

There was some very weak testimony that under such separation ministers typically receive from six to twelve months salary and fringe-benefit continuation. The testimony was based primarily upon specific instances with which a witness was familiar, not upon any comprehensive review of practices within the CRC in North America.

- d. Conclusion

The Judicial Code Committee notes the following significant facts: There was a very short time between the appointment of Dr. Flikkema and the termination of that appointment; respondents' testimony did not establish that the financial difficulty of the Chaplain Committee occurred substantially between the appointment and the termination of the appointment; the procedures that were followed up to the point of giving notice to Dr. Flikkema that his position and his employment were terminated were irregular; there was no consultation with the calling church prior to the termination; the Synodical Interim Committee did not act in this matter until "after the fact"; in addition to the foregoing procedural irregularities, the severance pay provided was not adequate.

*Note:* Elder Craig Lubben (Classis Kalamazoo) gives notice that he will not take part in the discussion of this appeal since the law firm he is associated with (Miller, Johnson, Snell & Cummiskey) was involved in this matter.

#### *D. Recommendations*

1. That synod not grant the request of the appellant or his representative or of the respondents or their representatives to address synod on this matter.

##### *Grounds:*

- No claim is made in the requests that relevant evidence was excluded or not available at the judicial hearing.
- Their presentations before synod would in effect reopen the hearing and could be more confusing than helpful.

—*Adopted*

*Note:* There is no objection to the Chaplain Committee or SIC representatives' speaking to Recommendations 4 and 5 (see below).

2. That the appeal be sustained to the extent provided in the following recommendations.

*Ground:* The position of assistant executive director of the Chaplain Committee was eliminated, but the procedure leading up to that action was irregular.

—*Adopted*

3. That synod direct the Chaplain Committee to provide *additional* severance pay to Dr. Flikkema in an amount equal to six (6) months full pay and all fringe benefits on the basis of his salary and fringe benefits in effect as of September 4, 1992.

*Ground:* Under all the circumstances as outlined in the foregoing report, the four months less four days did not cover a reasonable time to seek and find another ministerial position.

—*Adopted*

4. That synod direct the Synodical Interim Committee to prepare, for consideration by synod, a statement clearly describing what an appointment by synod means, under what terms and conditions the appointment may be terminated prematurely, and who or what body is authorized to terminate such appointment.

*Grounds:*

- a. These matters are not now clear in the Church Order nor in any decision of synod.
- b. Such definition is more appropriately legislative than judicial.

—*Adopted*

5. That synod direct the Chaplain Committee to adopt appropriate written procedures to govern decision making.

*Grounds:*

- a. The Chaplain Committee now functions without bylaws or other written rules of procedure.
- b. Deliberative interaction of members in a meeting or by way of a conference call is important in the decision-making process.

—*Adopted*

*Item:* The president of synod calls attention to the wedding anniversaries of Dr. and Mrs. James A. De Jong, Rev. and Mrs. Stanley Mast, Rev. and Mrs. John Berends, Rev. and Mrs. Ed Visser, and Elder and Mrs. Frank Huyser.

## ARTICLE 65

Advisory Committee 4, Pastoral Ministries, Rev. Daniel J. Brink reporting, presents the following:

### I. Chaplain Committee

The executive director of ministries asks for the understanding of synod in the difficulties recently experienced by the Chaplain Committee.

A. *Material:* Chaplain Committee Report, pp. 156-61 (except Section IX, C, 2 and 3)

#### B. *Recommendations*

1. That Chaplain Committee chairperson Mr. Harold Postma be permitted to speak to synod on matters affecting the Chaplain Committee.

—*Granted*

2. That synod thank Mrs. Helen Brent for faithfully serving the church as a member of the Chaplain Committee for two terms.

—*Adopted*

## II. Committee on Disability Concerns

### A. Materials

1. Committee on Disability Concerns Report, pp. 168-74 (except Section VII, B, C, and G)
2. CDC Supplement: "Toward Full Compliance . . .," pp. 381-405

### B. Background

The advisory committee spent a great deal of time discussing the work of the CDC, particularly its supplemental report and the recommendations pertaining to the Americans with Disabilities Act. The CDC report calls attention to its estimate that there are probably 50,000 people with disabilities in our denomination today and to the fact that the number of people with disabilities is increasing at a rate faster than the population growth rate. This underscores the need for the church to respond clearly, prophetically, and compassionately to the needs of this segment of society. The committee intends that the recommendations which follow serve as a framework for the church's compassionate response.

### C. Recommendations

1. That synod grant the privilege of the floor to the CDC chairman (Bert Zwiers), the CDC director (Dr. James Vanderlaan), and to other available CDC members when this report is discussed.  

—Granted
2. That synod heartily recommend full compliance with the provisions of the Americans with Disabilities Act PL101-336 and its accompanying regulations in all portions of the CRC located in the U.S. and Canada.

#### *Grounds:*

- a. These provisions are in harmony with the historic commitment of the CRC to the values of nondiscrimination, integration, and inclusivity.
- b. These provisions are in harmony with biblical teachings and with the historic Reformed faith based on them.
- c. These provisions will provide the CRC with standards and criteria in areas such as employment and architecture which have been carefully crafted and are becoming operational throughout society.
- d. These provisions are in accord with earlier synodical statements about the need for the church to respond to the concerns of people with disabilities.
- e. These provisions will provide some incentive and guidance needed by many local CR churches which remain inaccessible to persons with disabilities.
- f. These provisions are congruent with the societal consensus on disabilities which has emerged and will show that the CRC is consistent with the values and commitments it has proclaimed to the rest of society.
- g. These provisions will strengthen the church's outreach efforts to those who have traditionally been excluded or been made to feel excluded from organized religion.

—Adopted

(The report of Advisory Committee 4 is continued in Article 70.)

## ARTICLE 66

The morning session is adjourned; Rev. Harvey J. Baas leads in closing prayer, especially remembering the Chaplain Committee and the family of Mr. Ed Schierbeek.

## MONDAY AFTERNOON, June 14, 1993

### Eleventh Session

## ARTICLE 67

Rev. Robert J. Timmer reads Isaiah 12 and leads in opening prayer. He announces *Psalter Hymnal* 548, "When We Walk with the Lord."

## ARTICLE 68

Elder John Kamerman of the Reception Committee introduces Rev. Paul Den Butter, fraternal delegate from the Christian Reformed Churches in the Netherlands (CGKN), who addresses synod. The president of synod responds.

Elder John Kamerman of the Reception Committee introduces Rev. Evert Overeem, fraternal delegate from the Reformed Churches in the Netherlands (GKN), who addresses synod. The president of synod responds.

## ARTICLE 69

(The report of Advisory Committee 2 is continued from Article 36.)

Advisory Committee 2, Missions, Rev. Robert De Moor reporting, presents the following:

### Synodical Task Force on World Hunger (1993)

A. *Material*: Appendix to World Relief Report, pp. 138-55

#### B. *Recommendations*

1. That synod grant the privilege of the floor to the task-force chairperson (Vernon Ehlers) and/or his designate.

—Granted

2. That synod endorse and commend to the churches the theme **FREEDOM TO SERVE: Meeting the Needs of the World** and the vision described in this report as a basis for denomination-wide ministry at home and abroad.

—Adopted

3. That synod urge all members, congregations, denominational agencies, and related institutions and organizations to read this report and to recommit themselves prayerfully to achieving this vision.

—Adopted

4. That synod, in order to achieve this vision, urge all concerned to implement ideas and programs similar to those suggested in Sections B-F of this report (pp. 148-54).

—Adopted

5. That synod commend and affirm the decision of the denominational agencies to join in achieving this vision.  
—Adopted
6. That synod instruct each denominational agency to include in its long-range strategy an action plan for achieving its part of this vision and request each agency to consider the suggestions relevant to its ministry found in the sections of this report.  
—Adopted
7. That synod instruct CRWRC and CRC Publications to ensure that a wide range of educational materials on hunger and poverty becomes available to the churches, including biblical studies, analyses of the causes of and solutions to poverty, and ministry-action guides.  
—Adopted
8. That synod instruct the Synodical Interim Committee, through the services of the Ministries Coordinating Council, to provide active leadership, to practice frequent mutual accountability in implementing this vision by denominational agencies, and to assist denominationally related institutions and organizations such as the various colleges and advocacy organizations to this end.  
—Adopted
9. That synod instruct the Synodical Interim Committee, through the services of the Ministries Coordinating Council, to engage a full-time person to coordinate the implementation of the vision described in this report.  
—Adopted
10. That synod, beginning in 1993, designate the time between the Canadian and U.S. Thanksgiving Days as a time for the churches to focus on the "Freedom to Serve" theme, in celebration of Christ's compassion and love and our freedom and responsibility to reflect his justice and mercy in this world. Activities could include one or more special worship services and liturgies, focused prayers and offerings, *Banner* features, church-school studies, *The Back to God Hour* broadcasts, college and seminary lectures, other mission emphases, etc.  
—Adopted
11. That synod instruct the Synodical Interim Committee, through the services of the Ministries Coordinating Council, to report annually to synod for a five-year period on the realization of this vision.  
—Adopted
12. That synod declare the mandate of the task force to be completed and discharge the task force with thanks.  
—Adopted

The general secretary reports that a worship experience relating to world hunger will conclude the afternoon session.

(The report of Advisory Committee 2 is continued in Article 80.)

## ARTICLE 70

(The report of Advisory Committee 4 is continued from Article 65.)

Advisory Committee 4, Pastoral Ministries, Rev. Daniel J. Brink reporting, presents the following:

### I. Committee on Disability Concerns

#### A. Materials

1. Committee on Disability Concerns Report, pp. 168-74
2. CDC Supplement: "Toward Full Compliance . . .," pp. 381-405

#### B. Recommendations (continued from Article 65, II)

2. That synod heartily recommend full compliance with the provisions of the Americans with Disabilities Act PL101-336 and its accompanying regulations in all portions of the CRC located in the U.S. and Canada.

#### *Grounds:*

- a. These provisions are in harmony with the historic commitment of the CRC to the values of nondiscrimination, integration, and inclusivity.
- b. These provisions are in harmony with biblical teachings and with the historic Reformed faith based on them.
- c. These provisions will provide the CRC with standards and criteria in areas such as employment and architecture which have been carefully crafted and are becoming operational throughout society.
- d. These provisions are in accord with earlier synodical statements about the need for the church to respond to the concerns of people with disabilities.
- e. These provisions will provide some incentive and guidance needed by many local CR churches which remain inaccessible to persons with disabilities.
- f. These provisions are congruent with the societal consensus on disabilities which has emerged and will show that the CRC is consistent with the values and commitments it has proclaimed to the rest of society.
- g. These provisions will strengthen the church's outreach efforts to those who have traditionally been excluded or made to feel excluded from organized religion.

—Adopted

3. That synod accept in principle the supplementary report "Toward Full Compliance . . ." as it applies to the church and its agencies and that synod instruct the CDC to review and revise this document to reflect the intent of Recommendation 2, as a tool in guiding the church and its agencies in implementing the provisions of the ADA.

#### *Grounds:*

- a. The supplementary report provides necessary information regarding the applicability and implementation of the ADA in the CRCNA.
- b. The supplementary report should be revised prior to its distribution to reflect that synod is recommending the provisions of the ADA rather than setting a policy and to remove references to Christian schools and other non-CRC agencies.

—Adopted

Recommendation E of the CDC Report (*Agenda for Synod 1993*, p. 174) is placed before synod:

That synod authorize the CDC, in cooperation with the executive director of ministries, to assist the congregations and agencies of the CRC in the ways outlined in its supplementary report as they implement the above recommendations.

*Grounds:*

1. Churches and agencies will need information and advice in implementing this policy.
2. The CDC is well situated to provide the needed help and to secure professional consultants as needed.

—*Defeated*

### **III. Pastor-Church Relations Committee (PCRC)**

A. *Material:* Pastor-Church Relations Committee Report, pp. 178-83 (except Section VIII, B)

B. *Recommendations*

1. That synod grant the following committee members the privilege of representing PCRC before synod and its advisory committee: Rev. Edward Blankespoor, chairman of PCRC; Rev. Charles Terpstra, vice all of PCRC; and Rev. Louis Tamminga, Pastor-Church Relations Services director.

—*Granted*

2. That synod grant PCRS director Rev. Louis Tamminga the privilege of addressing synod briefly at a time of synod's choosing, as in previous years.

—*Adopted*

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, thanking Rev. Tamminga for his service.

3. That synod note, with gratitude to God, that the CRC has received the 1993 Ministry to the Pastoral Family Award from the National Association of Evangelicals in recognition of the work that the PCRC has done in providing care for pastors and their families.

—*Adopted*

### **IV. Synodical Committee on Race Relations**

A. *Material:* Synodical Committee on Race Relations Report, pp. 194-97

B. *Recommendations*

1. That executive director Bing Goei, SCORR staff person Gary Teja, and executive-committee member Jackie Venegas be granted the privilege of the floor when matters pertaining to SCORR's ministry are discussed.

—*Granted*

2. That synod encourage the churches to celebrate All Nations Heritage Week from September 26 through October 2, 1994.

—*Adopted*

3. That synod thank Pedro Aviles, Charlotte Bradley, and Gerry Bosma for faithfully serving the church as members of the Synodical Committee on Race Relations.

—Adopted

4. That synod allow SCORR's executive director to speak briefly to Synod 1993.

—Adopted

President Peter W. Brouwer introduces Mr. Bing Goei, executive director of SCORR, who addresses synod with regard to his work and the activities of the Synodical Committee on Race Relations. The president of synod responds, wishing God's blessing on the work of SCORR.

## **V. Response to Overture 6: Augment Statements on Homosexuality**

- A. *Material*: Overture 6, pp. 279-80.

- B. *Recommendation*

That synod not accede to Overture 6.

*Ground*: Our present position on homosexuality speaks clearly to the questions raised by Classis Hudson (see *Acts of Synod 1973*, Report 42, especially Section II, 3 and 7, p. 632).

—Adopted

The following register their negative votes:

Elder Glenn P. Palmer (Classis Hackensack), Elder Henry J. De Waard (Classis Northcentral Iowa), and Rev. Derrick J. Vander Meulen (Classis Zeeland).

## **VI. Response to Overture 11: Appoint Study Committee to Investigate Clergy Abuse of Office**

- A. *Material*: Overture 11, pp. 286-87

- B. *Background*

Overture 11 raises a number of timely issues on which pastors and churches need guidance. The advisory committee has been advised that the Committee on Abuse, reporting to Synod 1994, will be offering specific guidelines for the "response of the church when abuse is reported within the leadership of the congregation." This fact, along with its observation that Overture 11 raises three or four issues only loosely related to one another, leads the committee to conclude that a study committee on this issue is not warranted and proposes instead the following recommendations as synod's response to Overture 11.

- C. *Recommendations*

1. That the Pastor-Church Relations Committee be mandated, in consultation with the Pastoral Care Department of Calvin Seminary and the synodical Committee on Abuse, to develop a clear statement of professional conduct for ministerial personnel which addresses issues related to appropriate interpersonal relationships.

*Grounds:*

- a. In our complicated and litigious society, where the boundaries of relationships between church members and ministerial personnel can be very ambiguous, we need clear guidance. Our present Church Order guidelines concerning "abuse of office" and "ungodly conduct" are not clear enough.
- b. Many professional groups and a growing number of denominations offer clear codes of conduct to guide their members and clergy.

—*Adopted*

2. That the synodical Committee on Abuse be mandated, in consultation with the Pastor-Church Relations Committee and the Church Polity Department of Calvin Seminary, to develop clear guidelines concerning the church's response to ministerial misconduct and abuse of office.

*Grounds:*

- a. The Church Order prescribes suspension and deposition in cases of abuse of office. However, there is disagreement over when these steps should be applied.
- b. Clearly stated consequences of clear violations of conduct may have a deterrent effect.

—*Adopted*

3. That the Chaplain Committee be mandated to recommend strategies for ensuring the appropriate supervision and accountability of those pastors serving in specialized ministries.

*Grounds:*

- a. There is a great deal of misunderstanding in the churches regarding the relationship between pastors in specialized ministries and their calling churches. Church Order Article 13-a specifies that the councils of calling churches shall supervise such pastors in cooperation with other congregations, institutions, or agencies involved, and this overlap of responsibilities requires clarification.
- b. The questions of supervision and accountability have legal as well as moral and ecclesiastical implications.
- c. The Chaplain Committee is the most appropriate agency to do this work, since it is already involved in the recruitment, placement, and credentialing of pastors in specialized ministries. Moreover, the need for such guidelines is especially acute in the supervision of chaplains and those in counseling ministries.

—*Adopted*

4. That this be synod's response to Overture 11.

—*Adopted*

## ARTICLE 71

The general secretary reports the results of Ballot 1.

ARTICLE 72

World Hunger Worship Experience

World Hunger Task Force  
Liturgy for the Hungry

Call to Prayer: "If You Believe and I Believe"  
*sung by all, standing to sing*

from Zimbabwe

Greetings:

The Lord be with you.

**And also with you.**

Blessed are those who hunger and thirst for righteousness;

**for God satisfies the thirsty**

and fills the hungry with good things.

*Psalter Hymnal 455: "For the Fruits of His Creation"*

(tune: AR HYD Y NOS)

*Stanza 1: sung by all*

For the fruits of his creation,  
thanks be to God.

For his gifts to every nation,  
thanks be to God.

For the plowing, sowing, reaping,  
silent growth while we are sleeping,  
future needs in earth's safekeeping,  
thanks be to God.

*Stanza 2: sung by cantor, with all on the refrain*

In the just reward of labor,

**God's will be done.**

In the help we give our neighbor,

**God's will be done.**

In our worldwide task of caring  
for the hungry and despairing,  
in the harvests we are sharing,

**God's will be done.**

*Stanza 3: sung by all*

For the harvests of the Spirit,  
thanks be to God.

For the good we all inherit,  
thanks be to God.

For the wonders that astound us,  
For the truths that still confound us,  
most of all that love has found us,  
thanks be to God.

## A Litany of Promise and Pain

Voice 1: The eyes of all living things  
look hopefully to you, O Lord.

Voice 2: You give them food when they need it.

Voices 1-2: You open your hand and satisfy  
the demand of every living thing.

All: *The eyes of all living things  
look hopefully to you, O Lord.*

Voice 3: More than 500,000,000 people. . . ,

Voice 4: more than 500,000,000 people. . . ,

Voices 3-4: more than 500,000,000 people are always hungry,  
looking hopefully to the Lord.

All: *The eyes of all look to you, O Lord.  
Will you give them their food in due season?*

Voice 1: Taste and see the goodness of the Lord.

Voice 2: We shall eat our bread to the full  
and live securely in the land.

All: *Let us taste the goodness of the Lord!*

Cantor: "Taste and see that God is good,  
sheltering all who love his name." (Psalter Hymnal 34:3)

Voice 3: Hunger, poverty, and malnutrition  
claim the lives of forty thousand children  
each day around the world.

Voice 4: These deaths are a silent holocaust.

All: *The eyes of all look to you, O Lord.  
Do you open your hand and satisfy  
the desire of every living thing?*

Voice 1: Ho! Everyone who is thirsty, come to the waters.

Voice 2: You who have no money, come, buy, and eat!

All: *We shall eat in plenty and be satisfied.  
Let us praise the name of our God!*

Cantor: "God the Lord sees all our needs;  
he will answer us in grace." (Psalter Hymnal 34:5)

Voice 3: Nearly seven hundred million people earn  
less than \$275 per year. This extreme poverty  
causes hunger, disease, and high infant mortality.

Voice 4: They say, "Look, O Lord, and consider, for I am despised."

They say, "Is it nothing to you, all you who pass by?"

Look around and see. Is any suffering like my suffering?"

All: *Lord, we hear the promise and the pain,  
and we find ourselves in the gap.*

*God, we confess that we look away  
and pass by on the other side.*

*We confess that we cover our ears  
and pass by on the other side.*

*Psalter Hymnal 604: "God of All Living"*

*stanza 1: solo*

*stanzas 2-5: all*

Voice 3: The problem is not that there is not enough food to go around.

Voice 4: The problem is that enough food does not get around.

Voice 3: There is enough for everyone's need.

Voice 4: But not enough for everyone's greed.

Voices 3-4: The people groan as they search for their bread.

All: *We confess that we withhold our comfort  
and pass by on the other side.  
We confess that we feed ourselves  
and pass by on the other side.*

Voice 1: Taste and see the goodness of the Lord.

Voice 2: Give us this day our daily bread.

Voice 3: Whatever you do for the least of these, you do for me.

Voice 4: Whatever you did not do for the least of these,  
you did not do for me.

All: *Deliver us from Evil.  
Break those bonds which keep us  
from bearing one another's burdens,  
from being sister, brother, neighbor  
to anyone in need.  
Lord, have mercy.  
Forgive us our sins.  
Renew our compassion.  
Throw wide open our arms and soften our hearts  
that we may no longer pass by. Amen.*

*Psalter Hymnal 261: "Lord, We Cry to You for Help"*

Meditation: "About Cowboys and Obedience"

Intercession for the Poor

*Refrain, sung first by cantor, then by all:*

On the poor, on the poor,  
show your mercy, O Lord.

On the poor, on the poor,  
show your mercy, O Lord.

Teach us to pray always and not to lose heart.

We pray for the millions of children who are living in poverty.

We pray that they may receive the basic necessities of life.

We pray for orphans and children alone and lonely.

Give them comfort and love.

*Refrain.*

We pray for men and women  
whose hard labor is without reward or joy.  
We pray for women  
who bear the greatest burden for their families,  
who face the greatest obstacles to freedom.  
We pray for their support and encouragement.  
*Refrain.*

We pray for those in positions of power and leadership.  
We pray for compassion, wisdom, justice, and mercy.  
We pray for community-development workers, for educators,  
bureaucrats, administrators, social workers,  
deacons, preachers, health workers.  
We pray that you will establish the work of our hands.  
*Refrain.*

### A Commitment to Justice and Mercy

- Voice 1: Jesus is the bread of life and the living water,  
nourishing all who follow him.  
Voice 3: Receive his grace, learn from him,  
and follow where he leads.  
All: *Thanks be to God! We will follow where our Lord leads.*
- Voice 2: Loose the chains of injustice.  
Voice 4: Set the oppressed free and break every yoke.  
All: *Thanks be to God! We will follow where our Lord leads.*
- Voice 1: Share your food with the hungry  
and provide shelter for the poor wanderer.  
Voice 3: When you see the naked, clothe them.  
All: *Thanks be to God! We will follow where our Lord leads.*
- Voice 2: Then your light will break forth like the dawn,  
and your healing will quickly appear.  
Voice 4: Your righteousness will go before you  
and the glory of the Lord will be your rear guard.  
All: *If we spend ourselves on behalf of the hungry  
and satisfy the needs of the oppressed,  
then our light will rise in the darkness!  
Thanks be to God! We will follow where our Lord leads.*

Hymn: "Sent by the Lord Am I" (song sheet)

from Cuba

\*\*\*\*\*

### Participants

- Liturgist: Karl Westerhof  
Readers: Ellen Monsma, Mary Stamps, Warren Van Tongeren,  
Marian Van Tongeren  
Cantor: Jack Reiffer  
Organist: Emily R. Brink  
Prayer leaders: Selected synodical delegates

## ARTICLE 73

The worship service concludes the afternoon session, and synod is adjourned at 5:30 p.m.

## MONDAY EVENING, June 14, 1993

### Twelfth Session

## ARTICLE 74

Elder Ken J. Veenstra reads Psalm 90:1-2. He announces *Psalter Hymnal* 573, "O Master, Let Me Walk with Thee," and leads in opening prayer.

The general secretary welcomes and introduces Rev. Lawrence R. Eyres, fraternal delegate from the Orthodox Presbyterian Church. Mrs. Eyres is also recognized.

## ARTICLE 75

Advisory Committee 10, Profession of Faith, Rev. John Terpstra reporting for the advisory-committee majority, presents the following:

### I. Clarification of public profession of faith for covenant children

#### A. Materials

1. Report of Committee to Study Clarification of Public Profession, pp. 237-46
2. Overture 7, pp. 280-81
3. Overture 8, pp. 281-82
4. Overture 57, pp. 423-24
5. Communication 2, p. 327

#### B. Historical background

The participation of children in the Lord's Supper has been under study in the Christian Reformed Church for nearly a decade. In 1984 Classis Rocky Mountain first raised the issue by asking synod to appoint a study committee. The appointed synodical study committee reported in 1986. Synod 1986 did not accept any of the reports but, after adding other members to the committee, asked that it study the matter for two additional years.

In 1988 the expanded study committee returned to synod with a divided report. The majority report took the position that covenant children should be welcome at the table on the basis of their covenant status and their "desire to remember and proclaim the Lord's death until he comes." The committee did not envision a public profession of faith as part of this requirement. A minority report retained the requirement of a more formal public profession of faith.

Synod 1988 took five actions (listed below without their grounds):

1. The church is warranted in admitting to the Lord's Supper covenant children who give evidence of faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper.  
....
2. The church is to assure itself of such faith through a public profession of faith on the part of covenant children.  
....

3. Covenant children should be encouraged to make public profession of faith as soon as they exhibit faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper.
- ....
4. The profession of faith of covenant children required for admission to the Lord's Supper is not necessarily an acceptance of adult responsibilities within a congregation; therefore:
  - a. the church shall continue to instruct these children in the Word and in the Reformed confessions;
  - b. adult responsibilities of membership are to be granted by the church council and assumed by professing individuals at age eighteen or as granted by the Articles of Incorporation of the congregation.
- ....
5. That synod request the CRC Worship Committee to review the forms for public profession of faith in the light of these declarations concerning the public profession of covenant children.

(*Acts of Synod 1988*, pp. 558-60)

Synod 1991 received an overture from Classis Alberta North asking for clarification of the 1988 decisions. Synod 1991 appointed the present study committee "to clarify the requirement of public profession of faith for admission to the Lord's Supper on the part of younger covenant children" (*Acts of Synod 1991*, p. 785). To that decision were attached two grounds. First, "the implementation of the 1988 decision . . . has confronted the churches with numerous practical difficulties" (*Acts of Synod 1991*, p. 785). Synod listed some examples of these difficulties. Second, "the clarification of the requirement for public profession of faith by younger members raises significant theological issues concerning the basis of participation in the Lord's Supper (the covenant or personal confession, for instance), which neither this committee nor synod is able to address properly at this time" (*Acts of Synod 1991*, p. 785).

### C. Observations

The study-committee report on clarification of public profession of faith for covenant children (hereafter called Report on Clarification) was mandated to clarify the practical implications of the decision of Synod 1988 regarding this issue. The Report on Clarification provides a helpful review and summary of the theological issues (*Agenda for Synod 1993*, p. 239). The Report on Clarification, however, went beyond the study committee's mandate in the guidelines and sample scenario which conclude the report. Synod 1988 did not adopt a three-step process of membership, nor did Synod 1988 redefine profession of faith in such a way as to suggest that "the simplest expression of faith by a younger child shall be adequate for admission to the Lord's table" (Report on Clarification, IV, p. 243).

Synod 1988 maintained that profession of faith continues to be the practice by which persons (children and adults, including persons with mental impairments) are admitted to the Lord's table. There is only one understanding of profession of faith spelled out for the church. This is in Article 59-a of the Church Order. To clarify Synod 1988 by suggesting a process that changes the current link between this understanding of profession of faith and admission to the Lord's table is a significant change from the the decision of 1988.

Although Synod 1988 continued the practice of admitting persons to the Lord's Supper upon a public profession of faith, it recognized that covenant

children would be able to make this profession. Synod 1988 wisely avoided the danger of setting an age limit for a person's profession of faith.

The admission of children to the Lord's table following their profession has resulted in a number of churches' requests for clarification in handling "situations" which may arise when children are welcomed to the Lord's table and into full communicant membership. Any attempt to answer all of the "what if" questions that have been raised will result in an unnecessary regulating of this practice. Synod 1991 asked for clarification, not a set of regulations, when it appointed the current study committee. The current report offers a series of guidelines and a sample scenario. If synod adopts the current study-committee report, it will have adopted a particular way of implementing the Synod 1988 decision. We believe that the churches will be better served by allowing local consistories to address and answer the regulative questions that have been raised.

#### *D. Recommendations*

1. That Dr. Robert De Vries (study-committee reporter) and Rev. William Buursma be given the privilege of the floor when this report is being discussed.

—*Granted*

2. That synod continue its practice of admitting persons to the Lord's Supper upon a public profession of faith according to the Reformed creeds.

#### *Grounds:*

- a. This is consistent with the church's practice described in Church Order Article 59-a.
  - b. Synod 1988, after receiving two major study-committee reports (1986, 1988) decided to continue this practice.
3. That local consistories continue to supervise the practice of admitting persons to the Lord's Supper upon a public profession of faith according to the Reformed creeds.

*Ground:* This is consistent with the church's practice described in Church Order Article 59-a.

4. That the privileges and responsibilities of professing members shall continue to be assumed in a way which is appropriate to their age, ability, and spiritual giftedness, as determined by the local consistory.

#### *Grounds:*

- a. This is consistent with the decision of Synod 1988 (*Acts of Synod 1988*, Art. 76, I, B, 3, d, p. 560).
  - b. This practice relies on and allows local consistories to supervise the life of their congregations in ways that are sensitive to their particular situations.
  - c. This avoids the need for synod to provide extensive regulations to govern the multitude of "situations" that will continue to arise in the life of the church.
5. That CRC Publications be encouraged to produce for the churches study materials containing the history, decisions, sample forms produced to date by the Worship Committee, and any other materials for adults and/or children

which may provide congregations with guidance for implementing these decisions.

6. That the work of the study committee be declared completed and that the committee be discharged with thanks.
7. That synod declare the preceding to be its answer to Overtures 7, 8, and 57.

According to Rules for Synodical Procedure, the minority report of the advisory committee is read as information by Rev. Clayton Libolt:

## **I. Clarification of public profession of faith for covenant children**

### *A. Materials*

1. Report of Committee to Study Clarification of Public Profession, pp. 237-46
2. Overture 7, pp. 280-81
3. Overture 8, pp. 281-82
4. Overture 57, pp. 423-24
5. Communication 2, p. 327

### *B. Historical background*

The participation of children in the Lord's Supper has been under study in the Christian Reformed Church for nearly a decade. In 1984 Classis Rocky Mountain raised the issue first by asking synod to appoint a study committee. The study committee reported in 1986. Synod 1986 did not accept any of the reports but, after adding other members to the committee, asked that it study the matter for two additional years. In 1988 the expanded study committee returned to synod with a divided report. The majority report took the position that covenant children should be welcome at the table on the basis of their covenant status and their "desire to remember and proclaim the Lord's death until he comes." The committee did not envision a public profession of faith as part of this requirement. A minority report retained the requirement of a more formal public profession of faith.

Synod 1988 took five actions (listed below without their grounds):

1. The church is warranted in admitting to the Lord's Supper covenant children who give evidence of faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper.  
....
2. The church is to assure itself of such faith through a public profession of faith on the part of covenant children.  
....
3. Covenant children should be encouraged to make public profession of faith as soon as they exhibit faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper.  
....
4. The profession of faith of covenant children required for admission to the Lord's Supper is not necessarily an acceptance of adult responsibilities within a congregation; therefore:
  - a) the church shall continue to instruct these children in the Word and in the Reformed confessions;
  - b) adult responsibilities of membership are to be granted by the church council and assumed by professing individuals at age eighteen or as granted by the Articles of Incorporation of the congregation.  
....

5. That synod request the CRC Worship Committee to review the forms for public profession of faith in the light of these declarations concerning the public profession of covenant children.

(*Acts of Synod 1988*, pp. 558-60)

In its report to Synod 1989, the Worship Committee analyzed various practices and meanings associated with public profession of faith, recommended guidelines for encouraging and implementing younger professions, offered the church a trial form, and sought confirmation from synod of the concept of allowing for multiple professions of faith as a part of a person's faith pilgrimage (*Acts of Synod 1989*, pp. 63-68). Synod received the report, recommended the trial form for use in the churches, but took no action on the concept of multiple professions of faith (*Acts of Synod 1989*, p. 469).

Synod 1991 received an overture from Classis Alberta North asking for clarification of the 1988 decisions. Synod 1991 appointed the present study committee "to clarify the requirement of public profession of faith for admission to the Lord's Supper on the part of younger covenant children" (*Acts of Synod 1991*, p. 785). To that decision were attached two grounds. First, "the implementation of the 1988 decision . . . has confronted the churches with numerous practical difficulties" (*Acts of Synod 1991*, p. 785). Synod listed some examples of these difficulties (see below). Second, "the clarification of the requirement for public profession of faith by younger members raises significant theological issues concerning the basis of participation in the Lord's Supper (the covenant or personal confession, for instance), which neither this committee nor synod is able to address properly at this time" (*Acts of Synod 1991*, p. 785).

The following represents in tabular form the basic positions of the study-committee reports since 1984:

1984 Appointment of a study committee.

1986 Question: Should covenant children participate in the Lord's Supper?

Majority: Yes, after a public profession of faith.

Minority 1: Yes, but not by a formal public profession of faith.

Minority 2: Yes, but their covenant status is the only requirement.

1988 Question: What is the prerequisite for admission to the Lord's table: personal faith or covenant status?

Majority: Covenant status.

Minority: Wanted to retain the requirement of a more formal public profession of faith.

### C. Observations

The decisions of Synod 1988 left unresolved some important issues, which have surfaced since then. Synod 1991 listed some of them:

- The traditional public profession of faith made at the age of discernment is no longer required. When does a full member commit him/herself to the confessions of the church, to sharing faithfully in the life of the church, to the authority of the church?

- It leads to three classes of members: baptized members, confessing members without full rights, and confessing members with full rights.
- Peer pressure leads some younger members to profess their faith with little reflection.
- Appearing before council or the congregation is frightening to many younger members.
- What should be expected as "evidence of faith" from a five-year-old, a seven-year-old, a ten-year-old?
- Does the statement "I love Jesus, and I believe he died for me" give evidence of discerning the body? Does I Corinthians 11 require a more theological explanation of who Jesus is?
- Is a covenant child ever too young to take part in the Lord's Supper?
- Where do we record for membership a ten-year-old admitted to the table—under baptized or confessing members?
- Public profession of faith was required for coming to the table *before* the 1988 decision and *after*. There is confusion in the churches. Has anything changed?

Underlying these practical difficulties is a central theological issue: on what *basis* may children participate in the Lord's Supper? This question is often formulated in terms of covenant status versus personal faith. The 1993 study committee says, for example, that "Since Synod 1986, the discussion has focused on the prerequisites for admission to the Lord's table: personal faith or covenant status?"

The advisory committee minority believes the decisions of Synod 1988 have decided this underlying issue by saying, "Both." In its first ground to its first decision on this matter (*Acts of Synod 1988*, p. 558), synod said,

The Bible makes it clear that participation in the Lord's Supper is a result of status in the covenant (Matt. 26:28; Luke 22:20; cf. Exodus 12; 13; 24:4-11; I Cor. 10:1-4; Eph. 2:11-13) and also entails an act of faith on the part of those participating (I Cor. 11:23-29; John 6:35; Luke 22:19).

With the Reformed confessions generally and our own Heidelberg Catechism (Q/A 76) and Belgic Confession (Art. XXXV), Synod 1988 said that faith is required to receive the benefits of the Lord's Supper. It defined that faith by saying that it must be a faith that is able to "discern the body and remember and proclaim the death of Jesus." But synod also said that participation is "a result of status in the covenant."

We believe that Synod 1988 was right in affirming both and that covenant status and personal faith are falsely set against each other. Reformed Christians do not possess their faith alone but in the context of the covenant community. In the case of smaller children it is difficult to tell where the faith of the child begins and where the encouragement and influence of Christian parents, Sunday-school teachers, elders, deacons, and pastors ends. Nor should distinguishing these things concern us. Faith is nurtured and owned in the context of covenant community.

Part of the nurturing and feeding of that faith is the Lord's Supper (Belgic Confession Art. XXXV). While the benefits of the table cannot be appropriated without faith and understanding, and therefore children should not be brought to the table before they have faith, we should always be looking for the point at

which we can bring our children to the table so that they can be fed by the same spiritual food as we are. This synod clearly said in 1988:

Faith created by the Holy Spirit through the gospel ought to be professed, celebrated by the church, and nourished at the Lord's Supper.

(Acts of Synod 1988, p. 559)

Proper procedures should be set up in order to ensure that children do have the required faith and do understand the significance of the Lord's Supper before children are admitted to the table. This is a matter of consistorial supervision of the table. The present study committee has been helpful in clarifying the nature of this profession of faith required of children for admission to the table. We urge that this profession of faith be properly regulated. We do not believe that the matter should simply be left to parental discretion or done informally. But the procedures should fit the age of the child and the nature of the faith required.

Synod 1988 and the present study committee have been less helpful in dealing with the other part of profession of faith. Profession of faith in our tradition as practiced in our churches and defined in our Church Order (Art. 59-a) has always included, beyond "discerning the body and remembering and proclaiming the death of Jesus," a number of other elements, including knowledge of the Scriptures, the creedal basis of the church, its basic polity, and the responsibilities of membership. We have understood the profession of faith ceremony as an owning of the covenant, a shouldering of adult responsibilities, a taking of one's rightful place in the whole life of the church, including the making of congregational decisions and the electing of elders, deacons, and pastors. On the basis of Synod 1988, these responsibilities and privileges are given to members at age 18 without regard for the status of their faith or understanding. *We believe that this seriously diminishes the meaning of professing membership in the church and robs our young people of an important step in their spiritual lives.*

We see no reason why the profession of faith required for admission to the Lord's Supper and the profession of faith required for admission to adult responsibilities cannot be separated. Separating them will require us to change our terminology somewhat and will create de facto, if not de jure, three categories of membership, but these are minor problems compared to the alternatives.

If we retain a single profession of faith but push the age of the professing child to younger and younger ages, we will lose the benefits of a membership that is conversant with our beliefs and equipped for kingdom service. We will gain simplicity at the price of theological integrity. Youthful professions will lose their rootedness in our tradition and become more and more the simple affirmations of religious fundamentalism.

The study committee yields to the advisory-committee minority report.

#### D. Recommendations

1. That Dr. Robert De Vries (study-committee reporter) and Rev. William Buursma be given the privilege of the floor when this report is being discussed.

—Granted

2. That the 1988 decision stating that "the church is warranted in admitting to the Lord's Supper covenant children who give evidence of faith and are able to discern the body and remember and proclaim the death of Jesus in celebrating the Lord's Supper" and "covenant children should be encouraged to make public profession of faith as soon as they exhibit [such] faith" should be implemented by local congregations in ways consistent with their local needs and Guidelines 1-6, 9-10 outlined in the study report (cf. III, A, pp. 240-42).

A motion is made that action on Recommendation 2 be deferred to allow synod to consider Overture 8 from Classis Toronto.

—*Defeated*

A motion is made to move to the majority-report recommendations.

—*Defeated*

Synod returns to consideration of Recommendation 2 of the advisory-committee minority report.

Recommendation 2 of the advisory-committee minority report is

—*Adopted*

The following negative vote is registered: Elder Glenn P. Palmer (Classis Hackensack).

3. That the 1988 decision stating that "the church is to assure itself of such faith through a public profession of faith on the part of covenant children" should be implemented through a public ceremony preferably in conjunction with the participant's first celebration of the Lord's Supper.

—*Adopted*

(The report of Advisory Committee 10 is continued in Article 103.)

#### ARTICLE 76

The evening session is adjourned; Rev. Joseph A. Brinks leads in closing prayer.

### **TUESDAY MORNING, June 15, 1993**

#### **Thirteenth Session**

#### ARTICLE 77

The general secretary announces that Elder Gary De Young from New Hope of Dunwoody CRC, Atlanta, Georgia, his wife, Kathy, and their daughter, Sarah, were found stabbed to death.

Elder Marvin J. Hooker announces *Psalter Hymnal* 195, "Our God Reigns." He reads Psalm 99:1-5 and leads in opening prayer, especially remembering the family of Mr. and Mrs. De Young and Sarah.

The roll call indicates that all members are present.

The minutes of the sessions of June 14, 1993, are read and approved.

## ARTICLE 78

The general secretary presents Ballot 2, and delegates vote.

## ARTICLE 79

Advisory Committee 5, Financial Matters, Rev. Gerard L. Dykstra reporting, presents the following:

### I. Fund for Smaller Churches

#### A. Materials

1. Fund for Smaller Churches Report, pp. 175-76
2. SIC Supplement, p. 340

#### B. Recommendations

1. That Mr. James Evenhouse (secretary) and Mr. James Hofman (treasurer) or any other member of the FSC Committee be granted the privilege of the floor when matters pertaining to the FSC are discussed.  
—*Granted*
2. That the minimum salary for ministers serving churches receiving assistance from FSC be set at \$25,450 for 1994 (\$24,700 in 1993; \$24,100 in 1992; \$23,100 in 1991).  
—*Adopted*
3. That a service increment of \$100 per year, up to thirty 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 age 19 (age 23 if enrolled full-time at an educational institution in an undergraduate program).  
—*Adopted*
5. That congregations reimburse ministers for ministry-related mileage at the rate of \$.28 (U.S.) per mile (\$.28 per kilometer in Canada). The FSC assistance to the church for such mileage will be determined by multiplying the expense by the percentage of ministry-share reduction granted to the church.  
—*Adopted*
6. That an allowance of up to 20 percent of the salary subsidy be granted each congregation which provides its minister with health/dental/life insurance offered by the Consolidated Group Insurance of the CRC or insurance comparable to it. Insurance coverage of the pastor and his family is mandatory for congregations receiving FSC assistance.  
—*Adopted*
7. That the salary allowance for stated supply be set at \$310 per week for 1994 (\$300 for 1993; \$280 for 1992; \$270 for 1991; \$260 for 1990).  
—*Adopted*

8. That the per family contribution toward the minister's salary in a congregation receiving assistance from FSC be not less than and, if possible, more than \$425 per family for 1994 (\$415 for 1993; \$405 for 1992; \$390 for 1991).  
—Adopted
9. That congregations in the U.S. receiving assistance from FSC pay a Social Security/Medicare offset to their pastor in the amount of at least \$2,425 for 1994 (\$2,425 for 1993; \$2,340 for 1992; \$2,250 for 1991).  
—Adopted
10. That FSC churches in the U.S. be assisted in the Social Security/Medicare offset according to the following formula: churches shall receive assistance in the amount of 10 percent of the approved salary subsidy for 1994.  
—Adopted
11. That a cost-of-living differential allowance of 10 percent be added to the minimum salary and allowances paid to pastors serving Canadian congregations assisted by FSC and that Canadian churches contribute at a rate of 110 percent of the per family contribution rate established for U.S. churches for 1994 (\$425 times 110 percent: \$468).

*Grounds:*

- a. The disparity in the cost of living between the U.S. and Canada makes such an adjustment necessary.
- b. Other denominational agencies give a differential premium to those employed in Canada.  
—Adopted
12. That synod declare the continuing-education allowance for pastors in smaller churches to remain at \$350 for 1994.  
—Adopted
13. That synod approve a Christian-education allowance of \$600 per child for each child attending a Christian school, grades K-12, for 1994.  
—Adopted
14. That the executive director inform Synod 1993 that a study review of the FSC is underway.  
—Adopted

## **II. Christian Reformed Church Loan Fund**

A. *Materials:* CRC Loan Fund Report, pp. 162-64

B. *Recommendations*

1. That executive director Garrett C. Van de Riet or any members of the board of directors of the Christian Reformed Church Loan Fund, Inc., U.S. be granted the privilege of the floor when matters pertaining to the Loan Fund are discussed.  
—Granted

2. That synod thank Herman Hoekstra, Calvin Nagel, and Henry Washington for their years of excellent service on the board of directors. All three are eligible to serve additional time on the board.

—*Adopted*

3. That synod thank Harry J. Vander Meer, denominational financial coordinator; Jack Heinen, finance manager of Home Missions; Garrett C. Van de Riet, executive director; and Ethel Schierbeek, secretary to the executive director, for their continuing good services to the board of the Loan Fund.

—*Adopted*

### III. Pensions and Insurance

#### A. *Materials*

1. Pensions and Insurance Report, pp. 189-93
2. Overture 51, p. 323
3. Synodical Interim Committee Supplement, pp. 337-38

#### B. *Recommendations*

1. That synod grant the privilege of the floor to members of the Canadian Pension Trustees and of the United States Board of Pensions and Insurance; to Dr. Ray Vander Weele, director; or to counselors Donald F. Oosterhouse and Albert J. Bakker when matters pertaining to ministers' pension plans are discussed.

—*Granted*
2. The United States Board of Pensions and Insurance requests synod to designate up to 100 percent of a minister's early and normal retirement pension or disability pension for 1993 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 the Ministers' Pension Funds continue to be financed by ministry share for one minister in each congregation and that all other participants be required to pay 10 percent of the average cash salary of the previous year to receive credited service.

#### *Grounds:*

- a. Ministry-share funding reflects the commitment of the CRC to provide pensions for all its ministers. Over 70 percent of all ministers are the principal ministers of organized churches.
- b. Ministers generally serve several congregations and ministries during their careers, but the common thread is their service to the denomination.
- c. Ministry-share funding treats pastors serving congregations as a group and spreads the cost equally among all the members of the CRC. The result is that members in small and large churches pay the same amount toward underwriting the pensions of all CRC ministers, not just the pension of the minister serving a particular congregation at a particular time.

- d. Shifting to a system under which each church would pay a participant assessment for each minister, as is done for additional staff ministers and those serving in other ministries, would result in a substantial increase in costs for smaller churches and a corresponding benefit for larger congregations. The principle has been established by previous synods that each member, not each congregation, should be assessed the same amount for ministers' pensions.

—Adopted

4. That synod not approve Recommendation 2 of the Pensions and Insurance Committee to "reaffirm that the ministry share for Ministers' Pension Funds is to be regarded by all congregations as being identical to payment of salary and other benefits and accorded the same priority" (*Agenda for Synod 1993*, p. 189).

*Grounds:*

- a. To assign one ministry priority over another within the ministry-share system would be a return to the years prior to 1939, when both assessments and quotas were used to finance the denominational ministries.

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).

(Committee to Study Denominational Funding Report, *Acts of Synod 1992*, p. 387)

- b. Other agencies could make equally valid cases for prioritization of funding. To make exception would nullify the principle of corporate commitment to the support of all ministries and would downgrade those not given priority.

The synodically appointed Committee to Study Denominational Funding (1990-1992) gave careful consideration to the matter of quota priority but gave no recommendation to any assignment of priority nor exclusion of ministries from the quota-reduction formula. The committee concluded "that the quota system continues to be a sound, viable avenue to provide a stable base for denominational ministry funding" (*Acts of Synod 1992*, p. 686).

—Adopted

5. That synod not approve Recommendation 3 of the Pensions and Insurance Committee "that the reduction of the ministry-share formula for smaller churches provided by Synod 1987 (*Acts of Synod 1987*, pp. 560-62) be nullified with respect to the Ministers' Pension Funds ministry share and that all congregations pay such ministry share in full."

*Grounds:*

- a. To assign one ministry priority over another within the ministry-share system would be a return to the years prior to 1939, when both assessments and quotas were used to finance the denominational ministries.

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).

(Committee to Study Denominational Funding Report, *Acts of Synod 1992*, p. 387)

- b. Other agencies could make equally valid cases for prioritization of funding. To make exception would nullify the principle of corporate commitment to the support of all ministries and would downgrade those not given priority.

The synodically appointed Committee to Study Denominational Funding (1990-1992) gave careful consideration to the matter of quota priority but gave no recommendation to any assignment of priority nor exclusion of ministries from the quota-reduction formula. The committee concluded "that the quota system continues to be a sound, viable avenue to provide a stable base for denominational ministry funding" (*Acts of Synod 1992*, p. 686).

—Adopted

- 6. That Recommendations 4 and 5 above be synod's answer to Overture 51.

—Adopted

- 7. That synod express its appreciation to the following members for their services:

- a. Canadian pension trustees Mr. Nicolaas Van Duyvendyk, Mr. Donald Nelson, and Mr. Durk De Jong, all of whom have served for six years and are not eligible for reelection.
- b. United States Board of Pensions and Insurance member Rev. Louis Dykstra, who has served for three years and is eligible for reelection, and Dr. John Vanden Berg, who has served for three years and is eligible for reelection.

—Adopted

#### IV. Synodical Interim Committee

##### A. Materials

- 1. SIC Report, pp. 21-40
- 2. SIC Supplement, pp. 339-40
- 3. Financial and Business Supplement, Volumes I and II

##### B. Recommendations

- 1. That synod approve the proposed salary ranges for 1994, within which the denominational agencies are to report salaries in the *Agenda for Synod 1994* (SIC Supplement, Section IX).

*Ground:* This recommendation reflects the estimated consumer price index for 1993-1994 and compares favorably with the actual cash salary increases granted by our churches to their pastors in 1993—U.S., 3.29 percent; Canada, 2.38 percent.

—Adopted

2. 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 1993 (SIC Supplement, Section X).  
—Adopted
3. That synod take note of the response of the SIC to Overture 84 of Synod 1991 along with its promise that a complete response will be submitted to Synod 1994 via the *Agenda for Synod 1994* (SIC Supplement, Section XI).  
—Adopted
4. That synod approve the financial statements of denominational agencies contained in the *Agenda for Synod 1993—Financial and Business Supplement*, Volume I.  
—Adopted
5. That synod recommend the denominational agencies and related youth agencies listed below for one or more offerings from our churches (SIC Supplement, VIII, B).
  - a. Denominational agencies
    - Back to God Hour—above-ministry-share needs
    - CRC TV—above-ministry-share needs
    - Home Missions—above-ministry-share needs
    - Calvin College—above-ministry-share needs
    - Calvin Theological Seminary
      1. Above-ministry-share needs
      2. Revolving Loan Fund
    - Chaplain Committee—above-ministry-share needs
    - Committee on Disability Concerns—above-ministry-share needs
    - Committee for Educational Assistance to Churches Abroad—above-ministry-share needs
    - Pastor-Church Relations Committee—above-ministry-share needs
    - Synodical Committee on Race Relations
      1. Above-ministry-share needs
      2. Multiracial Student Scholarship Fund
    - World Literature Ministries—above-ministry-share needs
    - World Missions—above-ministry-share needs
    - World Relief—one offering per quarter
  - b. Denominationally related agencies
    - Calvinettes
    - Calvinist Cadet Corps
    - Young Calvinist Armed Services Ministry
    - Young Calvinist Federation

—Adopted

(The report of Advisory Committee 5 is continued in Article 82.)

## ARTICLE 80

(The report of Advisory Committee 2 is continued from Article 69)

The president of synod introduces Rev. John A. Rozeboom, executive director of Home Missions, who briefly addresses synod, giving a progress report about *Gathering God's Growing Family*.

He introduces the following persons, who will be leaving on new-church-development assignments:

John and Karen Westra (in absentia), who will be leaving for north Phoenix, Arizona; Classis Arizona.

Mike and Jeannette Dadson, who are going to Surrey, BC; Classis B.C. South-East.

Wayne and Sandra De Young, who will be going to Marquette, Michigan; Classis Cadillac.

Gerry and Tammy Van Dam, who will be working in Austin, Texas; Classis Rocky Mountain.

Kris and Debra Vos, who will be working in St. John, Illinois; Classis Illiana.

He acknowledges the delegates who are engaged in established-church-development ministries.

Rev. Rozeboom leads the assembly in prayer, asking God's blessing on those who will be leaving for new-church-development assignments and for all involved in the work of Home Missions.

## ARTICLE 81

Elder Donald Lautenbach of the Reception Committee introduces Rev. Lawrence R. Eyres, fraternal delegate from the Orthodox Presbyterian Church, who addresses synod. The president of synod responds.

Elder Donald Lautenbach also introduces Rev. Erilio Martinez, fraternal observer from the Christian Reformed Church of Cuba, who addresses synod. Delegate Rev. Frank E. Pott serves as translator. The president of synod responds.

## ARTICLE 82

(The report of Advisory Committee 5 is continued from Article 79)

Advisory Committee 5, Financial Matters, Rev. Gerard L. Dykstra reporting, presents the following:

### IV. Synodical Interim Committee

A. *Materials*: (as recorded in Article 79)

B. *Recommendations*

It is moved that synod reconsider Article 25, III, B, 2, re Institut Farel (cf. Art. 25).

—Adopted

Institut Farel is included in the list of educational agencies approved for financial support in Canada rather than being recommended for one offering per year as recorded in Article 25, III, B, 2.

6. That the following nondenominational agencies be recommended for financial support but not necessarily for one or more offerings. Any amount (or offering) should be determined by each church (SIC Supplement VIII, C).
  - a. Agencies giving U.S. tax receipts
    - 1) Benevolent agencies
      - Bethany Christian Services
      - Bethesda PsychHealth System, Inc.
      - Calvary Rehabilitation Center
      - Christian Health Care Center
      - Elim Christian School
      - International Aid Inc.
      - The Luke Society, Inc.
      - Pine Rest Christian Hospital
    - 2) Educational agencies
      - Center for Public Justice
      - Christian Schools International
      - Christian Schools International Foundation
      - Dordt College
      - International Theological Seminary
      - Reformed Bible College
      - Rehoboth Christian School
      - Roseland Christian School
      - Trinity Christian College
      - Westminster Theological Seminary Ministries, Escondido, CA
      - Westminster Theological Seminary Ministries, Philadelphia, PA
      - Worldwide Christian Schools
    - 3) Miscellaneous agencies
      - American Bible Society
      - Faith, Prayer and Tract League
      - Friendship Foundation—USA
      - The Gideons International—USA
      - International Bible Society
      - InterVarsity Christian Fellowship—USA
      - Lord's Day Alliance—USA
      - Metanoia Ministries
      - Seminary Consortium for Urban Pastoral Education (SCUPE)
      - The Evangelical Literature League (TELL)
      - The Bible League
      - Wycliffe Bible Translators—USA
  - b. Agencies giving Canadian tax receipts
    - 1) Benevolent agencies
      - Beginnings Counseling & Adoption Services of Ontario Inc.

2) Educational agencies

Canadian Christian Education Foundation Inc.  
Dordt College  
Institut Farel  
Institute for Christian Studies  
Redeemer Reformed Christian College  
Reformed Bible College  
The King's College  
Trinity Christian College

3) Miscellaneous agencies

Canadian Bible Society  
Christian Labour Association of Canada  
Evangelical Fellowship of Canada  
Friendship Groups—Canada  
Gideons International—Canada  
InterVarsity Christian Fellowship of Canada  
The Bible League—Canada  
Wycliffe Bible Translators of Canada, Inc.

*Note:* People for Sunday Inc. has withdrawn its request for financial support because Revenue Canada has annulled its charitable status.

—Adopted

7. That Mission 21 India be added to the list of accredited nondenominational agencies for financial support but not necessarily for one or more offerings (SIC Supplement, VIII, D, 2).

*Ground:* Mission 21 India meets the criteria and guidelines established for accreditation for both program and finance.

—Adopted

8. That the Society for International Ministries (SIM USA) (formerly Sudan Interior Mission) not be added to the list of accredited nondenominational agencies for financial support in 1994 (SIC Supplement, VIII, D, 1).

*Ground:* Although SIM USA may receive support from individual Christian Reformed churches and families, its request for denominational accreditation does not meet the guideline established by Synod 1984 which would exclude an agency whose work is also being done by a Christian Reformed denominational agency. In the case of SIM USA this would be CR World Missions and CR World Relief.

—Adopted

**V. Professing-member count**

*A. Materials*

1. SIC Report, p. 37
2. Overture 63, pp. 439-41

## B. Background

Synod 1992 instructed the Synodical Interim Committee through the financial coordinator in consultation with classical treasurers to develop a definition of "professing member for denominational and classical quota-calculation purposes" and to report to Synod 1993.

## C. Recommendations

1. That professing members for denominational and classical ministry-share calculation purposes be those professing members who are eighteen years and older.

### *Grounds:*

- a. Eighteen years is the legal age of majority.
- b. Eighteen years is an appropriate age for the formal acceptance of stewardship commitments.

—Adopted

2. That synod adopt the following guidelines updated from the *Acts of Synod 1986* for use by the classes in arriving at an attainable ministry-share percentage when a local congregation believes it cannot pay the full ministry-share allocation.

- a. A significant number of professing members who are unemployed.
- b. A higher than average number of professing members with low income or on public assistance.
- c. A significant number of professing members whose marriage partners are not members of the church.
- d. A significant number of professing members who are full-time students.

—Adopted

3. That these two recommendations with their grounds be synod's answer to Overtures 9 and 63.

### *Grounds:*

- a. Eighteen is the age of majority.
- b. The revised guidelines for relief allow for relief in cases of exceptional hardship.

—Adopted

(The report of Advisory Committee 5 is continued in Article 86.)

## ARTICLE 83

It is moved that the schedule of synod be altered to begin the afternoon session at 1:00 p.m. and dismiss at 5:45 p.m. for the banquet this evening. Synod will convene at 8:00 a.m., 1:00 p.m., and 7:00 p.m., and adjourn at 10:00 p.m. for the remainder of the sessions.

—Adopted

## ARTICLE 84

The morning session is adjourned; Rev. John Kroon leads in closing devotions.

## ARTICLE 85

Rev. Dennis A. Kamper reads Psalm 86:1-10 and leads in opening prayer. He announces *Psalter Hymnal* 508, "Jesus, with Your Church Abide."

Vice president Rev. Roger E. Van Harn assumes the chair.

## ARTICLE 86

(The report of Advisory Committee 5 is continued from Article 82.)

Advisory Committee 5, Financial Matters, Rev. Gerard L. Dykstra reporting, presents the following:

### I. Ministry share

A. *Material*: SIC Supplement, pp. 335-37, 359-63

#### B. *History and observations*

Synod 1992 adopted the recommendation that beginning with calendar year 1994, ministry shares (formerly quotas) would be determined on the basis of professing members rather than on the family count as in years prior to 1994. The definition of professing members for ministry-share purposes was left to Synod 1993. In order to present their recommendations for ministry shares to Synod 1993, the denominational agencies had to estimate the number of professing members on which to base their ministry-share requests.

The agencies, in formulating budget recommendations, individually submitted ministry-share requests with an overall increase of 5.50 percent. Collectively, through the Ministries Coordinating Council, all agreed to revise their requests. The resulting overall increase was 3.73 percent (SIC Supplement, Appendix B-1). This was approved by the Synodical Interim Committee for recommendation to synod.

In the development of a member-based ministry-share recommendation that would provide this 3.73 percent increase, the following factors were considered:

1. The potential revision of the 1986 classical guidelines for "quota reduction."
2. The potential change in number of professing members from 1992 to 1993.
3. The reality of professing members under the age of 18 not being included in ministry-share calculations.
4. Fluctuations in other experience factors.

One of the main issues addressed by the advisory committee was determining a realistic number of members for ministry-share calculations. The 1992 denominational professing-member count (*Yearbook* 1993, p. 113) is 196,678. Estimates of members for ministry-share calculation, taking the above factors into consideration, range from 172,000 (SIC's original estimate) to 180,000 (advisory committee's estimate).

The advisory committee also faced another issue not addressed by either Synod 1992 or the SIC's report to Synod 1993: the financial impact which this change will have on individual churches and classes. Switching to a member-based ministry share in one year would have a significant effect on some churches' ministry-share budgets—as much as 30 to 40 percent in churches

with many single members. This change is already of great concern to churches that have looked at the issue and will be a major concern to many more churches as they realize the implications for their budgets.

### C. Recommendations

1. That synod instruct the synodical office to phase in the change from family-based to member-based calculations over a period of five years, beginning in 1994. During the transition period the financial coordinator's office would
  - a. Provide churches with both family and individual ministry-share amounts.
  - b. Ask churches to report (1) number of families, (2) number of professing members for ministry-share purposes, (3) total number of professing members, and (4) number of baptized members. If judged appropriate by SIC, these numbers could also be reported in the *Yearbook*.
  - c. Provide each church with a worksheet for calculating ministry share based on a combination of family-based and member-based methods as follows:
    - 1) Calculate both ministry-share amounts:
      - a) Number of families x family share = family-based share
      - b) Number of members x member share = member-based share
    - 2) Use these to calculate actual contribution:

1994	80% (family-based share) + 20% (member-based share)
1995	60% (family-based share) + 40% (member-based share)
1996	40% (family-based share) + 60% (member-based share)
1997	20% (family-based share) + 80% (member-based share)
1998	100% (member-based share)

### Grounds:

- a. Implementation of the member-based ministry share in a single step would create an unmanageable increase in many local-church budgets.
- b. Though churches have been informed of the change in concept, they have not been given the details on implementation necessary to evaluate the actual impact on their budgets. Having a transition period will give churches time to make the adjustments to their budgets gradually.
- c. At the present time there is no reliable count of members for the purpose of calculating member-based ministry shares. A transition period would provide an opportunity to collect accurate data.
- d. A large increase in ministry-share amounts for some churches could easily increase the number of churches unable to pay full shares. This would probably result in a net loss of ministry share.
- e. Though Synod 1992 designated 1994 as the year to implement the new ministry-share system, there is no pressing reason that the implementation has to be completed within one year. On the contrary, the primary concerns are to ensure that denominational ministries are adequately funded and that there is a smooth and successful transition to the new method. A transition period minimizes the risk of moving to an untested method all at once and gives the churches and the agencies the opportu-

nity to adjust to the new method gradually and with the advantage of some actual experience.

—Adopted

2. That synod adopt the per professing member ministry share as \$22712 and the per family ministry share as \$545.10 for 1994.

*Grounds:*

- a. An increase of 3.73 percent provides adequate funding for church ministries and represents responsible stewardship on the part of the agencies.
- b. The member-based ministry share multiplied by the estimated member count of 180,200 will produce a 3.73 percent increase.
- c. The family-based ministry share multiplied by the estimated family count of 75,100 will produce the needed 3.73 percent increase needed.
- d. Both of these ministry-share amounts are needed to implement the proposed transition to member-based ministry share.

—Adopted

3. That synod instruct SIC to inform churches of the new procedure and the rationale, referring to relevant synodical decisions of 1992 and 1993.

—Adopted

## II. Require estimates of costs and resources

### A. *Material:* Overture 52, p. 419

### B. *Background*

Classis Florida overtures synod to require a cost estimate with overtures and recommendations to do any of the following:

To add an administrative position.

To change an administrative position from part to full time.

To increase the size of boards and standing committees.

To establish a new board or standing committee.

To establish a study committee.

(*Acts of Synod 1993*, p. 419)

### C. *Recommendations*

1. That synod refer Overture 52 to the SIC for its guidance, with the understanding that synod endorses the basic intent of the overture—to determine and present financial implications of recommendations prior to the time that those recommendations are adopted.

*Grounds:*

- a. The recommendations of the Committee to Study Denominational Funding adopted by Synod 1992 include a similar instruction directed to committees studying the development of new ministries or agencies (*Acts of Synod 1992*, Art. III, B, 10, p. 707).
- b. All agencies and assemblies of the church should evaluate the cost of any task prior to beginning the work.
- c. The SIC is best able to evaluate the most effective method of implementing the goal of this overture.

—Adopted

2. That this be synod's answer to Overture 52.

—Adopted

### III. Monies-saved formula

#### A. Materials

1. Synodical Interim Committee Report, pp. 35-37
2. Overture 60, pp. 430-31

#### B. Background

Synod instructed "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" (*Acts of Synod 1992*, p. 708).

#### C. Recommendations

1. That synod declare the 1962 and 1984 decisions concerning "area quota reduction for Calvin College and Seminary" to be applicable now only to the Calvin College ministry share.

*Ground:* Calvin College and Calvin Theological Seminary are now officially designated as separate institutions, each receiving individual quota support.

—Adopted

2. That synod reaffirm the decisions of 1962 and 1984 as follows:

That synod declare that those areas which benefit from the quota reduction should employ the monies saved to finance their present area colleges.

(*Acts of Synod 1962*, p. 54)

That synod reaffirm its decision of 1962 and urge the classes to employ the monies saved by the reduction of Calvin College and Seminary\* quota to support their present area colleges.

(*Acts of Synod 1984*, p. 588)

That synod urge the classes to use the following formula: the "monies saved" be determined by calculating the difference between (1) the average Calvin [College] quota for areas 1, 2, and 5—areas which send a large number of their young people to Calvin College—and (2) the Calvin College and Seminary\* quota for the area in which the class in question is located.

(*Acts of Synod 1984*, p. 588)

#### *Grounds:*

- a. The churches' support for these colleges deserves synod's continued encouragement.
- b. The formula used to calculate the "quota reduction" and "money saved" portion, though not perfect, is judged to be adequate.
- c. The churches and classes of the CRCNA need to be reminded of synod's original intent for making the "quota reduction" provision and of how the "monies saved" are to be used.

—Adopted

\*Calvin Seminary ministry share is no longer part of the "monies saved."

3. That synod declare the "monies saved" to be intended for Reformed Christian liberal-arts colleges only and only for those colleges which also appear on synod's approved-for-offerings list. Specifically, the formula is intended for the benefit of Dordt College, Trinity Christian College, The King's College, and Redeemer College.

—Adopted

4. That this be synod's answer to Overture 60.

*Ground:* Synod's original intent was that "the regional-college share" be used for the support of regional Christian liberal-arts colleges.

—Adopted

5. That the nomenclature of this provision be changed from "quota reduction" and "monies saved" to "the regional-college share."

*Ground:* The use of language is changing, and the proposed nomenclature is consistent with designations currently in use.

—Adopted

#### IV. Denominational giving

##### A. Background

In conversations with agency personnel the advisory committee on missions heard more than once that many Christian Reformed Church members are shifting their financial support to parachurch organizations and agencies. While many of these organizations and agencies are worthy of support, this trend does raise the concern that our denominational funding may continue to decrease.

##### B. Recommendation

That synod request the churches to encourage their members to make financial giving to denominational ministries, including the local church, their priority.

*Ground:* "... the agencies of the Christian Reformed Church are among the most effective organizations in their respective areas of ministry. They do excellent work at a reasonable cost with low overhead" (Task Force on World Hunger Report, *Agenda for Synod 1993*, p. 142).

—Adopted

#### ARTICLE 87

Advisory Committee 9, Regional Synods, Rev. Daniel B. Mouw reporting, presents the following:

##### Regional synods

##### A. Materials

1. Committee to Study Regional Synods Report, pp. 247-74
2. Overture 17, pp. 290-91
3. Overture 18, pp. 291-92
4. Overture 19, pp. 292-93
5. Overture 20, pp. 293-94
6. Overture 21, p. 294
7. Overture 56, pp. 422-23

8. Overture 58, pp. 424-49

9. Communication 10

### *B. Observations*

The impetus for this study committee came from classes in Canada because of frustration with the limitations of the existing Council of the Christian Reformed Churches in Canada (CCRCC). They recommend regional synods as a way to overcome these limitations.

The study committee concluded that regional synods are not the solution at this time, and the advisory committee concurs. Though such a regional (or national) synod initially appears to be an attractive alternative in the Canadian context, ecclesiastical balance would necessitate establishing a similar regional (or national) synod for the United States churches, which are not asking for it. The introduction of regional synods would necessitate major changes in the Church Order with far-reaching ramifications for the entire denomination. Using regional synods to correct one problem would almost certainly create numerous others.

Nonetheless, the advisory committee was impressed by the concerns raised in the various overtures (all from Canadian classes). Canadian churches do need freedom to carry on ministries which address challenges unique to their national and cultural setting.

The study committee tried to find a solution that would avoid the drastic changes required with the introduction of regional synods and yet would give ecclesiastical standing to a multiclassical organization like the CCRCC. It agrees with the study committee that the introduction of Article 44-b to the Church Order can provide a more fitting basis to help achieve a strong Christian Reformed witness in Canada.

### *C. Recommendations*

1. That synod grant the privilege of the floor to those members of the study committee who are present when these matters are under consideration. The committee also informs synod that Rev. Arie Van Eek, executive secretary of the CCRCC, is available for response to questions.

—*Granted*

The Committee to Study Regional Synods yields to the report of the advisory committee, beginning with its Recommendation 2.

2. That synod declare that the introduction of regional synods is not advisable at the present time.

#### *Grounds:*

- a. There is little indication that the present ministries of the church would be made more effective by the introduction of regional synods.
- b. The implementation of regional synods would be disruptive and costly and would necessitate duplication of office and staff in each of the regions.
- c. Adding another ecclesiastical level in addition to councils, classes, and synod will place unnecessary burdens on a relatively small denomination like the Christian Reformed Church.

—*Adopted*

3. That synod acknowledge the importance of the argumentation of Overtures 17, 18, 19, 20, 21, 56, and 58 and Communication 10 toward an ecclesiastical

assembly in Canada that could deal authoritatively and effectively with ministry in Canada.

*Grounds:*

- a. The overtures and communication reflect a perception that the CCRCC, as presently structured, does not have adequate status to function with maximum effectiveness in the Canadian context.
- b. These overtures consistently express a need for an ecclesiastical structure that will facilitate effective ministry within the unique challenges of the Canadian setting.

—Adopted

4. That synod revise Church Order Article 44 by adding the following provision, to be numbered 44-b:

*Classes engaging in matters of mutual concern may organize themselves into an ecclesiastical assembly that will function on the level of classis, with freedom to determine the delegation from the constituent classes and the frequency of meetings. Such an assembly's authority, jurisdiction, and mandate shall be approved by synod. It shall have direct access to synod in all matters pertaining to its mandate.*

*Ground:* Such a change will give the CCRCC increased ecclesiastical standing.

—Adopted

*Note:* This proposed change in the Church Order will require ratification by a following synod (Church Order Art. 47).

5. That, subject to ratification of Article 44-b, synod approve the following change (indicated in bold) in Rules for Synodical Procedure:

V, B, 3, a:

Overtures and communications from a classis (whether originated by or adopted by a classis) **or from an assembly organized according to Article 44-b of the Church Order.**

—Adopted

6. That, subject to ratification of Article 44-b, synod approve the following as Church Order Supplement, Article 44-b:

Synod 1966 adopted the following guidelines for Canadian classes desiring to take "counsel or joint action":

- a. That Synod remind the congregations and classes of the Christian Reformed Churches in Canada that the first responsibility of dealing with matters peculiar to their situation resides with the local consistorial and classical assemblies in keeping with the principle of Article 28, a and b of the Church Order.
- b. That Synod declare that, in harmony with Article 44 of the Church Order, the Canadian classes may "take counsel or joint action" as often as necessary on matters that are peculiar to the Christian Reformed Churches in Canada.
- c. That synod declare that the matters to be considered by the cooperating classes be confined to those matters that are of "mutual concern" (Art. 44) and which cannot with equal effect be dealt with either by the local churches individually, or by the classes, or by the General Synod, or their respective committees. Examples of such matters of "mutual concern" are:

- (1) Official contact with the Canadian government on such matters as: The Lord's Day Act, laws on incorporation and proposed legislation in which Biblical principles are involved.
  - (2) Matters of public relations as: Canadian Centennial in 1967, government control of radio and television, and press releases.
  - (3) Spiritual care for those in the Canadian armed forces.
  - (4) Contacts with other churches and/or denominations in Canada.
  - (5) Liaison with Canadian Christian institutions of mercy and social-cultural organizations.
- d. That Synod declare that the inter-classical gathering, where "counsel or joint action" is taken, shall in no wise be construed as a court of appeal in cases of discipline or protest against decisions of ecclesiastical assemblies.
  - e. That Synod affirm the voluntary character of this inter-classical "counsel or joint action" in that each invited classis remains free to join and to continue participation in such a cooperative effort.

(*Acts of Synod 1966*, pp. 53-54)

Synod 1967 approved the following Agreement of Cooperation between the Classes of the Christian Reformed Church in Canada and "invite[d] the Council of the Christian Reformed Churches in Canada to present an annual report whereby Synod may be apprized of the actions of the Council" (*Acts of Synod 1967*, p. 16).

#### AGREEMENT OF COOPERATION BETWEEN THE CLASSES OF THE CHRISTIAN REFORMED CHURCH IN CANADA

##### Preamble

Believing that the God of all grace brought the Christian Reformed Churches into being in the Dominion of Canada for His own redemptive purposes, we the classes of these churches accept the calling, and affirm the need, of engaging in mutual consultation and cooperation on a nation-wide basis. To this end we pledge ourselves to work together in an assembly for such consultation and joint action.

##### Name

The name of this assembly shall be **The Council of the Christian Reformed Churches in Canada.**

##### Authority and Jurisdiction

The authority of this Council is derived from the member classes who hereby accept as binding the decision of the Council on all matters under its mandate, subject to the Confessional Standards, the Church Order and the decisions of the Synod of the Christian Reformed Church. Its jurisdiction shall be limited to those ecclesiastical matters which are of common concern to the member classes and which cannot be dealt with equally well either by the local churches or by the synod. The Council shall not be a court of appeal in cases of discipline and protest against the decisions of ecclesiastical assemblies.

##### Mandate

The Council shall deliberate and take action on all matters presented to its assembly by one or more affiliated classes or churches in such areas as the following:

- A. Official contact with the Canadian government
- B. Matters of public relations
- C. Spiritual care in the Canadian Armed Forces
- D. Contacts with other churches in Canada
- E. Liaison with Canadian Christian institutions of mercy and social-cultural organizations
- F. Evangelism in the national context

(*Acts of Synod 1967*, pp. 124-25)

Synod 1970 "accede[d] to the request of the Council of the Christian Reformed Churches in Canada not to initiate action which will involve the council in financial obligations without first giving council a vote in such decisions" (*Acts of Synod 1970*, p. 32).

It is moved that Recommendations 4, 5, and 6 be considered as a unit.

—*Adopted*

Recommendations 4, 5, and 6 are

—*Adopted*

7. That synod appoint a committee from the Canadian classes to develop a proposal for a more effective structure for ministry in Canada in light of the anticipated ratification of Article 44-b of the Church Order. This committee shall report to Synod 1995.

—*Adopted*

8. That synod declare this to be its answer to Overtures 17, 18, 19, 20, 21, 56, and 58 and Communication 10.

—*Adopted*

9. That synod discharge the Committee to Study Regional Synods with thanks.

—*Adopted*

The president of synod announces that Rev. Arie Van Eek replaces Rev. John Postuma (Classis Hamilton).

## ARTICLE 88

(The report of Advisory Committee 1 is continued from Article 60.)

Advisory Committee 1, Synodical Services, Rev. Neal R. Rylaarsdam reporting, presents the following:

### I. Interim board appointments

#### A. Materials

1. Synodical Interim Committee Report, Section II, A-B, p. 22
2. Synodical Interim Committee Supplement, Section I, p. 331

#### B. Recommendation

That the interim appointments approved by the SIC to various boards and committees be adopted. For a listing, see *Agenda for Synod 1993*, page 22, and the SIC Supplement, Section I.

—*Adopted*

## II. Synodical Interim Committee elections

A. *Material*: Synodical Interim Committee Supplement, Section II, B, pp. 331-32

### B. *Recommendation*

That synod note the following results of regional elections:

Region	Member	Alternate
Far West U.S. Subgroup I	Rev. John Van Schepen	Rev. Alfred Lindemulder
Far West U.S. Subgroup II	Dr. Eugene Vander Wall	Dr. Tom Van Groningen
Great Plains	Mr. Harry Vermeer	Mr. Harold Van Maanen
Central U.S. IV	Rev. Wilmer R. Witte	Rev. Benjamin Becksvoort
Eastern U.S.	Rev. Vernon Geurkink	Rev. Stanley J. Workman
Eastern Canada I	Rev. Jack B. Vos	Rev. Jake Kuipers

—Adopted

## III. Committee to Study a Racially and Ethnically Diverse Family of God

A. *Material*: Synodical Interim Committee Report, III, A, 1, p. 23

### B. *Recommendations*

1. That synod note that the following have consented to serve as members of the committee:

Rev. Jason Chen, chairman	Chinese	Iowa City, IA
Dr. Brad Breems	Anglo	Palos Heights, IL
Ms. Norma Coleman	African American	Washington, DC
Dr. Franklin Freeland	Native American	Gallup, NM
Rev. Duane Kelderman	Anglo	Grand Rapids, MI
Rev. John Taek Kim	Korean	Los Angeles, CA
Ms. Rebecca Negrete	Mexican American	Denver, CO
Rev. Manuel Ortiz	Hispanic	Philadelphia, PA
Rev. Richard E. Williams	Panamanian	Chicago, IL
Mr. Bing Goei, SCORR, resource person		
Rev. Alfred Mulder, Home Missions, resource person		

—Adopted

2. That synod note that the report of the Committee to Study a Racially and Ethnically Diverse Family of God is to be presented to Synod 1995.

—Adopted

## IV. Ratification of Church Order changes

A. *Material*: Synodical Interim Committee Report, Section IV, A, 1-2, p. 27

### B. *Observation*

The following changes in the Church Order were adopted by Synod 1992 and are before Synod 1993 for ratification (*note*: the article needing ratification is preceded by a boldface heading and is printed in italics):

1. 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 63** (as adopted by Synod 1992, p. 664)

- 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.

2. 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 instructional helps shall be made by the minister in consultation with the consistory.

**Article 64** (as adopted by Synod 1992, p. 664)

- 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.*

*Note:* To remove ambiguity from the reading of Article 64-a, the advisory committee recommends substituting the word "Christ" for "him" and removing the word "Christ" from "Lord Jesus Christ."

- a. *Each church shall minister to its adult members so as to increase their knowledge of the Lord Jesus, to nurture a mature faith in 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.

C. Recommendations

1. That synod ratify the changes in Church Order Article 63 as adopted by Synod 1992 (Section IV, A, 1, p. 27).

—Adopted

2. That synod ratify the changes in Church Order Article 64 adopted by Synod 1992 with the following modification: Substitute the word *Christ* for "him" and remove the word "Christ" from "Lord Jesus Christ" (Section IV, A, 2, p. 27).

—Adopted

## **V. Pension Plan changes (retirement at age 55)**

*A. Material:* Synodical Interim Committee Report, Section IV, B, pp. 27-28

### *B. Observations*

Synod 1991 approved new pension-plan language to provide an early retirement benefit at age 55. The ground provided for this action was that this change is mandated by Canadian law.

In order to bring the language of the Church Order Supplement into harmony with the 1991 decision, the SIC recommends that synod approve a change in Church Order Supplement, Article 18 to correspond with the synodically approved language of the Pension Plan as follows:

Ministers of the Word shall be granted the privilege of retiring at the age of **fifty-five** years, with the approval of the classes involved, under the reduced pension scale adopted by Synod 1978. [Change indicated by boldface.]

### *C. Recommendation*

That synod approve a change in Church Order Supplement, Article 18 to correspond with the synodically approved language of the Pension Plan (see Section IV, B).

—Adopted

President Peter W. Brouwer reassumes the chair.

## **VI. Task Force on Environmental Stewardship**

*A. Material:* Synodical Interim Committee Report, Section III, C, p. 26

### *B. Recommendation*

That synod take note of SIC's concurrence with CRC Publications' suggestion re publishing an adult study guide on environmental stewardship and the recommendation that the publication be made available for purchase.

—Adopted

## **VII. Committee to Study Physical, Emotional, and Sexual Abuse**

*A. Material:* Synodical Interim Committee Report, Section III, D, p. 27

### *B. Recommendation*

That synod take note of SIC's instruction that CRC Publications delay its publication of materials related to abuse because no funds were allocated for this publication.

—Adopted

## **VIII. CRC to host the Reformed Ecumenical Council in 1996**

*A. Material:* Synodical Interim Committee Report, Section IV, C, p. 28

### *B. Recommendation*

That synod ratify SIC's approval of the Reformed Ecumenical Council's (REC) request that the CRCNA serve as host church of the REC assembly in 1996.

—Adopted

## IX. Use of name "Christian Reformed Church" by other churches/groups

A. *Material*: Synodical Interim Committee Report, Section IV, E, p. 29

### B. *Recommendation*

That synod ratify SIC's decision to send a communication to churches/groups which have withdrawn from the CRCNA but continue to use the name "Christian Reformed Church," requiring them to stop using the name because the CRCNA has a proprietary right in its denominational name.

*Ground*: Failure to send such a communication could jeopardize the denomination's proprietary right to the use of the name.

—*Adopted*

## X. Historical Committee

A. *Material*: Historical Committee Report, p. 201

### B. *Recommendation*

That synod acknowledge with thanks the work of this committee.

—*Adopted*

## XI. Ministerial retirements

### A. *Information*

Synod has received notice of the following ministerial retirements:

Minister	Classis	Effective Date
Dick C. Bouma	Illiana	March 31, 1993
Sidney Cooper	Toronto	May 1, 1993
Harold De Groot	Illiana	November 1, 1992
Jay De Vries	Kalamazoo	July 1, 1993
Robert W. De Vries	Hackensack	September 30, 1993
John E.F. Dresselhuus	B.C. North-West	April 30, 1993
Richard Duifhuis*	B.C. North-West	March 31, 1993
Nelson J. Gebben	Atlantic Northeast	May 24, 1993
Dirk N. Habermehl	Quinte	June 1, 1993
Paul S. Hahn*	Greater Los Angeles	September 30, 1992
Marinus (Mike) A. Harberts	Red Mesa	February 17, 1993
Bruce C. Hemple	Pacific Northwest	December 31, 1991
John Koopmans	Greater Los Angeles	January 1, 1992
E.T. Lewis, Jr.	Lake Erie	January 1, 1993
Peter Mantel	Chatham	September 30, 1993
Gordon D. Negen	Grand Rapids East	September 7, 1991
Calvin W. Niewenhuis	Hackensack	June 6, 1993
Cornelius A. Persenaire	Chatham	September 6, 1993
Neal Punt	Chicago South	January 1, 1994
Gordon T. Stuit	Red Mesa	August 31, 1993
Jay C. Vander Ark	Rocky Mountain	May 1, 1993
Kenneth Vander Heide	Red Mesa	August 1, 1993
Hilbert Vander Plaats	Niagara	January 24, 1993
Arthur J. Verburg	Illiana	January 1, 1993
Robert B. Vermeer	Northcentral Iowa	April 1, 1993
Wilmer R. Witte	Grand Rapids North	February 2, 1993
Sierd Woudstra	Thornapple Valley	July 1, 1993

\*Medical disability

## B. Recommendations

1. That synod acknowledge with appreciation and thanksgiving 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. Roger E. Van Harn leads the assembly in prayer, thanking God for the dedication and the many years of service of these ministers and for all those they ministered to. He also remembers the years of service of Rev. Leonard T. Schalkwyk, who died this year.

## XII. Declaration re ministers who resign from the CRC

A. *Materials*: Overtures 12, 13, 14, 15, and 16, pp. 287-90

### B. Observations

Churches and classes of the Christian Reformed Church in North America (CRCNA) are experiencing considerable difficulty in applying Church Order Articles 14-18 and 82-84 to an increasingly complex and often discordant variety of situations. The advisory committee notes that the primary focus of these articles does not account for situations in which an ordained minister feels duty bound to depart from the denomination. Furthermore, we observe a desire among the churches and classes to deal with these situations in a manner that strikes a balance between firm, loving resolve and pastoral sensitivity.

### C. Recommendations

1. That synod direct the churches and classes dealing with ministers who depart from the Christian Reformed Church in North America (CRCNA) in order to seek ordination in the ministry of the Word in another church to take note of the statement made by Synod 1978 that "Synod has instructed all our churches and classes that in all cases of resignation a proper resolution of dismissal must be adopted with the concurring advice of synodical deputies" and to realize that this statement allows for a broad degree of flexibility in responding to such situations (cf. *Acts of Synod 1978*, p. 73)

*Ground*: Every situation has a unique combination of contributing factors, and it is not possible to use a standardized approach; nor is it desirable to do so.

—Adopted

2. That synod direct the churches and classes to take into account the manner and spirit in which a minister has acted during the time leading up to and including his departure from office when determining what action to take. (Some situations may require a deposition; others may require only a simple release from office.)

—Adopted

3. That synod encourage the churches and classes
  - a. To recognize carefully the conditions and circumstances of a particular case that may come to their attention (e.g., whether it be a formal or a de facto resignation) and, having done so,
  - b. To make a declaration reflecting the resigned minister's status that is appropriate to the way and spirit in which the minister acted during the time leading up to and including his resignation from office. Such a declaration could reflect one of the following:
    - 1) The resigned minister is honorably released.
    - 2) The resigned minister is released.
    - 3) The resigned minister is dismissed.
    - 4) The resigned minister is in the status of one deposed.

—Adopted

*Note:* In distinction from a minister who retires, any resigned minister no longer retains the honor and title of minister of the Word in, nor has an official connection with, the Christian Reformed Church in North America (cf. Church Order Article 18-b).

4. That synod encourage churches and classes to prayerfully consider the following principles in their deliberations:
  - a. Schismatic activities are to be considered a serious violation of the sacred trust associated with ordination and a dishonoring of God which results in pain and brokenness in the body of Christ.
  - b. All declarations by churches and classes should clearly evidence hope for the possibility of restoration and mutual reconciliation.

—Adopted

5. That synod declare this to be its answer to Overtures 12-16.

—Adopted

It is moved that synod place the decisions in Recommendations 1-4 at the end of the Church Order Supplement and, if possible, in the new *Manual of Christian Reformed Church Government*.

—Adopted

It is moved that the general secretary be instructed to prepare a handbook for synodical deputies.

*Ground:* A handbook will help synodical deputies in their work.

—Adopted

### **XIII. Constitution and Bylaws of the "Board of Trustees"**

#### *A. Materials*

1. Synodical Interim Committee Supplement, p. 333
2. Supplement, Appendix A, pp. 342-53

#### *B. Observations*

The advisory committee observes that during the past number of years synods have moved intentionally in the direction of a more unified denomina-

tional structure while at the same time declining to alter substantially the board structure of agencies with classical and/or regional appointment. The outcome of such an approach is that there are two centers of decision making below the synodical level—the Synodical Interim Committee (to become the Board of Trustees) and the agency boards and committees. This structure provides the benefit of a checks-and-balances approach within a unified ministry effort but also has implicit in it the possibility of conflict if the spirit of cooperative problem solving does not prevail. The advisory committee notes with gratitude the interagency cooperation (Unified Report of Agencies and Committees, Sections I and II, pp. 40-41), a cooperation practiced also in the development of the documents presently before synod.

The committee observes that the proposed constitution and bylaws reflect the delicate balance between the authority of the Board of Trustees, which develops, implements, and coordinates a denominational ministry plan, and the authority of the boards of agencies and committees, which more directly manage the ministries of the denomination.

### *C. Recommendations*

1. That synod approve provisionally the proposed Constitution and Bylaws of the Board of Trustees of the CRCNA for a period of three years with the goal of adoption by Synod 1996.

—Adopted

2. That synod encourage the Board of Trustees and the boards of agencies and committees to resolve mutually any constitution and/or bylaw issue and bring unified recommendations for constitution and/or bylaw revision to synod.

—Adopted

*Note:* Since constitution and bylaw amendments are policy matters, the boards have access to synod as provided by the constitution.

## **XIV. Composition of classically delegated boards**

### *A. Materials*

1. Synodical Interim Committee Supplement, Section XIV, p. 341
2. Overture 48, pp. 320-21
3. Overture 49 pp. 321-22
4. Overture 50, pp. 322-23
5. CRC Board of Publications, Section III, B, pp. 60-61

### *B. Observation*

The Synodical Interim Committee has informed synod that the composition of classically delegated boards will not be altered until such time as SIC develops and implements a strategic denominational agencies and ministries plan, pursuant to the SIC mandate contained in the *Acts of Synod 1991*, which reads as follows:

Instruct all agencies to review the following in consultation with SIC and the EDM:

- 1) Board size and composition (regional representation with preservation of the principle of classical representation).

(Acts of Synod 1991, p. 781)

### C. Recommendations

1. That synod instruct the SIC to interpret its mandate as a mandate to review and recommend to synod, not as a mandate to implement.

—Adopted

2. That synod declare this to be its answer to Overtures 48, 49, and 50.

—Adopted

(The report of Advisory Committee 1 is continued in Article 114.)

## ARTICLE 89

(The report of Advisory Committee 7 is continued from Article 37.)

Advisory Committee 7, Protests and Appeals, Rev. George F. Vander Weit reporting, presents the following:

### I. Response to a protest from Classis Eastern Canada

#### A. Material: Unprinted Communication 3

#### B. Observations

Upon the recommendation of its Judicial Code Committee, Synod 1992 sustained an appeal of Ms. Gien Janssens from the action of the Board of Seaway Ministries in terminating her employment (*Acts of Synod 1992*, pp. 660-61). Though Classis Eastern Canada is willing to acquiesce in synod's decision, it also communicates perceived deficiencies in substance and process with the hope that such deficiencies can be corrected for others who appeal to synod via the Judicial Code.

### C. Recommendations

1. That synod refer this protest to the Judicial Code Committee, urging it to consider ways in which the process can be improved when Judicial Code Committee recommendations are presented to synod.

*Ground:* The experiences of those who have used the Judicial Code process can assist us in improving that process.

—Adopted

2. That the Judicial Code Committee advise synod on the proper procedure to be followed when Judicial Code Committee recommendations are presented.

*Ground:* When this appeal was discussed on the floor of synod, there was a procedural error which was not corrected. Someone must have responsibility for ensuring that the correct procedure is followed.

—Adopted

3. That the Judicial Code Committee recommend to Synod 1994 the incorporation of the substance of Recommendation 2 into the appropriate article of the Judicial Code.

*Ground:* Such incorporation should be done after study of the relevant articles.

—*Adopted*

## II. Response to a protest from Ms. Gien Janssens

A. *Material:* Protest distributed to the advisory committee

### B. *Observations*

Ms. Janssens registers her "strongest objection" that Synod 1993 accepted the protest of Eastern Canada as legally before it. She asserts that she should have had an opportunity to verify, respond to, or rebut any of its allegations, since she was involved in the matter protested.

### C. *Recommendation*

That synod note that a protest, a communication "which expresses a complaint or objection to a decision or course of action followed by an assembly" (Rules for Synodical Procedure, p. 68) is legally before synod by its very nature even though synod is not required to take any action on it. There is no requirement that a copy of a protest be given to anyone other than synod.

—*Adopted*

## III. Response to a request from Ms. Gien Janssens

A. *Material:* Communication distributed to the advisory committee

### B. *Observations*

Upon the recommendation of its Judicial Code Committee, Synod 1992 sustained an appeal of Ms. Gien Janssens from the action of the Board of Seaway Ministry in terminating her employment (*Acts of Synod 1992*, pp. 660-61). The Judicial Code Committee was "convinced that reinstatement of Gien Janssens to employment with the Board of Seaway Ministry was not workable and that other relief should be provided." Though Synod 1992 took no position on the question of reinstatement, it did urge all parties in this dispute to seek reconciliation, and it did direct the Board of Seaway Ministry to make a specific financial settlement. Ms. Janssens now requests Synod 1993 to advise her on

what steps will be taken to have the classes (Classis Eastern Canada and Classis Quinte) comply in word, in fact and in spirit:

1. with the synodical decisions as recorded in the *Acts of Synod 1992*, Article 67.
2. with the outstanding monies owing me.

In response to the direction of Synod 1992, the Board of Seaway Ministry paid Ms. Janssens what synod decided. Ms. Janssens alleges here, as she did in the Judicial Code hearing, that other monies are owed her.

In response to the urging of Synod 1992 to work for reconciliation, Classis Eastern Canada appointed a two-member committee, which met with Ms. Janssens on November 4, 1992, November 9, 1992, and February 16, 1993, for a total of nine hours. Central to Ms. Janssens' conception of reconciliation is her "early reinstatement in the position of Administrative Assistant at the Seafarers Center."

### C. *Recommendation*

That synod observe that the Board of Seaway Ministry has complied with the direction and urging of Synod 1992 (*Acts of Synod 1992*, Art. 67, pp. 660-61).

#### *Grounds:*

1. The financial settlement mandated by Synod 1992 has been paid.
2. An ad hoc committee has been constituted in an attempt to reach reconciliation.

—Adopted

## **IV. Adjudication of conflicting decisions of Classis Rocky Mountain and the synodical deputies**

### A. *Materials*

1. Unprinted Appeal 3 distributed to the advisory committee
2. Report of the synodical deputies

### B. *Observations*

At its September 23, 1992, meeting, Classis Rocky Mountain approved a request to extend a minister's eligibility for call for one year. The synodical deputies, believing there was a need for personal and interpersonal healing and a need for Christian counseling before an extension was granted, did not concur. Because a unified decision could not be reached, the matter comes to synod for adjudication. Thus, synod need not rule on an appeal. It needs to sustain the decision of classis or the decision of the synodical deputies.

At its September 25-26, 1990, meeting, Classis Rocky Mountain approved the June 6, 1990, decision of its interim committee in granting Rev. Vern Vander Top's request for release from service to the Loveland congregation according to Church Order Article 16-b ("A minister who for valid reasons desires termination from service to the congregation must have the approval of his council and classis"). The Loveland council had approved the request on May 30, 1990.

From that time to the present, pastoral care has been extended by representatives of classis and the denomination. From that time to the present, Rev. Vander Top's eligibility for call has not been published. At the September 22-23, 1992, meeting of classis, the church to which Rev. Vander Top's credential had been transferred requested a year's extension of his eligibility for call according to Church Order Article 16-c ("A minister of the Word who has been released from active ministerial service in his congregation shall be eligible for a call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for call on a yearly basis"). Classis approved that request; the synodical deputies did not.

### C. *Recommendation*

That synod approve the work of the synodical deputies.

*Ground:* There is a need for personal and interpersonal healing and a need for counseling before Rev. Vander Top is declared eligible for call.

—Adopted

(Note: If synod adopts the above recommendation, Rev. Vander Top will be "released from the ministerial office." A released minister may be declared eligible for call according to the provisions of Church Order Article 14.)

## **V. Notifying appellants and respondents of synodical decisions**

**A. Materials:** The eight appeals and communications considered by Advisory Committee 7

### **B. Observations**

In an attempt to be pastoral, Advisory Committee 7 gave careful attention to the eight documents submitted to it. In one case a committee member made telephone calls to four people, including the appellant and the official representative of the respondent (the stated clerk of classis). After synod made its decision, the committee member informed the appellant of the decision. The respondent's representative was also informed. No other appellants or respondents were informed because no personal contact had been made with them. The general secretary has informed us that there is no synodically mandated procedure regarding the notification of appellants and respondents.

### **C. Recommendations**

1. That immediately after synod's final adjournment the office of the general secretary telephone appellants and respondents to inform them of synod's decision in matters pertaining to them.

—Adopted

2. That within two weeks of synod's final adjournment the office of the general secretary send letters to appellants and respondents to inform them of synod's decision in matters pertaining to them.

*Ground:* Synod's decisions should be quickly and officially communicated to the parties involved.

—Adopted

## **ARTICLE 90**

The afternoon session is adjourned. Rev. David J. Tigchelaar leads in closing prayer.

The synodical banquet is to be held Tuesday evening at 7:00 p.m.

## **WEDNESDAY MORNING, June 16, 1993**

### **Fifteenth Session**

## **ARTICLE 91**

Rev. John Engbers announces *Psalter Hymnal* 560, "Like a River Glorious." He reads selected verses from Job 28 and leads in opening prayer.

The roll call indicates that all members are present.

The minutes of the sessions of June 15, 1993, are read and approved.

Advisory Committee 8, Women in Ecclesiastical Offices, Rev. Aldon L. Kuiper reporting for the majority, presents the following:

## **I. Women in ecclesiastical offices**

### *A. Materials:*

1. Overtures 22-31, 33, pp. 294-318
2. Overture 61, pp. 432-36
3. Communication 1

### *B. Observations*

The recent history of our church on the issue of women in ecclesiastical office gives testimony to the fact that the body of Christ we know in covenant as the Christian Reformed Church bears the wounds of more than twenty years of conflict and division.

The collected wisdom of our church on the issue of women in ecclesiastical office gives testimony to the fact that we find it difficult to be of one mind. We seem to find the studied conclusions of reports and committees on this issue more confusing than convincing.

The assembled experience of our church on the issue of women in ecclesiastical office gives testimony to the fact that we find it difficult to be one in heart. Both the anguish of those who feel the injustice and the dismay of those who are concerned about the direction of our denomination have caused many of us to mourn our divisive spirit.

When our struggle with the issue of women in ecclesiastical office gives witness to more grief than grace, to more confusion than confidence, to more discord than concord, it becomes convincingly evident that we must listen to the witness of the Holy Spirit as he speaks the Word of God to our churches and calls us to be one in Christ.

This is the vision Synod 1992 had for our churches on the issue of women in ecclesiastical office. The churches were reminded that the Holy Spirit has provided us the resources we need to fight against "the spiritual powers which seek to destroy the church" (*Acts of Synod 1992*, p. 689). The churches were challenged to celebrate the unity that comes in confessional beliefs based upon the Word of God. The churches were also encouraged to celebrate the growing diversity within the Christian Reformed Church by a joyful and creative "use of women's gifts in the life and ministry of the church" (*Acts of Synod 1992*, p. 690).

This vision for our denomination is a good vision. This vision moves us one step away from the current unrest and divisiveness within our churches and one step forward in the direction of a renewed unity in Christ.

With a vision for the unity to which Christ calls his church, Synod 1992 established a *goal* for our denomination:

that synod encourage the churches to use the gifts of women members to the fullest extent possible in their local churches.

*(Acts of Synod 1992, p. 700)*

With a vision for the unity to which Christ calls his church, synod also established some *objectives* for that goal in which the gifts of women members would be used:

### C. Analysis

It is necessary to address procedural questions in responding to the overtures on the decision of Synod 1992 not to ratify the proposed change in the Church Order. Most of the overtures before synod disagree with the decision of Synod 1992 and ask in one way or another that this decision be revised.

It is necessary to consider the response of the churches to the decision of Synod 1992. Some churches were extremely disappointed that synod decided not to ratify the proposed change in Church Order Article 3. Other churches concluded that the decision to allow women to "expound" violated the Church Order. Still others simply pointed out that the expression "expound the Word of God" is ambiguous and confusing. Many of our churches, however, felt a deep sense of relief with the decision of Synod 1992. They had a renewed hope that perhaps our denomination could find a center of unity, a oneness in Christ.

It is also necessary to address the specific question that is raised concerning the expression "expound the Word of God." One reason why this expression seems ambiguous is the fact that no standards or guidelines were established for "expounding." The relationship of "expounding the Word of God" to "preaching" and "exhorting" is something that still needs to be determined.

The decision of Synod 1992 was a significant response to the divisiveness and unrest which threaten the unity of our church. It was a decision that encouraged and challenged our churches to use the gifts of women in the life and ministry of our church.

Synod 1993 now has an opportunity to move this vision forward and to establish the process by which guidelines are provided as our churches "use the gifts of women members to the fullest extent possible."

### D. Recommendations

1. That synod not accede to Overtures 25 and 27.

#### Grounds:

- a. These overtures come before synod as appeals, and a decision of synod may not be appealed (Church Order Art. 30).

*Note:* The observation was made in 1983 that "since an appeal is always to an assembly next in order, it is impossible to appeal a decision of synod" (Acts of Synod 1983, Art. 38, B, p. 653).

- b. Church Order Article 31 describes the procedure to follow when an individual, council, or classis disagrees with a decision of synod and wants to submit a request to revise the decision. In summary, a request to revise a decision of synod is possible, but an appeal is not.

2. That synod not accede to Overtures 28 and 30.

#### Grounds:

- a. Synod 1992 decided not to "ratify the change in Church Order Article 3." Therefore, the process of ratification has been completed (Acts of Synod 1992, Art. 105, B, 4, p. 699).
- b. The purpose for the procedure of ratifying a change in the Church Order is to give the churches "prior opportunity to consider the advisability of

the proposed change(s)" before substantial alterations are effected (Church Order Supplement, Art. 47, 2, 3-b).

The procedure for ratification is a process intended to be completed within a designated period of time, not a process to be continued indefinitely.

When synod decides to ratify a proposed change in the Church Order, the proposed change is implemented as a decision that is final and settled. When synod decides not to ratify a proposed change, that decision is also understood to be final and settled. Synod 1992 addressed this matter when it decided not to ratify the proposed change in Church Order Article 3 and stated that "the current wording be retained" (*Acts of Synod 1992*, Art. 105, B, 4, p. 699).

3. That synod not accede to Overtures 22, 23, 24, 29, 31, 33, and 61.

*Grounds:*

- a. Sufficient and new grounds have not been presented to justify reconsideration of the decision of synod (Church Order Art. 31).
  - b. Synod 1985 decided not to accede to overtures regarding a decision of Synod 1984 on women in ecclesiastical office on the basis that "no sufficient and new grounds for reconsideration are given for such action (Church Order Article 31)" (*Acts of Synod 1985*, Art. 89 C, 2, p. 773).
4. That synod appoint a three-member study committee to clarify the expression "expounding the Word" as used in the decision of Synod 1992 (*Acts of Synod 1992*, Art. 105, B, 5) and recommend guidelines to Synod 1994 for "expounding the Word."

*Grounds:*

- a. The term "expounding" needs to be clarified in relationship to "preaching" and "exhorting" and the Church Order articles relating to each.
  - b. Classes rightly have concern for regulating pulpit speaking within their regions.
  - c. Responses from the churches to Synod 1992's decision indicate that there is some misunderstanding and confusion regarding the expression "expound the Word."
5. That synod declare the above decisions to be its response to Overtures 22, 23, 24, 25, 27, 28, 29, 30, 31, 33, and 61.

According to the Rules for Synodical Procedure, the minority report is read as information by Rev. Allan C. Groen:

**I. Women in ecclesiastical offices**

**A. Materials:** Overtures 22-31, 33, 36, and 61

**B. Background**

The advisory committee on women in ecclesiastical offices had hoped to present a unified report. Unfortunately it is unable to do so. The fact that there are two reports from the women-in-office advisory committee mirrors the differences which exist in the Christian Reformed Church. It has been studying this issue for at least twenty-two years without being able to come to agreement.

However, the committee minority believes that on this fundamental issue we are obliged to present our convictions.

The advisory-committee minority believes that the decision of Synod 1992 has not brought the hoped-for peace. It is an interim decision which will need constant fine tuning and will be challenged repeatedly on Church Order and biblical grounds.

We believe that synod needs to resolve this issue. The church would be best served by not waiting any longer because the matter is of great pastoral and theological significance. For an increasing number of people it is an important part of the gospel message that men and women are partners in Christ. We sincerely pray that soon the churches will be able to affirm and celebrate their partnership in service to Christ.

Please note that Recommendation 4 provides synod with the option either of choosing to allow churches to proceed immediately or of asking Synod 1994 to ratify the opening of all offices to women.

### *C. Recommendations*

1. That synod reconsider the decision of Synod 1992 concerning women in ecclesiastical office since there are "sufficient and new grounds" for reconsideration and therefore, according to Church Order Article 31, "a request for revision shall be honored."

*Ground:* Sufficient and new grounds (see Church Order Art. 31) have been presented, namely

- a. The 1992 decision binds the consciences of many members who sincerely believe that Scripture does not prohibit qualified women today from serving in any ecclesiastical office to which the Lord may call them. The 1992 decision of synod binds the conscience where Scripture does not bind.
  - b. The 1992 decision has caused serious unrest in the churches (see the flood of overtures on both sides of the issue). Some churches have disregarded the decision of synod. This has caused serious problems for the denomination. Some churches are ready to ordain women, but they are held back by the decision of Synod 1992.
  - c. The 1992 decision that women may "expound" is a problem because the use of the word "expound" is foreign to the Church Order and evades the rule that public proclamation of the gospel requires licensure (Church Order Art. 43). Moreover, the distinction between "preaching," "exhorting," and "expounding" on the basis of gender cannot be defended on the basis of the Bible and "obscures both the gospel of grace and the gifts of the Spirit."
2. That synod revise the decision of Synod 1992 concerning women in office by giving councils and churches the option to nominate, elect, call, and ordain qualified women to the offices of elder, minister, and evangelist.

*Grounds:*

- a. This action is permitted by Scripture. (See the study reports of 1973, 1975, and, most recently, Report 31 of 1992.) The most pertinent conclusions of Report 31 are the following summaries:

- 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" (e.g., Gen. 1:26-28; Acts 2:17, 18; Gal. 3:28).
- 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."
- b. The 1992 decision binds the consciences of many members who are persuaded that Scripture does not forbid qualified women from serving in any ecclesiastical office. Synod may not bind the conscience where Scripture does not bind.
- c. The 1992 decision has caused unrest in the churches: many churches have submitted overtures, others have disregarded the decision of synod, and many have expressed hurt. Given our differences, the local option to nominate, elect, and ordain women is the way to eventual peace in our churches.
- d. This decision, under the Spirit's guidance, will enable our churches to get beyond this time-and-energy-consuming controversy and to concentrate on our mission "to meet the needs of the world."
3. That synod accede to Overtures 23, 24, 29, and 31 by changing Church Order Article 3 to delete the word *male* and by merging Article 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 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 (e.g., Gen. 1:26-28; Acts 2:17, 18; Gal. 3:28).
- 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.
- 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 church.

(Report 31, 1992)

4. That synod immediately ratify the change in Church Order Article 3 by waiving the one-year-delay requirement of Church Order Supplement, Article 47, point 2.

*Grounds:*

- a. This change in the Church Order is not a new issue but has been before the churches since 1990.
- b. The church is best served at this time by making the change immediately. The church may not any longer bind the consciences of members for

whom this has become a matter of justice. Settling the issue decisively will allow the needed healing process to begin.

- c. An appeal against a decision of synod which "conflicts with the Word of God or the Church Order" (Art. 29) should be acted on immediately (see Art. 30).

5. That synod adopt the following guidelines of Report 31, *Agenda for Synod 1992*, pages 380-81:

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 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 out of 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.
4. General pastoral concerns
- In addition to these specific guidelines, all members should observe the following guidelines for the welfare and future of the church:
- a. 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.
  - b. 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 alert to a relativism that rejects the timeless normativity of the Word of God as the church confronts the issues of our contemporary world.
  - c. 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).
  - d. 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.
  - e. 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.

Synod returns to the consideration of the advisory-committee majority report, Recommendation 1.

# 1. That synod not accede to Overtures 25 and 27.

## *Grounds:*

- a. These overtures come before synod as appeals, and a decision of synod may not be appealed (Church Order Art. 30).

*Note:* The observation was made in 1983 that "since an appeal is always to an assembly next in order, it is impossible to appeal a decision of synod" (*Acts of Synod 1983*, Art. 38, B, p. 653).

- b. Church Order Article 31 describes the procedure to follow when an individual, council, or classis disagrees with a decision of synod and wants to submit a request to revise the decision. In summary, a request to revise a decision of synod is possible, but an appeal is not.

It is moved that synod consider recommendations of the advisory-committee minority report.

—Adopted

1. That synod reconsider the decision of Synod 1992 concerning women in ecclesiastical office since there are "sufficient and new grounds" for reconsideration and therefore, according to Church Order Article 31, "a request for revision shall be honored."

*Ground:* Sufficient and new grounds (see Church Order Art. 31) have been presented, namely

- a. The 1992 decision binds the consciences of many members who sincerely believe that Scripture does not prohibit qualified women today from serving in any ecclesiastical office to which the Lord may call them. The 1992 decision of synod binds the conscience where Scripture does not bind.
- b. The 1992 decision has caused serious unrest in the churches (see the flood of overtures on both sides of the issue). Some churches have disregarded the decision of Synod. This has caused serious problems for the denomination. Some churches are ready to ordain women, but they are still held back by the decision of Synod 1992.
- c. The 1992 decision that women may "expound" is a problem because the use of the word "expound" is foreign to the Church Order and evades the rule that public proclamation of the gospel requires licensure (Church Order Art. 43). Moreover, the distinction between "preaching," "exhorting," and "expounding" on the basis of gender cannot be defended on the basis of the Bible and "obscures both the gospel of grace and the gifts of the Spirit."

It is moved to defer action on Recommendation 1 to consider Recommendation 3.

—*Defeated*

It is moved to defer action on Recommendation 1 to consider the majority report.

—*Defeated*

Recommendation 1 of the minority report is

—*Adopted*

The following negative votes are registered: James D. Honeyford (Classis Columbia), Perry J. Tinklenberg (Classis Columbia), Stanley A. Drenth (Classis Columbia), Herbert Roos (Classis Columbia), Elder Glenn F. Palmer (Classis Hackensack), Jacob Ellens (Classis Hamilton), Henry De Waard (Classis Northcentral Iowa), Elder Duane Van Dyk (Classis Orange City), Duane Van Dyke (Pacific Northwest).

The following negative votes with statement are registered:

Even though I am open to the idea of women serving in the offices of elder and minister, I don't believe new and sufficient grounds have been submitted to allow this matter to be reconsidered. I also feel that more healing in the CRC and a consensus on this issue are necessary before we reconsider this matter.

B.J. Haan, Jr. (Classis Illiana)

Protesting that reconsideration is contrary to Church Order Articles 29 and 31.

LeRoy G. Christoffels (Classis Hudson)

(The report of Advisory Committee 8 is continued in Article 95.)

## ARTICLE 93

The morning session is adjourned; Rev. Douglas M. MacLeod leads in closing prayer.

## WEDNESDAY AFTERNOON, June 16, 1993

### Sixteenth Session

## ARTICLE 94

Rev. Robert De Moor reads Psalm 119:33-40. He announces *Psalter Hymnal* 278, "Holy Spirit, Mighty God," as opening prayer.

## ARTICLE 95

(The report of Advisory Committee 8 is continued from Article 92.)

### **I. Women in ecclesiastical offices (minority report, continued from Article 92)**

#### **A. Materials:** Overtures 22-31, 33, 36, and 61

#### **B. Recommendations**

2. That synod revise the decision of Synod 1992 concerning women in office by giving councils and churches the option to nominate, elect, call, and ordain qualified women to the offices of elder, minister, and evangelist.

#### *Grounds:*

- a. This action is permitted by Scripture. (See the study reports of 1973, 1975, and, most recently, Report 31 of 1992.) The most pertinent conclusions of Report 31 are the following summaries:
  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 (e.g., Gen. 1:26-28; Acts 2:17, 18; Gal. 3:28).
  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.
- b. The 1992 decision binds the consciences of many members who are persuaded that Scripture does not forbid qualified women from serving in any ecclesiastical office. Synod may not bind the conscience where Scripture does not bind.
- c. The 1992 decision has caused unrest in the churches: many churches have submitted overtures, others have disregarded the decision of synod, and many have expressed hurt. Given our differences, the local option to nominate, elect, and ordain women is the way to eventual peace in our churches.

- d. This decision, under the Spirit's guidance, will enable our churches to get beyond this time-and-energy-consuming controversy and to concentrate on our mission "to meet the needs of the world."

The second clerk, Rev. Stanley Mast, leads the assembly in prayer before the vote is taken.

Recommendation 2 of the advisory-committee minority report is

—*Adopted*

The following negative votes are registered: Jacob Ellens (Hamilton), LeRoy G. Christoffels (Hudson), Stanley R. Scripps (Iakota), Garry G. Zonnefeld (Iakota), Henry De Lange, Jr. (Iakota), Allen Vander Pol (Minnesota North), Arthur M. Spronk (Minnesota South), Ernest J. Dykema (Minnesota South), John H. Engbers (Minnesota South), Henry J. De Waard (Northcentral Iowa), Aldon L. Kuiper (Orange City), Marvin J. Vander Vliet (Orange City), Duane Van Dyke (Pacific Northwest), Theodore L. Brouwer (Wisconsin), Duane B. Dumez (Wisconsin), Albert M. Riemersma (Wisconsin), Derrick J. Vander Meulen (Classis Zeeland), Jack A. Busscher (Zeeland), Lester Langeland (Zeeland).

The following negative votes with statements are registered:

*Ground:* I do not permit a woman to teach or have authority over a man; she must be silent (1 Tim. 2:12).

Glenn Palmer (Hackensack)

I wish to have my negative vote registered on the basis that this decision is contrary to the holy, sacred, infallible, and inerrant Scriptures, which speak very clearly to this matter in 1 Corinthians 14:33-40, 1 Timothy 2:11-14, 1 Timothy 3:1-13, Titus 1:5-9 and Acts 6:1-6.

A footnote: I refute the prevailing notion that the Apostle Paul (and/or the Bible) did not allow women in office because the Bible is culturally conditioned and the practice of having women serving in office was foreign in the New Testament times. I cite the following: In Corinth they had priestesses (a thousand or so), who served in the temple of Aphrodite even with sexual favors for the worshipers. In Ephesus at the temple of Diana (or Artemis) they had many virgin priestesses. In Pergamum they had also many gods and goddesses with temples using priestesses. In Thyatira the church was troubled by the woman Jezebel, who called herself a prophetess.

This decision today is a violation of Scripture and merely a knuckling under to the current trends in Western culture.

Warren Lammers (Iakota)

(The report of Advisory Committee 8 is continued in Article 97)

## ARTICLE 96

Elder Donald Lautenbach of the Reception Committee introduces Rev. Walter Lorenz, fraternal delegate from the Presbyterian Church in America, who addresses synod. The president of synod responds.

## ARTICLE 97

(The report of Advisory Committee 8 is continued from Article 95.)

## I. Women in ecclesiastical offices (continued from Article 95)

A. *Materials*: Overtures 22-31, 33, 36, and 61

B. *Recommendations* (continued from Article 95)

3. That synod accede to Overtures 23, 24, 29, and 31 by changing Church Order Article 3 to delete the word *male* and merging Article 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:*

- 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 (e.g., Gen. 1:26-28; Acts 2:17, 18; Gal. 3:28).
- 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.
- 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.

—*Adopted*

The following negative vote on Recommendation 3 is registered: Glenn P. Palmer (Hackensack).

The following negative votes are registered on Recommendations 2 and 3: Merlin Buwalda (Cadillac), John Verhoeven (California South), Willard Skelley (Greater Los Angeles), Jerrold F. De Frell (Holland), Arie Peters (Huron), Adrian A. Van Geest (Niagara), Harry A. Vander Windt (Niagara).

The following negative votes are registered on Recommendations 1, 2, and 3: Leendert Vanderkwaak (B.C. South-East), Roger G. Hoeksema (Cadillac), William De Boer (Chatham), Stanley A. Drenth (Columbia), Perry Tinklenberg (Columbia), James Honeyford (Columbia), Lawrence Vredevoogd (Georgetown), Fred R. Rozema (Grandville), Andy Van Dyk (Orange City).

4. That synod immediately ratify the change in Church Order Article 3 by waiving the one-year-delay requirement of Church Order Supplement, Article 47, point 2.

*Grounds:*

- This change in the Church Order is not a new issue but has been before the churches since 1990.
- The church is best served at this time by making the change immediately. The church may not any longer bind the consciences of members for whom this has become a matter of justice. Settling the issue decisively will allow the needed healing process to begin.
- An appeal against a decision of synod which "conflicts with the Word of God or the Church Order" (Church Order Art. 29) should be acted on immediately (see Church Order Art. 30).

The president of synod rules that the matter of ratification in Recommendation 4 is not legally before synod.

It is moved that Recommendation 4 be referred to Advisory Committee 8.

—*Adopted*

(The report of Advisory Committee 8 is continued in Article 109)

#### ARTICLE 98

The general secretary reports the results of Ballot 2.

#### ARTICLE 99

The general secretary presents the following recommendations re appointments to the board of CRWRC-Canada:

A. That synod appoint Ms. Beverly Abma as a member-at-large for the board of CRWRC-Canada.

—*Adopted*

B. That synod appoint Mr. Peter Bulthuis as a member-at-large for the board of CRWRC-Canada.

—*Adopted*

C. That synod appoint Ms. Annette Tensen as an alternate member-at-large (to Beverly Abma) for the board of CRWRC-Canada.

—*Adopted*

D. That synod appoint Ms. Barbara Hoekstra as alternate member-at-large (to Peter Bulthuis) for the board of CRWRC-Canada.

—*Adopted*

E. That synod appoint Rev. Peter De Bruyne as alternate pastoral adviser (to Rev. Jack Kerkhof) for CRWRC-Canada.

—*Adopted*

#### ARTICLE 100

(The report of Advisory Committee 3 is continued from Article 57)

Advisory Committee 3, Education and Publications, Rev. Andrew A. Gorter reporting, presents the following:

##### **I. Sermons for Reading Services**

A. *Material*: Sermons for Reading Services Report, pp. 216-17

##### **B. Recommendations**

1. That synod approve the publication of *The Living Word* for 1994 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*

## II. Youth-Ministry Committee

A. *Material*: Youth-Ministry Committee Report, pp. 198-200

### B. *Recommendations*

1. That synod grant the privilege of the floor to the committee chairperson and other committee members of the committee's choosing when the Youth-Ministry Committee Report is being presented.

—*Granted*

2. That synod recognize that the Youth-Ministry Committee is still in the beginning stages of its work and appreciate the progress being made thus far.

—*Adopted*

## III. Overture 55

### A. *Materials*

1. Overture 55, pp. 421-22
2. Consultations with:
  - a. Dr. James De Jong, seminary president
  - b. Rev. Wilbert Van Dyk, academic dean
  - c. Elder Henry Leep, East Martin CRC
  - d. Rev. Kenneth Slager, Classis Kalamazoo
  - e. Mr. Jan Dykshoorn

### B. *Background*

Classis Kalamazoo requests that synod declare Mr. Jan Dykshoorn a candidate by way of exception. Mr. Dykshoorn was not recommended for candidacy by the Board of Trustees of Calvin Seminary in 1992, and Synod 1992 did not sustain an appeal made by Mr. Dykshoorn from that decision.

In light of its recommendation, the advisory committee spoke pastorally with Mr. Dykshoorn suggesting a possible course of action leading to candidacy.

### C. *Recommendation*

That synod declare that this overture is not legally before it.

#### *Grounds:*

- a. Overtures are to be submitted prior to the March 15 deadline. This overture was received on May 17, 1993.
- b. This overture seeks to waive the normal and established procedure for candidacy, which is application to the Board of Trustees of Calvin Seminary by May 15.

—*Adopted*

## IV. Overture 46

### A. *Materials*

1. Overture 46, pp. 319-20
2. Communication 9

## B. Background

Overture 46 raises important concerns about inappropriate language to address God by certain individuals and publications. It is the judgment of the advisory committee that adequate safeguards have already been established in the guidelines for publications adopted by Synod 1992:

### *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.

*(Acts of Synod 1992, p. 615)*

Synod 1992 also adopted the following recommendation, applying these guidelines to all the churches:

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.

*(Acts of Synod 1992, p. 616)*

## C. Recommendations

### 1. That synod

- a. Advise the churches and agencies to consider carefully the linguistic and doctrinal implications of naming God with feminine nouns and pronouns.
- b. Call the attention of the churches to the guidelines for publications adopted by Synod 1992.
- c. Declare that the pastoral advice given by Synod 1992 already calls our churches to honor the historic biblical and confessional language about and to God.

*—Adopted*

### 2. That this be synod's response to Overture 46.

*—Adopted*

## V. Change in Calvin College Bylaws

### *Recommendation:*

That synod approve the following change in the Calvin College Bylaws (Art. XII of Articles of Incorporation). (Deleted language is lined out; new language is in bold.)

No part of the earnings of the corporation shall inure to the benefit of any shareholder, director, officer of the corporation, or any private individual (except that reasonable compensation may be paid for services rendered to or for the corporation effecting one or more of its purposes), and no shareholder, director, officer of the corporation, or any private individual shall be entitled to share in the distribution of any of the corporate assets on dissolution of the corporation. In the event of dissolution, all assets of the corporation, real and personal, shall be distributed to the Christian Reformed Church in North America, ~~or if the Christian Reformed Church in North America is no longer in existence, then to such organizations as are qualified as tax-exempt under Section 501(c)(3) of the Internal Revenue Code of 1986, as amended, or the corresponding provisions of a future United States revenue law, provided it is exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended, at the time of dissolution. If the Christian Reformed Church in North America is not exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended, at the time of dissolution, all assets will be distributed to one or more organizations exempt under section 501(c)(3) of the Internal Revenue Code of 1986, as amended.~~

—Adopted

(The report of Advisory Committee 3 is continued in Article 112.)

### ARTICLE 101

The afternoon session adjourns, and Elder Craig H. Lubben leads in closing prayer.

### WEDNESDAY EVENING, June 16, 1993 Seventeenth Session

### ARTICLE 102

Rev. Terry J. Lapinsky reads John 13:1-17 and announces *Psalter Hymnal* 545, "Make Me a Channel of Your Peace." Delegates offer individual silent prayers, and prayer is concluded with the Lord's Prayer.

(The report of Advisory Committee 10 is continued from Article 75.)

# **I. Clarification of public profession of faith for covenant children**

## **A. Materials:**

1. Report of Committee to Study Clarification of Public Profession, pp. 237-46
2. Overture 7, pp. 280-81
3. Overture 8, pp. 281-82
4. Overture 57, pp. 423-24
5. Communication 2, p. 327

## **B. Recommendations (continued from Article 75)**

4. That the 1988 decision stating that "the church shall continue to instruct these children in the Word and in the Reformed confessions" should be implemented as part of the total faith-nurturing responsibility of the church as outlined in Church Order Articles 63 and 64.

—Adopted

5. That admittance to professing membership in the church be made upon a public profession of faith with the requirements as outlined in Church Order Article 59-a.

### **Grounds:**

- a. While children can possess a faith that "discerns, remembers, and proclaims" the significance of the Lord's Supper, professing membership requires the ability to affirm the creedal basis of the church and to participate in decisions of the congregation—abilities that are beyond children.
- b. By requiring profession of faith for professing membership, the church both helps to ensure that its members possess these requirements and allows for personal differences in faith development.

The study committee yields to the advisory-committee majority report. The president rules that this yielding is proper according to Rules for Synodical Procedure VI, E, 2. The president's ruling is sustained by a vote of the delegates.

Rev. Adrian A. Van Geest (Niagara) registers his negative vote.

The following negative vote is registered by Clayton Libolt (Classis Lake Erie) on the ruling that synod move from the minority to the majority recommendation in the matter of profession of faith:

### **This procedure:**

1. Allowed one person (the majority reporter) to make a long speech, allowed no response to the speech, and then moved to the recommendation of its speaker.
2. Made an arbitrary decision on "affinity."
3. Revised a previous decision without warrant.
4. Had the appearance of prejudice.
5. Clearly favored one side in the debate.

The following negative vote is registered on the motion to move to the majority report:

Schlissel as an elder and delegated him to the next (September 23, 1992) meeting of classis.

- c. At the outset of that meeting of classis, the chairman ruled that the credentials of Messiah's Christian Reformed Church were not in order because Steven Schlissel was listed as an elder even though he was at the time in a state of deposition from the office of minister.
- d. Later in that meeting classis adopted an overture from Midland Park Christian Reformed Church asking classis to "declare that the council and congregation of Messiah's CRC had broken the bonds of fellowship with the denomination and therefore had placed themselves outside the fellowship of the CRC." As grounds Midland Park CRC had stated that
  - 1) Despite the suspension of their pastor in April (1) 1992, the council of Messiah's continued to allow him to preach as well as officiate at the celebration of the sacraments on Easter [April 19] 1992. No one from either the council or the congregation came forward to protest these actions, but allowed them to continue.
  - 2) Since the deposition of their pastor, the council and congregation have allowed Steve Schlissel to participate in their worship services and bring the message. Again, no one from the council or congregation had raised any objections to these actions.
  - 3) Also since the deposition of their pastor, the council and the congregation have voted Steven Schlissel into the office of elder despite the fact that he is a deposed minister. Rev. Paul Szto installed Steve Schlissel into the office of elder. Steven Schlissel was suspended and eventually deposed on the following grounds:
    - (a) A refusal to heed the admonition of classis;
    - (b) Conduct unbecoming a minister of the Gospel;
    - (c) A lack of integrity in promoting division from and within the denomination;
    - (d) Breaking the covenant made along with Messiah's congregation in its Certificate of Affiliation with the Christian Reformed Church;
    - (e) Not adequately heeding the admonition and discipline of classis in the areas of concern raised in its grounds for suspension. Rev. Schlissel had not sufficiently demonstrated a spirit of heartfelt repentance and contrition.

Despite the deposition of Steven Schlissel, the congregation of Messiah's voted him into the office of elder and the council of Messiah's supported their decision.

  - 4) In a letter dated July 18, 1992, the council of Messiah's CRC asked for action against Eastern Ave. CRC in Grand Rapids. In that letter—sent to all the churches of Classis Hudson—the council continued to refer to Steven Schlissel as "Rev. Steven Schlissel" despite the fact that he had been deposed. In their choice of language, it is clear that they refuse to heed to the admonition and discipline of both Classis Hudson and the Synod of 1992.
  - 5) The council of Messiah's had chosen to begin evening worship services in Howard Johnson's Plaza Hotel in Saddle Brook, New Jersey. They advertised in the "Saturday Special Edition Record" (and other papers) under the heading, "Non-denominational." Their first worship service was held on September 13, 1992 with "Pastor Steve Schlissel" preaching. The bulletin from September 13, 1992 refers to the church as "Messiah's Congregation of New York and New Jersey." Under the heading "council," the following are listed: "Rev. Steven M. Schlissel, Minister. . ."

e. Classis decided to send a letter to Messiah's Congregation and a copy to each church in the classis urging Messiah's Congregation to take the following steps in order to be restored to fellowship in the CRC:

- 1) Bring into accordance with Article 38 of the Church Order or conclude the Saddle Brook ministry.
- 2) Mr. Schlissel must cease from the official acts of ministry.
- 3) Mr. Schlissel must cease serving as an elder.

In the letter dated September 24, 1992, the stated clerk of Classis Hudson concluded by writing,

Classis urges the Messiah's Congregation council to comply with these conditions and to show a sincere desire and purpose to restore ecclesiastical fellowship and ministry in the Christian Reformed Church. Communications for clarification and compliance should initially be addressed to the Church Visitors.

#### 4. Issue

If a classis has declared a congregation to be outside the fellowship of the denomination, does that congregation have the right to appeal that declaration without first taking the steps established by classis that would restore the congregation to fellowship in the Christian Reformed Church? Or does an appellant have an absolute right of appeal?

#### C. Discussion

##### 1. On the right of appeal

The advisory-committee majority believes that submitting and having an appeal heard and adjudicated are not absolute rights but are privileges that can be forfeited if one's actions are shown to put oneself outside of the denomination.

It seems clear that, if a council *withdraws* from the denomination, it has thereby forfeited the privilege of appeal. Although Messiah's Christian Reformed Church did not state its intention to withdraw from the denomination, its actions indicated to the classis that it had withdrawn (which was the force of Classis Hudson's declaration).

The advisory-committee majority does not believe that classis expelled Messiah's Congregation from the denomination but that classis acknowledged that Messiah's CRC was unrepentant in acting in ways inconsistent with membership in the CRC.

Therefore the advisory-committee majority believes that for Messiah's Congregation to regain the privilege of appeal it needs to bring itself into conformity with the standards from which it was declared to have deviated. Having done so, Messiah's Congregation could appeal from the original decision.

##### 2. Precedent

In 1926, synod was faced with a challenge to the actions of Classis Grand Rapids East, which had declared that the council of Eastern Avenue CRC had, by its actions, placed itself outside the fellowship of the CRC. The challenge came in two forms. First, the Eastern Avenue council sought to appeal. Second, other churches which remained in the classis appealed. Synod ruled that the appeal of the Eastern Avenue council was out of order

since it was no longer within the fellowship of the CRC. In response to the appeal of the churches that remained within the classis, synod declared that the classis "had the right to declare that the consistory involved had placed itself outside the fellowship of the denomination" (*Acts of Synod 1926*, Art. 96, translation by H. De Moor).

Based on this precedent, Classis Hudson had the authority to declare that Messiah CRC's council and congregation had, by their actions, placed themselves outside the bonds of fellowship of the CRC.

#### *D. Recommendation*

That synod declare that this appeal is not legally before it.

*Ground:* On September 23, 1992, Classis Hudson declared "that the council and congregation of Messiah's CRC have broken the bonds of fellowship with the denomination and therefore have placed themselves outside the fellowship of the CRC.

When that action was taken, the council and congregation of Messiah's ceased to be members of the denomination. Only members have the right to pursue an appeal under Article 30-a. Messiah's could have a congregation in the CRC appeal on its behalf.

Inasmuch as the members of Messiah's Congregation no longer belong to the CRC, they have no formal standing for making an appeal from the September 23, 1992, action. Before Messiah's Congregation can regain the privilege of appeal, it needs to bring itself into conformity with the standards from which it was declared to have deviated.

According to Rules for Synodical Procedure, the advisory-committee minority report is read by George N. Monsma, Jr., reporter.

### **I. Appeal of officebearers of Messiah's Congregation, Brooklyn, New York, from decisions of Classis Hudson (Appeal 2)**

#### *A. Materials*

1. Appeal 2, dated November 2, 1992, by officebearers of Messiah's Congregation, Brooklyn, New York (previously Messiah's Christian Reformed Church), from decisions of Classis Hudson reflected in Articles 3, 4, 14, and 17 of the minutes of the classis meeting of September 23, 1992
2. Minutes of September 23, 1992, of Classis Hudson in regular session
3. Overture from Midland Park Christian Reformed Church to Classis Hudson which classis considered and adopted at its September 23, 1992, meeting
4. Correspondence dated September 24, 1992, from Classis Hudson to Messiah's Congregation
5. *Acts of Synod 1926*

#### *B. Observations*

The minority joins in the observations of the majority report and adds the following to the summary of facts:

The actions the appellants request from the synod of the CRCNA are

1. To declare that the decisions of Classis Hudson, done in regular session on September 23, 1992, recorded in Articles 3, 4, 14, and 17, of the official minutes, are improper and unwarranted and that therefore these decisions ought to be altered in such a manner that they become of none effect.

*Grounds:*

- a. The actions of Classis Hudson were based on misrepresentation of facts and on the misunderstanding and misapplication of Church Order Article 38.
  - b. With regard to alleged violations involving brother Schlissel's service as elder and Messiah's council calling worship services, both the Midland Park council and Classis Hudson violated our Lord's teaching in Matthew 18 by failing to first contact Messiah's council.
2. To admonish Classis Hudson and advise Classis Hudson to admonish the council of Midland Park by reminding them that complaints, charges, and/or appeals against an individual or assembly must be received, processed, and adjudicated according to the provisions of the Church Order.

The minority also adds the following to the list of issues: Should synod hear this appeal even if it is not technically obligated to do so?

*C. Discussion*

While some on the advisory-committee minority agree that synod could declare that the appeal is not legally before it on the basis of the one sixty-seven-year-old precedent, the minority judges that it would not be wise to do so in this case, because the indirect way of appeal (through another church or member of the CRC) is no longer available to Messiah's Congregation or members thereof because the time limit for new appeals has passed.

The minority also notes that the circumstances of this appeal are different from the circumstances of the appeals decided by synod on June 11, 1993, since here the appellants had not at the time of the action of classis announced their intention to withdraw from the CRC nor, to our knowledge, have they done so since then. And their appeal was submitted within the sixty-day time limit provided in Church Order Article 30-a.

Our recommendation that synod hear the appeal does not indicate any judgment regarding the validity of the appeal. We believe that can be determined only if the appeal is heard.

*D. Recommendations (of the advisory-committee minority)*

1. That synod declare Appeal 2 to be legally before it.

*Grounds:*

- a. Church Order Article 30-a says, "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." The appellants were members of the Christian Reformed Church at the time the appealed actions were taken by Classis Hudson, and no evidence has been provided in response to their appeal that since that time they have left the denomination or announced a determination to leave. To deny appellants the right to appeal a decision because that

decision declares them not to be members is to beg the question and to set a dangerous precedent for any future situation where a minor assembly declares a member or congregation not to be a member.

- b. Church Order Article 30-a also says, "Appellants shall observe all ecclesiastical regulations regarding the manner and time of appeal." These regulations are listed in Church Order Supplement, Article 30-a, Sections B and C (pp. 41-42).
    - 1) The appeal was submitted to the general secretary of the CRCNA within the time limit specified.
    - 2) The appeal indicates it was sent to the stated clerk of Classis Hudson, and the advisory committee has received no information to the contrary.
    - 3) The appeal contains all the elements specified in Church Order Supplement, Article 30-a, Section C, 2.
  - c. Since there has been no other opportunity for appeal, it would be more pastoral for synod to allow the appeal to be heard than to dismiss it without a hearing. This is always possible under Rule V, B, 13 (p. 71) of the Rules for Synodical Procedure of the Christian Reformed Church, which concludes the "list of matters legally before synod" by stating, "All other matters may be considered which synod by a majority vote declares acceptable."
2. That the officers of synod make arrangements for a committee to hear this appeal.
  3. That synod instruct the Judicial Code Committee to propose a clear procedure which would allow a direct avenue of appeal for a congregation declared by its classis to be outside the bounds of fellowship of the CRC because of its actions.

*Ground:* This would prevent a congregation declared outside of the bounds of fellowship from being without a direct avenue of appeal.

Synod returns to the consideration of the advisory-committee majority's recommendation:

That synod declare that this appeal is not legally before it.

*Ground:* On September 23, 1992, Classis Hudson declared "that the council and congregation of Messiah's CRC have broken the bonds of fellowship with the denomination and therefore have placed themselves outside the fellowship of the CRC."

When that action was taken, the council and congregation of Messiah's ceased to be members of the denomination. Only members have the right to pursue an appeal under Article 30-a. Messiah's could have a congregation in the CRC appeal on its behalf.

Inasmuch as the members of Messiah's Congregation no longer belong to the CRC, they have no formal standing for making an appeal from the September 23, 1992, action. Before Messiah's Congregation can regain the privilege of appeal, it needs to bring itself into conformity with the standards from which it was declared to have deviated.

—Adopted

Rev. Allen P. Vander Pol registers his negative vote.

Rev. James Cooper registers the following protest:

I believe that if an assembly removes a person (or church) from membership in a church (or denomination) that, even though that person (or church) no longer has standing in that church (or denomination), that person (or church) should have the right of access to the appeal process both through the ecclesiastical process and judicial code process for the prescribed periods.

It is moved that synod move to consider Recommendation 3 of the advisory-committee minority's report.

—Defeated

## II. Overture 45: Adopt a Resolution That Reaffirms a Plea for Fair Judgment and Applies It to Current CRC Context

A. *Material*: Overture 45, p. 318

B. *Recommendation*

That synod accede to Overture 45 with the following changes:

1. After the quotation from the *Psalter Hymnal* add **[and official statements, decisions, and actions]**.
2. Change the final sentence in Ground 3 to read (**bold lettering** indicates the change):

The Synod of Dort (1618-1619) was so concerned about such unfair accusations against the churches that **it included this concern for fair judgment in the conclusion of the Canons of Dort.**

—Adopted

The following resolution reaffirms a significant plea for fair judgment found in the conclusion of the Canons of Dort and applies it in the current Christian Reformed context:

[T]his Synod . . . in the name of the Lord pleads with all who devoutly call on the name of our Savior Jesus Christ to form their judgment about the faith of the [Christian Reformed Church], not on the basis of false accusations gathered from here or there, or even on the basis of the personal statements of a number of [older and recent] authorities—statements which are also often either quoted out of context or misquoted and twisted to convey a different meaning—but on the basis of the churches' own official confessions [and official statements, decisions, and actions]. . . .

(*Psalter Hymnal*, 1987 ed., p. 948)

### *Grounds:*

1. Within the current context of unrest in the CRC, the churches, media, and others outside the denomination need to be reminded that judgments about the CRC should be formed on the basis of the official statements, decisions, and actions of the CRC's assemblies, not on the basis of personal statements, writings, or actions of individual members or authorities within the CRC.
2. The churches, media, and others outside the denomination need to be reminded that judgments about the CRC should be fair and should not be based on misinterpretations or exaggerations of personal or official statements, decisions, and actions. Honest disagreement is one thing; unfair judgment is quite another.

3. Historically, during the Arminian controversy, Arminians criticized the Dutch Reformed churches for extreme statements made by certain Reformed theologians, sometimes misinterpreted. The Synod of Dort (1618-1619) was so concerned about such unfair accusations against the churches that [it included this concern for fair judgment in the conclusion of the Canons of Dort].

*(Agenda for Synod 1993, p. 318)*

## ARTICLE 108

The general secretary welcomes and introduces Dr. Edward A. Davis (stated clerk) and Rev. Mark Brewer, fraternal delegates from the Evangelical Presbyterian Church. Rev. Mark Brewer addresses synod. The president responds.

## ARTICLE 109

(The report of Advisory Committee 8 is continued from Article 97)

Advisory Committee 8, Women in Ecclesiastical Offices, Rev. Aldon L. Kuiper reporting, presents the following:

### **I. Women in ecclesiastical offices**

#### *A. Materials*

1. Overtures 22-44, 59, 61
2. Communications 1, 4, 5, 6, 7, 11
3. Appeal 4

#### *B. Recommendations*

1. That the advisability of the proposed change in Article 3 of the Church Order be decided by Synod 1994.

##### *Grounds:*

- a. This is prescribed by Church Order Article 47.
- b. "A following synod" (Church Order Supplement, Art. 47) normally refers to the synod of the following year.

*— Adopted*

2. That the churches be requested not to implement practices allowed by the proposed change in the Church Order until the advisability of the change has been decided by Synod 1994.

*Ground:* This procedure was followed by Synod 1990 after it made a similar decision to change the Church Order.

*— Adopted*

3. That synod express its regret that some churches have already ordained women elders, knowingly violating our mutual covenant to which each congregation has committed itself.

*Ground:* As churches we need to keep covenant together and beware of the influences of individualism, congregationalism, and secular feminism. Even when we disagree on biblical grounds with a decision of synod, we have obligated ourselves to follow our ecclesiastical procedures to the limits before we break rank with each other.

—Adopted

(The report of Advisory Committee 8 is continued in Article 113.)

#### ARTICLE 110

The morning session adjourns, and Elder Martin LaMaire leads in closing prayer. Synod will reconvene at 1:15 p.m.

### THURSDAY AFTERNOON, June 17, 1993 Nineteenth Session

#### ARTICLE 111

Rev. Melvin J. Jonkman reads Isaiah 61 and announces *Psalter Hymnal* 373, "Lift High the Cross." He leads in opening prayer, especially remembering Mr. Al Jipping, who will undergo major surgery on Saturday.

President Peter W. Brouwer announces that Rev. Stanley J. De Vries has replaced delegate Rev. Duane E. Tinklenberg, Classis Georgetown. He rises to express agreement with the forms of unity.

#### ARTICLE 112

(The report of Advisory Committee 3 is continued from Article 100.)

Advisory Committee 3, Education and Publications, Rev. Andrew A. Gorter reporting, presents the following:

#### **I. Committee for Educational Assistance to Churches Abroad (CEACA)**

A. *Material:* CEACA Report, pp. 165-67

#### **B. Recommendations**

1. That synod grant the privilege of the floor to the CEACA chairman (John De Jager) and the CEACA secretary (Henry De Moor) when synod deals with matters relating to CEACA.

—Granted

2. That synod approve the work of the committee.

—Adopted

3. That synod express its gratitude to Lillian Grissen and Ethel Schierbeek for years of dedicated service on and for CEACA.

—Adopted

4. That synod express appreciation to Mr. Peter De Klerk for his valuable assistance to CEACA both prior to and following his retirement.

—Adopted

5. That synod thank Geraldine VandenBerg for her three years of service to CEACA.

—Adopted

The reporter introduces Mr. John De Jager, director of World Literature Ministries, who introduces Rev. Chan Thleng, a minister of the Christian Reformed Church in the mountain country of Myamar (formerly Burma). He addresses synod, bringing greetings from the Christian Reformed Church in Myamar. He expresses thanks to CEACA for providing him the opportunity to study at Calvin Theological Seminary. The general secretary responds.

## ARTICLE 113

(The report of Advisory Committee 8 is continued from Article 109)

### I. Women in ecclesiastical offices (continued from Article 109)

#### A. Materials

1. Overtures 22-44, 59, 61
2. Communications 1, 4, 5, 6, 7, 11
3. Appeal 4

#### B. Recommendations (continued from Article 109)

4. That synod adopt the following guidelines of Report 31, *Agenda for Synod 1992*, pages 380-81, for implementation when the Church Order change comes into effect:
  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.
- 4. General pastoral concerns

In addition to these specific guidelines all members should observe the following guidelines for the welfare and future of the church:

- a. 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.
- b. 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.
- c. 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).
- d. 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.
- e. 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.

The *Agenda for Synod 1992*, page 379, defines a guideline as follows:

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.

*Ground:* It is necessary to implement this decision with sensitivity to the needs of those who disagree for reasons of conscience.

—Adopted

5. That synod declare the above decisions regarding women in office to be its answer to Overtures 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 59, and 61 and Appeal 4.

—Adopted

## ARTICLE 114

The vice president assumes the chair.

(The report of Advisory Committee 1 is continued from Article 88.)

Advisory Committee 1, Synodical Services, Rev. Neal R. Rylaarsdam reporting, presents the following:

### I. 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:

Candidate	Classis	Synodical Deputies and Classes
Bruce G. Adema	Alberta North (10-6-92)	E. Bossenbroek, Pacific Northwest P. Brouwer, B.C. North-West H.J. Bierman, Alberta South
Kenneth F. Benjamins	Chatham (9-15-92)	M. Van Donselaar, Hamilton R. Kooops, Huron G. Ringnald, Toronto
Robert L. Boersma	Kalamazoo (9-8-92)	T.E. Hofman, Grand Rapids East W. Swets, Grand Rapids South T. Minnema, Thornapple Valley
Michael T. Brands	Greater Los Angeles (12-1-92)	J. Howerzyl, California South J.R. Kok, Central California G.J. Kamps, Arizona
James A.R. Broekema	Minnesota North (9-14-92)	J.H. Engbers, Minnesota South A.L. Kuiper, Orange City J. Bylsma, Wisconsin
Daniel G. Buis	Northern Illinois (9-16-92)	A. Van Zanten, Chicago South L.G. Zoerhof, Illiana J. Bylsma, Wisconsin
C. James den Dulk	Grand Rapids North (9-15-92)	T.E. Hofman, Grand Rapids East W. Swets, Grand Rapids South J.C. Medendorp, Thornapple Valley
John W. De Vries	Greater Los Angeles (9-17-92)	J. Howerzyl, California South A. Begay, Red Mesa G.J. Kamps, Arizona
Randall J. Dieleman	Grand Rapids South (10-29-92)	T.E. Hofman, Grand Rapids East H.J. Baas, Grand Rapids North G.G. Vink, Grandville

Candidate	Classis	Synodical Deputies and Classes
David J. Dykstra	Northcentral Iowa (1-19-93)	C.E. Zylstra, Orange City S. Kramer, Pella R.J. Holwerda, Iakota
Randall D. Engle	Minnesota North (9-14-92)	J.H. Engbers, Minnesota South A.L. Kuiper, Orange City J. Bylsma, Wisconsin
Matthew R. Estrada	Grand Rapids East (9-17-92)	M.R. Doornbos, Georgetown H.J. Baas, Grand Rapids North J.C. Medendorp, Thornapple Valley
Thomas K. Groelsema	Minnesota North (9-14-92)	J.H. Engbers, Minnesota South A.L. Kuiper, Orange City J. Bylsma, Wisconsin
Robert B. Harris	Greater Los Angeles (10-21-92)	A. Begay, Red Mesa F.J. Walhof, Arizona J. Howerzyl, California South
Pieter A. Heerema	Niagara (9-23-92)	M.D. Geleynse, Huron E. Gritter, Quinte G. Ringnald, Toronto
Thomas H. Huizenga	Grand Rapids East (9-17-92)	M.R. Doornbos, Georgetown H.J. Baas, Grand Rapids North J.C. Medendorp, Thornapple Valley
Chae Hung Kim	California South (5-12-93)	J.R. Kok, Central California D.A. Warners, Greater Los Angeles F.A. Walhof, Arizona
David W.Y. Leung	Toronto (9-24-92)	C.T. Fennema, Quinte M.D. Geleynse, Huron M. Van Donselaar, Hamilton
Scott D. Los	Northern Illinois (9-16-92)	A. Van Zanten, Chicago South L.G. Zoerhof, Illiana J. Bylsma, Wisconsin
Gary L. Luurtsema	Orange City (10-21-92)	G.E. De Vries, Northcentral Iowa J.H. Engbers, Minnesota South R.J. Holwerda, Iakota
John M. Matias	Arizona (9-15-92)	J. Van Schepen, Greater Los Angeles P.H. Redhouse, Red Mesa M.H. Bierma, Rocky Mountain
John H. Noordhof	Chatham (9-15-92)	R. Koops, Huron M. Van Donselaar, Hamilton G. Ringnald, Toronto
James E. Pot	Alberta North (10-6-92)	E. Bossenbroek, Pacific Northwest P. Brouwer, B.C. North-West H.J. Bierman, Alberta South
Philip F. Reinders	B.C. North-West (9-24-92)	M.J. Contant, B.C. South-East E. Bossenbroek, Pacific Northwest H.J. Bierman, Alberta South
Jeffrey L. Sajdak	Georgetown (9-17-92)	T.E. Hofman, Grand Rapids East C. Steenstra, Grand Rapids North G.G. Vink, Grandville
Reginald Smith	Hackensack (3-1-93)	G.F. Vander Weit, Lake Erie D.L. Recker, Hudson W. Timmer, Atlantic Northeast
Alfred Vander Berg	Eastern Canada (10-20-92)	C.T. Fennema, Quinte M.D. Geleynse, Huron G. Ringnald, Toronto
E. Alan van der Woerd	B.C. North-West (10-29-92)	M.J. Contant, B.C. South-East E. Bossenbroek, Pacific Northwest P. Nicolai, Alberta South

South in session October 21, 1992, that he be declared eligible for call in the Christian Reformed Church.

6. Synodical deputies T. Minnema (Thornapple Valley), W. Swets (Grand Rapids South), and G.G. Vink (Grandville) concur with the decision of Classis Grand Rapids North in session April 28, 1993, to declare that Sunshine Ministries of the CRC has the **need** for calling a minister of the Word outside of the Christian Reformed Church. Deputies acknowledge that Sunshine Ministries has put forth a sustained and realistic effort to obtain a minister within the Christian Reformed Church and that the issues of size and congregational healing toward unity give urgency to its finding qualified pastoral leadership.
7. Synodical deputies R.D. Ritsema (Grandville), W. Swets (Grand Rapids South), and T. Minnema (Thornapple Valley) concur with the decision of Classis Grand Rapids North in session May 18, 1993, that **Rev. Matthew Heard** has successfully sustained his colloquium doctum.
8. Synodical deputies L.G. Zoerhof (Illiana), J. Bylsma (Wisconsin), and A. Van Zanten (Chicago South) concur with the judgment of Classis Northern Illinois in session July 29, 1992, that the Korean Christian Reformed Church has demonstrated sufficient urgency of **need** for calling a minister outside the Christian Reformed Church.
9. Synodical deputies A. Van Zanten (Chicago South), L.G. Zoerhof (Illiana), and J. Bylsma (Wisconsin), having heard the doctrinal conversation of **Rev. Do-Hong Jou** at the September 16, 1992, meeting of Classis Northern Illinois, concur with the decision of Classis Northern Illinois to admit **Rev. Do-Hong Jou** to the office of minister of the Word in the Christian Reformed Church in North America.
10. Synodical deputies J. Howerzyl (California South) and G.J. Kamps (Arizona), judging that the **need** has been established, concur with the decision of Classis Greater Los Angeles in session September 17, 1992, to nominate **Rev. Jong Whan Lee** for ministry in the Christian Reformed Church in North America.
11. Synodical deputies J. Howerzyl (California South) and G.J. Kamps (Arizona), judging that the **need** has been established, concur with the decision of Classis Greater Los Angeles in session September 17, 1992, to nominate **Rev. Hendry Lie** for ministry in the Christian Reformed Church in North America.
12. Synodical deputies J. Howerzyl (California South), F.J. Walhof (Arizona), and A. Begay (Red Mesa), having heard the doctrinal conversation of **Rev. Hendry Lie** of the Staten Island Chinese Christian Church, concur with the decision of Classis Greater Los Angeles in session February 9, 1993, to admit **Rev. Hendry Lie** to the ministry of the Word in the Christian Reformed Church in North America and to declare him eligible for a call.
13. Synodical deputies C.T. Fennema (Quinte) and M.D. Geleynse (Huron) concur with the decision of Classis Toronto in session September 24, 1992,

establishing the **need** for the Springdale, Ontario, Christian Reformed Church to call **Rev. Howard McPhee** of the Presbyterian Church in America.

*Note:* The third synodical deputy, Rev. M. Van Donselaar (Hamilton), was not able to stay for the final discussion of this matter.

14. Synodical deputies E. Gritter (Quinte), M.D. Geleynse (Huron), and M. Van Donselaar (Hamilton) concur with the decision of Classis Toronto in session January 28, 1993, to declare **Rev. Howard McPhee** of the Presbyterian Church in America eligible for a call to the ministry of the Word in the Christian Reformed Church according to Church Order Article 8.
15. Synodical deputies D. Vander Wall (Atlantic Northeast), J.M. Ouwinga (Chicago South), and D.L. Recker (Hudson), having heard the colloquium doctum of **Rev. German Moreno** in accord with Church Order Article 8-b, concur in the decision of Classis Florida in session September 25, 1992, to admit Pastor Moreno to the ministry of the Word in the Christian Reformed Church in North America.
16. Synodical deputies J.R. Kok (Central California), F.J. Walhof (Arizona), and J. Van Schepen (Greater Los Angeles) agree with the decision that the **need** has been established and concur with the decision of Classis California South in session January 20, 1993, in the nomination of **Rev. Hai Hoang Nguyen** for ministry of the Word in the Christian Reformed Church.
17. Synodical deputies F.J. Walhof (Arizona), A. Begay (Red Mesa), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session October 21, 1992, that the **need** has been established and that **Rev. Hyung Ju Park** be nominated to the ministry of the Word in the Christian Reformed Church in North America.
18. Synodical deputies J.R. Kok (Central California), F.J. Walhof (Arizona), and J. Van Schepen (Greater Los Angeles), having heard the doctrinal conversation with **Rev. Hyung Ju Park**, concur with the decision of Classis California South in session January 20, 1993, to admit him to the ministry of the Word in the Christian Reformed Church.
19. Synodical deputies J. Howerzyl (California South), J.R. Kok (Central California), and F.J. Walhof (Arizona) concur with the decision of Classis Greater Los Angeles in session January 21, 1993, in the nomination of **Rev. Kim Riddlebarger** for ministry of the Word in the Christian Reformed Church via Church Order Article 8.
20. Synodical deputies C. Vriend (Alberta North), A.C. Leegwater (B.C. South-East), and P. Brouwer (B.C. North-West), having heard the discussion of Classis Alberta South in session October 20, 1992, regarding the **need** for the ministerial services of **Rev. Kenneth Stewart** of the Presbyterian Church of America, concur with the decision of Classis Alberta South to admit him to the ministry of the Word in the Christian Reformed Church in North America.

21. Synodical deputies M.J. Contant (B.C. South-East), P. Brouwer (B.C. North-West), and C. Vriend (Alberta North), having witnessed the colloquium doctum of **Rev. Kenneth Stewart** by Classis Alberta South in session March 1, 1993, concur with the decision of Classis Alberta South to declare him eligible for call in the Christian Reformed Church in North America.
22. Synodical deputies R. Koops (Huron), M. Van Donselaar (Hamilton), and G. Ringnalda (Toronto), having reviewed the documentation presented by Classis Chatham pertaining to the credentials of and the **need** for the ministerial services of **Rev. Dr. John Van der Borgh**, presently a fully ordained minister of Resurrection Life Church in Grandville, Michigan, concur with the decision of Classis Chatham in session September 15, 1992, not to nominate him for a colloquium doctum according to Church Order Article 8 as requested by Maranatha Christian Reformed Church of Woodstock, Ontario.
23. Synodical deputies M.J. Contant (B.C. South-East), E. Bossenbroek (Pacific Northwest), and J. Gunnink (Yellowstone), having been satisfied that classis has demonstrated **need**, as is confirmed by Christian Reformed World Missions' appointment of **Rev. Stephen Whatley** to a church-development position in the Philippines, and having witnessed the colloquium doctum of Rev. Stephen Whatley by Classis Columbia in session March 3, 1993, do concur with classis' decision to declare him eligible for call in the Christian Reformed Church in North America.
24. Synodical deputies F.J. Walhof (Arizona), A. Begay (Red Mesa), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session October 21, 1992, that the **need** has been established and that **Rev. Paul Yang** be nominated to the ministry of the Word in the Christian Reformed Church in North America.
25. Synodical deputies J.R. Kok (Central California), F.J. Walhof (Arizona), and J. Van Schepen (Greater Los Angeles), having heard the doctrinal conversation with **Rev. Paul Yang**, concur with the decision of Classis California South in session January 20, 1993, to admit him to the ministry of the Word in the Christian Reformed Church.

*Recommendation:*

That synod approve the work of the synodical deputies.

—Adopted

*D. Ministers in specialized services, Church Order Article 12-c*

Minister	Work	Classis and Date	Synodical Deputies
H. Eising	Chaplain assistant, Holland Home	Grand Rapids East (9-17-92)	J.C. Medendorp, Thornapple Valley H.J. Baas, Grand Rapids North M.R. Doornbos, Georgetown
R. Hommes	Pastoral counselor, Samaritan Counseling Center	California South (10-21-92)	F.J. Walhof, Arizona A. Begay, Red Mesa D.A. Warners, Greater Los Angeles
J.H. Lamsma	Chaplain, Federal Correctional Complex, Florence, CO	Rocky Mountain (9-23-92)	D.A. Warners, Greater Los Angeles J. Gunnink, Yellowstone R.J. Holwerda, Lakota
H.R. Post, Jr.	Chaplain, Porter Hills Presbyterian Village	Grand Rapids East (1-21-93)	H.J. Baas (Grand Rapids North) H. Minnema (Kalamazoo) J. Terpstra (Muskegon)
K.J. Van Harn	Chaplain and clinical-pastoral- education supervisor, Santa Rosa Memorial Hospital	Central California (3-2-93)	J. Howerzyl, California South D.A. Warners, Greater Los Angeles E. Bossenbroek, Pacific Northwest
D.A. Visser	Sr. hospital chaplain and C.P.E. supervisor at Loyola University Medical Center	Northern Illinois (9-16-92)	A. Van Zanten, Chicago South L.G. Zoerhof, Illiana J. Bylsma, Wisconsin
H. Yang	Translator, preacher, leadership developer, Among churches	Wisconsin (9-19-92)	J. Joldersma, Minnesota North P. De Jong, Northern Illinois J.H. Engbers, Minnesota South
Positions	Instructor of Bible, Unity Christian High School	Georgetown (3-4-93)	T. Minnema, Thornapple Valley H.J. Baas, Grand Rapids North G.G. Vink, Grandville
	Executive vice president, Christians United for Reformation (CURE)	Greater Los Angeles (1-21-93)	J. Howerzyl, California South F.J. Walhof, Arizona J.R. Kok, Central California

*Recommendation:*

That synod approve the work of the synodical deputies.

—Adopted

*E. Temporarily loaning a minister outside of the Christian Reformed Church, Church Order Article 13-b*

1. Synodical deputies S.J. Vander Klay (Hackensack), D.L. Recker (Hudson), and G. Ringnald (Toronto) concur with the decision of Classis Atlantic Northeast in session March 4, 1993, to approve the request of Hope Christian Reformed Church, Framingham, Massachusetts, to call **Rev. Brent A. Averill** to serve as pastor on loan to New Covenant Congregational Church, Hampton, New Hampshire, for a period of two years in accordance with Church Order Article 13-b.
2. Synodical deputies V.L. Michael (Columbia), A.C. Leegwater (B.C. South-East), and P. Brouwer (B.C. North-West) concur with the decision of Classis Pacific Northwest in session March 3, 1993, to approve the transfer of the ministerial credential of **Rev. Tae-Hoo Yeo** to the Orangewood CRC of Phoenix, Arizona, as supervising church for Rev. Yeo. He has accepted a call

to serve as pastor of Arizona Central Presbyterian Church (ACPC), Phoenix, Arizona, under Article 13-b of the Church Order (pastor on loan and anticipation of affiliation with the CRC).

*Note:* The financial arrangements (salary and pension) will be the exclusive responsibility of the ACPC. The ACPC has made clear its intention to join the CRC when ready.

*Recommendation:*

That synod approve the work of the synod deputies.

—Adopted

*F. Ministerial releases*

1. Synodical deputies C. Vriend (Alberta North), A.C. Leegwater (B.C. South-East), and P. Brouwer (B.C. North-West) concur with the decision of Classis Alberta South in session October 20, 1992, and the request of Covenant CRC, Calgary, Alberta, to release **Bert A. Amsing** from office according to Article 14-b, with the following addendum:

If at some later date, Pastor Bert Amsing requests a return to the office of minister of the Word, council's understanding is that pastor Bert Amsing can only do so through the classis that grants his release. If at some later date, Pastor Bert Amsing requests to return to the office of minister of the Word, council recommends that the classis ensure that Pastor Bert Amsing has taken opportunity to address his interpersonal skills.

2. Synodical deputies H.J. Baas (Grand Rapids North), T. Minnema (Thornapple Valley), and G.G. Vink (Grandville) concur with the decision of Classis Georgetown in session March 4, 1993, to acknowledge "the de facto resignation of **Stephen M. Arrick** from the ministry of the Word in the Christian Reformed Church in North America on February 15, 1993, and declares that he has been dismissed from office in the CRCNA on March 4, 1993."
3. Synodical deputies J. Howerzyl (California South) and G.J. Kamps (Arizona) concur with the decision of Classis Greater Los Angeles in session September 17, 1992, to acquiesce in the resignation of **Myung Hwan Bay** from the Rok Won CRC, Norwalk, California, and from the ministry of the Word in the Christian Reformed Church.
4. Synodical deputies C. Steenstra (Grand Rapids North), E.R. Tigchelaar (Grand Rapids South), and M.R. Doornbos (Georgetown), having reviewed the various documents before classis in session October 22, 1992, together with the report of the classical interim committee, and having heard the discussion of classis concerning the ministerial status of brother **Arthur Besteman**, do hereby inform classis that they concur with the motion made that Classis Grandville declares that the pastor and council member, **Arthur Besteman**, has by his action, officially removed himself from office as a minister of the Word in the CRC. Classis regretfully acquiesces in Rev. Besteman's de facto resignation and declares that his status will be considered as one deposed from office.

In addition, the deputies recommended that classis consider the appointment of a pastoral-concerns committee to meet with brother A. Besteman to effect possible restoration to the Christian Reformed Church.

5. Synodical deputies E. Bossenbroek (Pacific Northwest), H.J. Bierman (Alberta South), and M.J. Contant (B.C. South-East) concur with the decision of Classis B.C. North-West's interim committee at its meeting of July 14, 1992, which decision awaits the approval of Classis B.C. North-West at its September 23, 1992, meeting, to declare **Barry Beukema** dismissed from the ministry of the Word in the Christian Reformed Church.
6. Synodical deputies T.E. Hofman (Grand Rapids East), D. Tinklenberg (Georgetown), and K.E. Van Wyk (Zeeland), while deploring the role of Rev. Rensselaer O. Broekhuizen as pastor of Providence CRC in the rending of the fellowship of that congregation, concur with the motion before Classis Holland in session May 27, 1993, "that classis acquiesce in the resignation of **Rensselaer O. Broekhuizen** from the ministry of the Word in the Christian Reformed Church in North America and that classis declare him dismissed from the ministry of the Word in the Christian Reformed Church."

Article 48-d of the Church Order states, "The synodical deputies shall submit a complete report of their actions to the next synod." Although such complete reports are rarely given, the undersigned deputies would hereby give such a report on their service to Classis Holland on Thursday, May 27, 1993, in connection with the "resignation" of **Rensselaer O. Broekhuizen** from the ministry of the Word in the CRC.

Mr. Broekhuizen was the pastor of Providence CRC, which for some time had wrestled with the question of whether to remain in the fellowship of the CRC or to leave with a view to becoming a congregation without affiliation in any church fellowship. The council, with a large majority of its members, including its pastor, decided to recommend to the congregation that Providence Church leave the CRC. This created a very sharp encounter between the council of the church and a very large number of members of Providence Church. As a result, all but one of the council members and about 59 percent of the membership left Providence Church, leaving behind one faithful deacon and 41 percent of the members. The council members and the pastor resigned from their offices. Classis Holland, through its church visitors and a special committee, attempted to prevent the breach of fellowship but failed. At its May 27 meeting it faced the matter of ministering to the Providence Church and determining what action to take on the resignation of R. Broekhuizen.

The decision of the classis basically followed the recommendations of its interim committee—that classis acquiesce in the resignation of Rev. R. Broekhuizen and dismiss him from the ministry of the Word in the CRC. This rather benign decision was taken in the situation where several members of classis sought to recognize the schismatic nature of the Providence split, to hold the pastor corporately responsible for it, and to give him the status as of one deposed from the ministry. This failed.

We as synodical deputies did not see fit to insist that the classis take a firmer stand against the divisive action of Broekhuizen, nor were we willing to allow a nonpejorative dismissal to stand without commentary. Therefore, our advice reads,

The undersigned synodical deputies, while deploring the role of Rev. Rensselaer Broekhuizen as pastor of Providence CRC in the rending of the fellowship of that congregation, concur in the motion before Classis Holland in session May 27, 1993, "that classis acquiesce on the resignation of Rev. Rensselaer Broekhuizen from the ministry of the Word in the CRCNA and that classis declare him dismissed from the ministry of the Word in the Christian Reformed Church."

It was requested by us as synodical deputies that this be recorded in the minutes of Classis Holland and be made known to all the congregations in Classis Holland.

As synodical deputies we also request that synod will make clear what is expected of its deputies when they face situations in which there is very clear evidence of schismatic activity on the part of ministers departing from the fellowship of the CRC.

7. Synodical deputies H.J. Bierman (Alberta South), P. Brouwer (B.C. North-West), and E. Bossenbroek (Pacific Northwest) concur with the decision of Classis B.C. South-East in session September 22, 1992, to dismiss **John M. De Koekkoek** from the office of minister of the Word in the Christian Reformed Church and consider him as one who has been deposed from office.
8. Since **Kenneth Eiten** has indicated by letter his concurrence with the decision of Lynwood CRC to terminate its affiliation with the Christian Reformed Church in North America and his intention to serve as pastor of Lynwood CRC (Independent), synodical deputies A. Van Zanten (Chicago South), R. Vander Roest (Northern Illinois), and J. Bylsma (Wisconsin) concur with the decision of Classis Illiana in session September 8, 1992, to acquiesce in the resignation of **Kenneth Eiten** from the ministry of the Word in the Christian Reformed Church, effective July 28, 1992.
9. Synodical deputies M. Van Donselaar (Hamilton) and G. Ringnalda (Toronto) concur with the decision of Classis Huron in session January 13, 1993, to acquiesce with sadness and regret in the de facto resignation of **Neal Hegeman** from the office of minister of the Word in the Christian Reformed Church and to dismiss him from this office as of May 15, 1993. (The third deputy was not present because of inclement weather.)

*Notes:*

- a. Under ordinary circumstances the resignation would take place immediately on January 13, 1993, but because of mission-field circumstances the effective date will be extended to May 15, 1993.
- b. N. Hegeman's request to be released from the ministry of the Word in the CRC in order to be able to accept a call from the Independent Christian Reformed Church in London, Ontario, cannot be granted by the council of the Clinton CRC since this request constitutes a de facto resignation from the ministry of the Word in the Christian Reformed Church.
10. Synodical deputies D.A. Warners (Greater Los Angeles), J. Gunnink (Yellowstone), and R.J. Holwerda (Iakota) concur with the decision of Classis Rocky Mountain in session March 2, 1993, to acquiesce in the release of **Gordon J. Kieft** from the office of minister of the Word in the Christian

Reformed Church, effective January 1, 1993, to affiliate with another denomination.

11. Synodical deputies A.C. Leegwater (B.C. South-East), V.L. Michael (Columbia), and P. Brouwer (B.C. North-West) concur with the decision of Classis Pacific Northwest in session March 3, 1993, to release **David L. Kotzebue**, pastor of Bellingham CRC, from the ministry of the Word in the Christian Reformed Church according to Church Order Article 14.
12. Synodical deputies F.A. Walhof (Arizona), J.R. Kok (Central California), and D.A. Warners (Greater Los Angeles) concur with the decision of Classis California South in session May 12, 1993, that **Frederick Machado** be released from the office of minister of the Word in the Christian Reformed Church under the terms of Article 14-c of the Church Order.
13. Synodical deputies T.E. Hofman (Grand Rapids East), E.R. Tigchelaar (Grand Rapids South), and G.G. Vink (Grandville), having reviewed the various documents before Classis Thornapple Valley in session September 3, 1992, and September 15, 1992, as well as the detailed report of the classical interim committee, and having heard the discussion of classis concerning the ministerial status of **Paul T. Murphy**, minister of the former Dutton CRC, concur with the motion made by Classis Thornapple Valley:

By his encouragement of, and concurrence with, the unanimous action of the council of Dutton CRC in incorporating the Independent Reformed Church of Dutton and recommending separation from the Christian Reformed Church in North America, the Reverend Paul T. Murphy has resigned, de facto, from the ministry of the Word in the CRC. Classis Thornapple Valley regretfully acquiesces in Mr. P. Murphy's resignation and declares that his status will be considered that of one deposed from office.

Our concurrence is to be seen particularly in the light of the judgment of Classis Thornapple Valley made September 3, 1992, that the action of the council of Dutton CRC to form the Independent Reformed Church of Dutton constituted "schismatic behavior" and that "The action taken by the Council for separation from the Christian Reformed denomination is in violation of Article 7 of the Articles of Incorporation . . ." (letter to Dutton CRC Council, August 17, 1992).

Mr. Paul T. Murphy, as pastor of Dutton CRC and council leader, bears responsibility, together with others, for the schism which has broken the bonds of fellowship between the members of Dutton CRC and their brothers and sisters in Classis Thornapple Valley and the CRC, bringing alienation and painful strife into the body of Christ. Pastor Murphy became a minister of the Word in the CRC only two years ago, having pledged his loyalty to her life and fellowship, yet was soon leading forces which were openly promoting division and were falsely accusing the CRC and its members of disloyalty to the Scriptures. In addition, without regard for the Dutton CRC membership and their rights, he is coresponsible for the illicit and cavalier manner of dissolving Dutton CRC's corporation.

It is our conviction that the Christian Reformed Church, while wrestling with difficult issues, remains firmly committed to the Word of God as reflected in its confessions and creeds. We feel impelled to warn against an encroaching, fundamentalist hermeneutic that is alien to our Reformed

teaching and tradition and against an increasingly schismatic storm threatening the life and unity of our church. We affirm our confidence in the leading of the Holy Spirit, guiding the church into all truth.

We urge all persons to "test the spirits to see whether they are from God" (I John 4:1), as well as to "Make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3). In addition, we urgently and lovingly invite all who have departed to return to their spiritual home in the Christian Reformed Church.

We make the above notation in the spirit of Article 48-c of the Church Order, recognizing the critical situation in our church today. May God continue to guide and bless our church, the Christian Reformed Church, as she faithfully nurtures all those entrusted to her.

14. Synodical deputies S.J. Vander Klay (Hackensack), P.C. Szto (Hudson), and D. Vander Wall (Atlantic Northeast) concur with the action of Classis Florida in the dismissal of **Samuel C. Murrell** from the office of minister of the Word in the Christian Reformed Church, effective June 30, 1992. The resolution of dismissal is being granted by Classis Florida for the good of Grace CRC and is given with its agreement.
15. Synodical deputies M.D. Geleynse (Huron), E. Gritter (Quinte), and G. Ringnalda (Toronto) concur with the decision of Classis Hamilton in session September 23, 1992, to acquiesce with sadness and regret in the de facto resignation of **Raymond J. Sikkema** from the office of minister of the Word in the Christian Reformed Church and to dismiss him from this office as of September 23, 1992.
16. Since **Audred T. Spriensma** has resigned as pastor of Bethany CRC, South Holland, Illinois, and has been declared eligible for a call in the Protestant Reformed Church, synodical deputies A. Van Zanten (Chicago South), R. Vander Roest (Northern Illinois), and J. Bylsma (Wisconsin) concur with the decision of Classis Illiana in session September 8, 1992, to acquiesce in the resignation of **Audred T. Spriensma** from the ministry of the Word in the Christian Reformed Church, effective June 18, 1992.
17. Synodical deputies M.D. Geleynse (Huron), S.A. Van Houten (Hamilton), and G. Ringnalda (Toronto) concur with the decision of Classis Niagara in session November 12, 1992, to acquiesce with sadness and regret in the de facto resignation of **Richard Stienstra** from the office of minister of the Word in the Christian Reformed Church and to dismiss him from this office as of October 15, 1992 (cf. Church Order Art. 14 and *Acts of Synod 1978*, p. 73).

*Note:* R. Stienstra has been declared to be the minister of a group of former members of Dunville CRC who organized themselves as the Grace Reformed Church, affiliated with the Alliance of Reformed Churches. This group has held its own worship services since October 18, 1992, under the leadership of R. Stienstra, who writes in his letter of October 15, 1992, to Classis Niagara, "I can no longer serve as minister of the Word in the Christian Reformed Church." These actions and written words are judged a de facto resignation from the ministry of the Word in the Christian Reformed Church.

18. Synodical deputies A. Van Zanten (Chicago South), L.G. Zoerhof (Illiana), and J. Bylsma (Wisconsin) concur with the decision of Classis Northern Illinois made in session September 16, 1992, to release **Edward Vander Berg** from the office of minister of the Word in the Christian Reformed Church in North America according to Church Order Article 14-b.
19. Synodical deputies S.J. Vander Klay (Hackensack), D. Vander Wall (Atlantic Northeast), and D. Velthuisen (Eastern Canada) concur with the decision of Classis Hudson in session May 12, 1993, to release **James B. White** from the office of minister of the Word in the Christian Reformed Church under the provision of Church Order Article 14-c.

*Note:* Concurrence was based on correspondence from and telephone conversations with members of Classis Hudson classical interim committee prior to the May 12 meeting and was given pending the absence of any new information emerging at that meeting. Since all the information we had received appeared to be clear and noncontroversial, the two distant deputies did not attend the session of classis. Only the deputy from Classis Hackensack was in attendance. As no new information was given during the session of classis, he orally expressed the concurrence of all three.

20. Synodical deputies M.J. Contant (B.C. South-East), P. Brouwer (B.C. North-West), and C. Vriend (Alberta North) concur with the resolution of Classis Alberta South in session March 1, 1993, to declare **Richard A. Wynia** to be dismissed from the ministry of the Word in the Christian Reformed Church in North America.
21. Synodical deputies E. Bossenbroek (Pacific Northwest), H.J. Bierman (Alberta South), and M.J. Contant (B.C. South-East) concur with the decision of Classis B.C. North-West's interim committee, meeting on July 14, 1992, and with the approval of Classis B.C. North-West in session September 23, 1992, to declare that **James C. Yang** be honorably released from the ministry of the Word in the Christian Reformed Church according to Article 14 of the Church Order. Effective date is July 15, 1992.

*Recommendation:*

That synod approve the work of the synodical deputies.

—Adopted

*G. Deposition of a minister under Church Order Article 90 (1992)*

Synodical deputies G.P. Veenstra (Lake Erie), W. Timmer (Atlantic Northeast), and V. Geurkink (Hackensack) concur with the decision of Classis Hudson in session May 13, 1992, to depose **Steven M. Schlissel** from ministry of the Word in the Christian Reformed Church.

*Recommendation:*

That synod approve the work of the synodical deputies.

—Adopted

The following negative vote with statement is registered by Rev. Derrick J. Vander Meulen (Zeeland):

I wish to register my negative vote because I cannot "approve the work of the synodical deputies" with regard to:

1. Their concurrence with Classis Grandville's decision to declare that the status of Rev. Arthur Besteman "will be considered as one deposed from office."
2. Their concurrence with Classis Thornapple Valley's decision to declare that Rev. Paul T. Murphy's status "will be considered that of one deposed from office."
3. Their concurrence with Classis Hudson's decision "to depose Steve M. Schlissel from ministry of the Word in the Christian Reformed Church."

#### *H. Resignation of retired ministers*

1. Synodical deputies C. Steenstra (Grand Rapids North), D. Tinklenberg (Georgetown), and T.E. Hofman (Grand Rapids East), having heard the discussion of classis concerning the ministerial status of **Rev. Peter Honderd**, minister emeritus of Beverly CRC, concur with the decision of Classis Grandville in session January 21, 1993, to acquiesce in the de facto resignation of **Peter Honderd** as a retired minister of the Word and declare that he no longer retains the honor and title of minister of the Word in or his official connection with the Christian Reformed Church (cf. Church Order Art. 18).
2. Synodical deputies C. Steenstra (Grand Rapids North), D. Tinklenberg (Georgetown), and T.E. Hofman (Grand Rapids East), having heard the discussion of classis concerning the ministerial status of **Rev. Edward J. Knott**, minister emeritus of Beverly CRC, concur with the decision of Classis Grandville in session January 21, 1993, to acquiesce in the de facto resignation of **Edward Knott** as a retired minister of the Word and declare that he no longer retains the honor and title of minister of the Word in or his official connection with the Christian Reformed Church (cf. Church Order Art. 18).
3. Synodical deputies G.G. Vink (Grandville), J.H. Scholten (Holland), and H.J. Baas (Grand Rapids North), having listened to the discussion regarding **Henry Vander Kam**, wish to commend Classis Kalamazoo and Grace CRC for the sensitive way in which this delicate matter has been handled. However, we do wish to express our regret regarding classis' reluctance to acknowledge that **H. Vander Kam** has engaged in what appears to be schismatic activity, thereby grieving the Lord and hurting his church. The synodical deputies concur with the decision of Classis Kalamazoo, in session January 26, 1993, that "Classis Kalamazoo acquiesces in the de facto resignation of **Henry Vander Kam** as a retired minister of the Word and declares that Mr. Vander Kam no longer retains his official connection with the Christian Reformed Church in North America."
4. Synodical deputies C. Steenstra (Grand Rapids North), D. Tinklenberg (Georgetown), and T.E. Hofman (Grand Rapids East), having heard the discussion of classis concerning the ministerial status of **Rev. Richard Veldman**, minister emeritus of Beverly CRC, concur with the decision of classis to acquiesce in the resignation of **Richard Veldman** as a retired minister of the Word and declare that he no longer retains the honor and title

of minister of the Word in or his official connection with the Christian Reformed Church (cf. Church Order Art. 18).

5. Synodical deputies T. Minnema (Thornapple Valley), H.J. Baas (Grand Rapids North), and G.G. Vink (Grandville) concur with the decision of Classis Georgetown in session March 4, 1993, to acknowledge "the de facto resignation of **John G. Kruis** as a retired minister of the Word in the CRCNA and declares that he no longer retains the honor and title of a minister of the Word in the CRCNA, or his official connection with the Christian Reformed Church in North America as of March 4, 1993."
6. Synodical deputies P. De Jong (Northern Illinois), J.M. Ouwinga (Chicago South), and H. Minnema (Kalamazoo) concur with the decision of Classis Illiana to acquiesce in the de facto resignation of **Rein Leestma**, a retired minister of the Word in the CRC. He therefore no longer retains the honor and title of a minister of the Word in the CRC, nor does he any longer have any official connections with the Christian Reformed Church (Church Order Art. 18-b). *Note:* This means that since Rein Leestma is no longer an ordained minister in any denomination, he should not be requested to perform any of the functions of an ordained minister.
7. Synodical deputies T. Minnema (Thornapple Valley), H.J. Baas (Grand Rapids North), and G.G. Vink (Grandville) concur with the decision of Classis Georgetown in session March 4, 1993, to acknowledge "the de facto resignation of **Syburn M. Voortman** as a retired minister of the Word in the CRCNA and declares that he no longer retains the honor and title of a minister of the word in the CRCNA, or his official connection with the Christian Reformed Church in North America as of March 4, 1993."

*Recommendation:*

That synod approve the work of the synodical deputies.

—*Adopted*

*I. Extensions and releases under Article 16-c*

1. Synodical deputies P. Brouwer (B.C. North-West), A.C. Leegwater (B.C. South-East), and V.L. Michael (Columbia) concur with the decision of Classis Pacific Northwest in session March 3, 1993, in releasing **Merlin R. Ten Pass** from ministerial office by the request of Bellevue CRC according to Church Order Article 16-c.
2. Synodical deputies M.R. Doornbos (Georgetown), H.J. Baas (Grand Rapids North), and J.C. Medendorp (Thornapple Valley) concur with the motion before Classis Grand Rapids East in session September 17, 1992, that the ministerial status of **Rev. Kurt K. Volbeda** be extended for one year to September 1993.
3. Synodical deputies M.J. Contant (B.C. South-East), C. Vriend (Alberta North), and E. Bossenbroek (Pacific Northwest) concur with the decision of Classis British Columbia North-West in session March 3-4, 1992, to declare **Rev. Henk Pott** to be released from the ministry of the Word in the Christian Reformed Church in North America, effective March 1992, according to Article 16-c of the Church Order.

*Recommendation:*

That synod approve the work of the synodical deputies.

—*Adopted*

*J. Ministerial separation via Church Order Article 17*

Synodical deputies G.J. Kamps (Arizona), M.H. Bierma (Rocky Mountain), and M.R. Doornbos (Georgetown), by majority vote, concur with the action of Classis Red Mesa in approving the separation of **Rev. Esteban Lugo** from the Shiprock Christian Reformed Church according to Article 17 of the Church Order.

*Recommendation:*

That synod approve the work of the synodical deputies.

—*Adopted*

*K. Extensions and releases under Article 17-c*

1. Synodical deputies P. De Jong (Northern Illinois), J.M. Ouwinga (Chicago South), and H. Minnema (Kalamazoo) concur with the decision of Classis Illiana in session January 18, 1993, to extend the ministerial credential of **Rev. W. John Holwerda** for one year until January 19, 1994.
2. Synodical deputies M.R. Doornbos (Georgetown), H.J. Baas (Grand Rapids North), and J.C. Medendorp (Thornapple Valley) concur with the motion before Classis Grand Rapids East in session September 17, 1992, that the ministerial status of **Rev. James A. Lucas** be extended for one year to September 1993.
3. Synodical deputies T.E. Hofman (Grand Rapids East), W. Swets (Grand Rapids South), and J.C. Medendorp (Thornapple Valley) concur with the motion before Classis Grand Rapids North that the ministerial status of **Rev. Stephen J. Sietsema** be extended for one more year to November 1993.

*Note:* No date in original transcript.

4. Synodical deputies D. Vander Wall (Atlantic Northeast), J.M. Ouwinga (Chicago South), and D.L. Recker (Hudson) concur with the decision of Classis Florida in session September 25, 1992, to release **Rev. Ambrose Francois** from ministry in the Christian Reformed Church in accordance with Church Order Article 17-c.
5. Synodical deputies H.J. Baas (Grand Rapids North), E.R. Tigchelaar (Grand Rapids South), and G.G. Vink (Grandville), having received all of the pertinent background information prior to classis' meeting and having consulted with each other and the clerk of Classis Lake Erie, concur with the decision of Classis Lake Erie in session March 5, 1993, that "Classis Lake Erie not grant **Rev. John W. Van Donk's** request for extension of his eligibility for call, thereby declaring him released from ministerial office in the Christian Reformed Church in North America according to the provision of Church Order Article 17-c."

*Note:* Synodical deputies were not present, having judged the travel to the meeting of classis an unwarranted expenditure in light of the information received.

6. Synodical deputies S.J. Vander Klay (Hackensack), D. Vander Wall (Atlantic Northeast), and D. Velthuisen (Eastern Canada) concur with the decision of Classis Hudson in session May 12, 1993, to release **Rev. Mark E. Van Houten** from the ministry of the Word in the Christian Reformed Church under the provision of Church Order Article 17-c, effective September 25, 1993.

*Note:* Deputies' concurrence was based on correspondence from and telephone conversations with members of Classis Hudson classical interim committee prior to the May 12 meeting and was given on the condition that no new information would emerge at that meeting. Since all the information we had received appeared to be clear and noncontroversial, the two distant deputies did not attend the session of classis. Only the deputy from Classis Hackensack was in attendance. As no new information was given during the session of classis, he orally expressed the concurrence of all three.

7. Synodical deputies H.J. Baas (Grand Rapids North), J.C. Medendorp (Thornapple Valley), and E.R. Tigchelaar (Grand Rapids South) agree with the understanding of Classis Lake Erie that **Ralph Vunderink** was released from the ministerial office in the Christian Reformed Church on October 16, 1990, according to the provisions of Church Order Article 17-c.

*Recommendation:*

That synod approve the work of the synodical deputies.

—Adopted

## II. Meaning of a synodical appointment

- A. *Material:* Synodical Interim Committee Supplement, VII, A, B, pp. 333-34

- B. *Observations*

SIC has observed that nowhere is the meaning of a synodical appointment clearly stated, and practices vary among our denominational agencies as to its meaning. Now, for reasons of our legal status and the provisional approval of a Board of Trustees constitution and bylaws, this is a fitting time to set forth some clarification.

- C. *Recommendations*

1. That synod declare that boards and committees, in consultation with the Board of Trustees, are authorized to manage their own programs, personnel, and finances within the boundaries of their bylaws and the bylaws of the Board of Trustees of the Christian Reformed Church in North America.

—Adopted

2. Any termination of synodical appointments for employment by the respective mission boards and service committees must be approved in advance by the applicable board or committee with ratification by the Board of Trustees, whose work is approved by synod. Such synodical appointments are

terminable at the will of the Board of Trustees of the Christian Reformed Church in North America.

—Adopted

3. That synod declare the normal grievance and appeal procedures to be applicable, as defined in the bylaws of the board or agency and the Bylaws of the Board of Trustees of the Christian Reformed Church in North America, in the event an involuntary termination of employment takes place. Except as provided for in such grievance and appeal procedures, synodical action or approval is not required to terminate the employment or the appointment of any denominational appointee. The results of the grievance and appeal procedures shall be final and binding on the Board of Trustees of the CRCNA and the employee.

—Adopted

### III. Publications and services of the SIC

A. *Materials*: Synodical Interim Committee Report, IV, G, pp. 29-32

B. *Recommendation*

That synod take note of the publications and services of the SIC and recommend their use by the councils of our denomination.

—Adopted

### IV. Statements of appreciation

A. *To volunteers*

*Recommendations:*

1. That synod recognize that many of the ministries of the CRCNA are functioning and effective because of those who volunteer their gifts, talents, time, and resources behind the scenes in the service of our Lord and his church.

—Adopted

2. That synod express its deep appreciation to all who volunteer their services to the ministries of the CRCNA (i.e., the Judicial Code Committee, the Synodical Interim Committee, and all who assist the general secretary, the executive director of ministries, and the agencies and committees), praise God for their service, and pray that his Spirit will continue to equip them for their tasks in the kingdom of Jesus Christ.

—Adopted

B. *To the general secretary and executive director of ministries*

*Recommendation:*

That synod acknowledge with appreciation the services rendered by Rev. Leonard J. Hofman and Dr. Peter Borgdorff, praise God for their efforts in working together toward effective ministry during a time of transition, and pray that his Spirit will continue to equip them for their tasks in the kingdom of Jesus Christ.

—Adopted

President Peter W. Brouwer reassumes the chair.

(The report of Advisory Committee 2 is continued from Article 80.)

Advisory Committee 2, Missions, Rev. Robert De Moor reporting, presents the following:

## **I. Appeal re Mr. Paul Kong-Pil-Chong**

### **A. Material: Appeal 5**

### **B. Background**

Three years ago Mr. Paul Kong-Pil-Chong graduated from International Theological Seminary with an M.Div. degree. At that time he applied for admission to Calvin Seminary's Ethnic Minority Program for Ministerial Candidacy (E.M.P.M.C.). He was not admitted at that time in large measure because he did not have the required "at least three years of substantial experience, normally in a Christian Reformed Church or church group, as a recognized spiritual leader."

Mr. Chong began to work full-time in the United Korean Church of Hacienda Heights, California, and at the January 1993 meeting of Classis California South sought admission to the ministry of the Word by way of Article 7 of the Church Order. Classis adopted a motion to admit Mr. Chong under Article 7, following the usual procedure.

The synodical deputies, however, did not concur with this decision of classis:

We the undersigned synodical deputies, having heard the rationale of Classis California South for the admission of Mr. Paul Kong-Pil-Chong into the ministry under Article 7 of the Church Order, regretfully do not concur with the decision of Classis California South to admit under Article 7.

#### *Grounds:*

1. Synod in 1987 adopted the following:
  - ... with respect to the preparation and placement of students from multiracial groups:
    - a. that synod instruct classes to avoid using Church Order Article 7 for seminary graduates who wish to enter the ministry of the CRC.
    - b. that synod declare that such persons desiring to serve in the ordained ministry of the CRC should do so through the M.Div., M.Min., or SPMC programs at Calvin Seminary.
    - c. that synod call the attention of the classes and synodical deputies to the above declarations relating to the admission of persons to the ministry in the CRC.
2. The present E.M.P.M.C. program was set up in response to the instruction of the Synod of 1987 (referred to in #1 above) and is the current synodical requirement for those from ethnic groups seeking entrance into the ministry.
3. The change of requirements for entrance into the ministry for multiethnic groups must not be done by way of test cases or exceptions but rather through the normal method of overture to synod.

This was signed by the three synodical deputies: Rev. James Kok, Classis Central California; Rev. Fred J. Walhof, Classis Arizona; and Rev. John Van Schepen, Classis Greater Los Angeles.

Classis California South adopted a motion to protest the decision of the synodical deputies to synod on the following grounds:

1. While the synodical deputies faithfully applied the letter of the laws (synodical rules), they failed to consider the weighty facts of the case with sensitivity.
2. The individual in question attempted to follow proper procedure but was denied admission.

#### C. Observations

1. All parties concerned agree, in light of the very real need for pastors in the Korean CRCs, that they would very much like to see Mr. Chong aspire to the ministry in the CRC but disagree on the way in which this should be done. Classis does not dispute the fact that the deputies correctly applied the rules but feels that, in light of the need, these should be waived.
2. Because of the amount of time he has served in his church since the time of his first application to the E.M.P.M.C., Mr. Chong now qualifies for that program, and Calvin Seminary is eager to see him reapply. In fact, Mr. Chong has already attended the requisite week-long orientation. He would need to spend ten more weeks at the seminary taking courses dealing specifically with conducting ministry in the CRC. Following that he would need to take three further courses, which could be taken by correspondence or independent study, allowing him to return to California. He would also need to pass the Bible-knowledge exam and sustain a faculty interview. After ordination he would be required to take three further courses within five years.

#### D. Recommendations

1. That synod approve the work of the synodical deputies.

*Ground:* The deputies correctly judged that Article 7 of the Church Order is not an appropriate means for Mr. Chong to seek ordination.

—Adopted

2. That synod encourage Mr. Chong to complete the E.M.P.M.C. as the appropriate means to seek ordination.

*Ground:* Mr. Chong presently qualifies for this program, and while it may cause him some hardship, the introduction to the CRC this program provides will greatly benefit him in his work as a minister of the Word in this denomination.

—Adopted

3. That synod encourage Classis California South to support Mr. Chong in taking the E.M.P.M.C., including providing Mr. Chong with financial assistance if required.

*Ground:* All parties involved consider Mr. Chong a very worthy candidate for this program, and the need for ministers in the Korean CRCs is great.

—Adopted

4. That this be synod's response to Appeal 5.

—Adopted

## ARTICLE 116

(The report of Advisory Committee 9 is continued from Article 87)

Advisory Committee 9, Regional Synods, Rev. Daniel Mouw reporting, presents the following:

### *Recommendation:*

That synod approve the following appointments to the Committee to Study Structure for Ministry in Canada:

Rev. Robert De Moor (B.C. South-East), chairman; Elder Fred Bennink (Hamilton); Elder Ben Vanderlugt (Chatham); Mrs. Ruth Krabbe (Alberta South); Rev. David J. Tigchelaar (Huron); Rev. William C. Tuininga (B.C. North-West); Rev. Leonard H. Batterink (Hamilton), reporter.

—Adopted

The committee informs synod that Rev. Arie Van Eek and Dr. Peter Borgdorff have offered their services to the committee.

## ARTICLE 117

**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 / Mr. Jeff Stob
2. Convening church of Synod 1994: Westview CRC, Grand Rapids, Michigan; June 14-24, 1994

## **II. Synodical deputies**

Classis	Deputy	Alternate	Term Expires
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	1995
Central California	Rev. J.R. Kok	Rev. B.N. Huizenga	1995
Chatham	Rev. J. Kuipers	Rev. A. De Jager	1996
Chicago South	Rev. H.B. Vanden Heuvel	Rev. J. Reiffer	1996
Columbia	Rev. J. Hofman, Jr.	Rev. V.L. Michael	1994
Eastern Canada	Rev. D. Velthuisen	Rev. H.G. Gunnink	1994
Florida	Rev. R.G. Baker	Rev. M.A. Davies	1993
Georgetown	Dr. M.R. Doornbos	Rev. D. Tinklenberg	1994

Classis	Deputy	Alternate	Term Expires
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. R.D. Ritsema	1995
Greater Los Angeles	Rev. D.A. Warners	Dr. J. Van Schepen	1994
Hackensack	Rev. V. Geurkink	Rev. S.J. Vander Klay	1995
Hamilton	Rev. M. Van Donselaar	Rev. S.A. Van Houten	1995
Holland	Rev. J.H. Scholten	Rev. J.S. Meyer	1996
Hudson	Rev. D.L. Recker	Rev. P.C. Szto	1995
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	1996
Lake Erie	Rev. D.R. Koll	Rev. W.J. Dykstra	1996
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	Dr. H. Vander Plaats	Rev. H. Eshuis	1996
Northcentral Iowa	Rev. G.E. De Vries	Rev. A.J. Van Schouwen	1995
Northern Illinois	Rev. R. Vander Roest	Rev. P. De Jong	1994
Orange City	Rev. A.L. Kuiper	Dr. C.E. Zylstra	1994
Pacific Northwest	Rev. E. Bossenbroek	Rev. R. Vander Ley	1994
Pella	Rev. J.P. Gorter	Rev. H. Hiemstra	1996
Quinte	Rev. C.T. Fennema	Rev. E. Gritter	1996
Red Mesa	Rev. P.H. Redhouse	Rev. A. Begay	1994
Rocky Mountain	Rev. J.L. Alferink	Rev. W. Verhoef	1996
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	1996
Yellowstone	Dr. J. Gunnink	Rev. J. Weeda	1995
Zeeland	Rev. K.E. Van Wyk	Rev. J.W. Uitvlugt	1994

### III. Boards and committees

#### A. Board of Trustees (formerly Synodical Interim Committee)

Region	Member	Alternate	Term Expires
Far West U.S.			
Subgroup I	Rev. J. Van Schepen	Rev. A. Lindemulder	1996
Subgroup II	Dr. E. Vander Wall	Dr. T. Van Groningen	1996
Great Plains	Rev. J. Joldersma	Rev. J. Van Regenmorter	1995
	Mr. H.G. Vermeer	Mr. H. Van Maanen	1996
Central U.S.			
Subgroup I	Dr. K.R. Bootsma	Mr. M.H. Kuyers	1995
	Mr. W. Weidenaar		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. Becksvoort	1996
Eastern U.S.	Rev. V. Geurkink	Rev. S.J. Workman	1996
Western Canada	Rev. B. Nederlof	Rev. A. Beukema	1994

Region	Member	Alternate	Term Expires
Eastern Canada			
Subgroup I	Rev. J.B. Vos	Rev. J. Kuipers	1996
Subgroup II	Mr. K. Terpstra	Mr. B. Dykstra	1995
	Mr. D.S. Wiersma	Mr. J.H. Vander Stoep	1995
<i>Ex officio members</i>	Rev. Leonard J. Hofman, general secretary Dr. Peter Borgdorff, executive director of ministries		
<i>B. Back to God Hour</i>			
Area	Member		Term Expires
Wisconsin	Rev. J. Bylsma		1994
Eastern United States	Dr. J. Last		1994
Chicago	Mr. M. Ozinga III		1994
Iowa	Dr. J. Schaap		1994
South East U.S.	Rev. J.L. Vander Laan		1994
Washington	Dr. J.T. Veltkamp		1994
Western Canada	Rev. P. Nicolai		1995
Eastern Canada	Rev. D.J. Tigchelaar		1995
Chicagoland	Mr. G. Vander Werken		1995
Rocky Mountain/Red Mesa	Mr. M. Bosch		1996
California	Rev. C.J. De Ridder		1996
Michigan	Rev. H. Dykema		1996
Michigan	Mrs. E. Greenway		1996
Eastern Canada	Rev. H.P. Kranenburg		1996
<i>C. Board of Trustees - Calvin College</i>			
Region	Member	Alternate	Term Expires
Far West U.S.			
Subgroup I	Mr. W. Rozema	Rev. G.A. Smith	1995
	Mr. D. Van Andel	Rev. D. Vander Veen	1996
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	Dr. W. Venema	1996
	Mr. R. Buikema	Dr. P. Van Alten	1995
Subgroup II	Dr. C. Rottman		1994
Subgroup III	Rev. J. Cooper	Rev. K.L. Havert	1994
	Mr. B. Woltjer	Dr. P. De Young	1995
Subgroup IV	Rev. M.N. Greidanus	Rev. D.J. Van Beek	1994
	Mr. R. Vander Laan	Mr. H. Vander Bee	1996
Eastern U.S.	Mr. P. Kiemel	Rev. C.J. De Vos	1996
	Mr. R. Vanden Berg	Rev. W.G. Vis	1995
Eastern Canada			
Subgroup I	Dr. J. Vriend	Rev. J. Kuipers	1995
Subgroup II	Mr. N. van Duyvendyk	Dr. R. Vander Vennen	1994
Western Canada	Mr. F. deWalle	Dr. N. Terpstra	1996
<i>Alumni trustees</i>	Dr. Mary Kooy		1994
	Mr. Kenneth Ozinga		1995
	Dr. Frank Pettinga		1996

Region	Member	Alternate	Term Expires
<i>Members-at-large</i>	Mrs. Grace Achterhof		1996
	Mrs. Barbara Clayton		1995
	Mrs. Ellouise De Groat		1994
	Mrs. Sheri Haan		1996
	Mr. Preston Kool		1995
	Mr. Jay Morren		1994
	Mr. Thomas Page		1996
	Mrs. Elsa Prince		1995
	Dr. John Van Engen		1996
	Dr. Bill Van Groningen		1995
	Mrs. Jann Van Stedum Van Vugt		1994
	Rev. John L. Witvliet		1994

#### *D. Board of Trustees - Calvin Seminary*

Region	Member	Alternate	Term Expires
Far West U.S.			
Subgroup I	Rev. D.J. Brink	Rev. A. Lindemulder	1994
Subgroup II	Dr. J. Vander Beek	Mrs. J.R. Rodi	1994
Great Plains U.S.	Rev. T. Genzink	Rev. D. Deppe	1994
	Dr. J. Koldenhoven	Dr. E. Rubingh	1994
Central U.S.			
Subgroup I	Rev. C.R. Hoogendoorn	Rev. C.E. Bajema	1995
Subgroup II	Mr. E. Walcott	Dr. R. Prins	1996
Subgroup III	Rev. J.R. Boot	Rev. R.D. Ritsema	1996
	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.	Mr. P. Steensma	Rev. C.D. Freswick	1996
Eastern Canada			
Subgroup I	Rev. J.J. Hoytema	Rev. J.W. Jongsma	1994
Subgroup II	Rev. B.P. Velthuisen	Mr. W. Ubbens	1995
	Rev. W. Dykstra	Mr. H. Hultink	1996
Western Canada	Mr. J. Leder	Rev. P. Nicolai	1995
	Mr. H. Kielstra	Mr. D. Danielson	1996
<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

#### *E. CRC Publications Board*

Classis	Delegate	Alternate	Term Expires
Alberta North	Rev. G.H. Pols	Mrs. B. Tiernstra	1996
Alberta South	Mrs. J. Bornhof	Mrs. H. Koning	1994
Arizona	Mrs. J. Kamps	Ms. K. Fuller	1995
Atlantic Northeast	Mr. B. Foster	Dr. T. Dykstra	1995
B.C. North-West	Mr. F. Herfst	Rev. W.C. Veenstra	1996
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

Classis	Delegate	Alternate	Term Expires
Chicago South	Rev. W.R. Lenters	Mr. J. Hamilton	1996
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	1996
Georgetown	Mrs. K. Ophoff	Mr. G. Popma	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. S. Mast	Rev. D.M. MacLeod	1996
Grandville	Dr. D.A. Kamstra	Rev. G.D. Postema	1994
Greater Los Angeles	Mrs. N. Winters	Mr. J.W. De Vries	1994
Hackensack	Mrs. M. Lagerwey	Rev. P.A. Apol	1994
Hamilton	Rev. B.H. De Jonge	Mr. P. Van Egmond	1995
Holland	Mrs. C. Brummel	Mr. B. Den Boer	1996
Hudson	Ms. F.E. Pruiksmä	Ms. S. Jost	1995
Huron	Mrs. D. Damsma	Mrs. M. Herfst	1996
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	Mrs. M. Johnson	Rev. S.J. Kelley	1996
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. B. Wassink	Ms. R. Verbrugge	1995
Northern Illinois	Ms. M. Sytsma	Dr. G. Lubben	1996
Orange City	Mr. R. Wiersma	Rev. J.A. Wesseling	1995
Pacific Northwest	Mr. S. Van Mersbergen	Mr. J. Jansons	1996
Pella	Ms. C. Evenhouse	Rev. J.A. Holwerda	1996
Quinte	Mr. K. Knight	Mrs. J. Zwier	1996
Red Mesa	Mrs. L. Harkema	Mr. R. Slim	1996
Rocky Mountain	Ms. S. Ten Clay	Mr. M. Newton	1996
Thornapple Valley	Mrs. P. Boonstra	Mrs. S. Poel	1996
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. James Meyer			1994
Mr. Luther Benton			1995
Mr. R. De Jong			1996
<i>Fraternal delegates</i>			
Rev. Roger Schmurr (NAPARC)			1995
Rev. Kenneth Bradsell (RCA)			1996
<i>E. Christian Reformed Board of Home Missions</i>			
Classis	Delegate	Alternate	Term Expires
Alberta North	Rev. P.J. Boodt	Ms. R. Kranenborg	1996
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

Classis	Delegate	Alternate	Term Expires
Cadillac	Rev. L.M. Korf	Rev. K.J. Nydam	1996
California South	Rev. B.T. Ballast	Mr. J. De Young	1993
Central California	Rev. B.A. Persenaire	Mr. T. Bloemhof	1996
Chatham	Mr. J. Geschiere	Rev. R.W. Ouwehand	1994
Chicago South	Rev. G.P. Hutt	Rev. K. Wong	1996
Columbia	Mr. T. Davis	Rev. C. Leep	1995
Eastern Canada	Ms. M. Buteyn	Rev. H.G. Gunnink	1994
Florida	Mr. D. Cooke	Rev. R.C. Borrego	1995
Georgetown	Rev. J.R. Pruim	Rev. P.V. De Jonge	1995
Grand Rapids East	Mrs. H. Hofman	Rev. A.S. Luke	1994
Grand Rapids North	Rev. R.A. Hertel	Dr. J. Ritsema	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	Dr. J. Van Schepen	1995
Hackensack	Rev. T.J. Lapinsky	Rev. J.A. Algera	1994
Hamilton	Mr. P. Zwart	Rev. P.A. Hoytema	1995
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 Ruiter	1994
Jakota	Rev. R.W. Bronkema	Rev. K.D. Koning	1995
Illiana	Mr. E. Rudenga	Rev. C.J. Afman	1993
Kalamazoo	Rev. R. Walter	Rev. S.R. Sytsma	1995
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. S.E. Hoezee	Rev. P.E. Brink	1995
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.R. De Vries	1994
Pacific Northwest	Mr. W. Werkhoven	Rev. J.P. Vosteen	1995
Pella	Dr. J. Drost	Mr. I. Mulder	1996
Quinte	Mrs. D. Glasbergen	Mr. C. Reitsma	1996
Red Mesa	Ms. L. Hunt	Mr. T. Tso	1995
Rocky Mountain	Rev. J.A. Holleman	Rev. E.R. Hommes	1996
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	Rev. D.J. Hunderman	Mr. J. Westra	1995
Zeeland	Rev. B.F. Tol	Rev. D.J. Vander Meulen	1994
<i>Members-at-large</i>			
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
Real estate	Mr. C. Compagner	Mr. J. De Puyt	1996

Classis	Delegate	Alternate	Term Expires
Alberta North	Rev. D.J. Heinen	Mrs. G. De Hoog	1996
Alberta South	Mrs. R. Krabbe	Rev. J.R. Huizinga	1995
Arizona	Rev. L. Stockmeier	Rev. F.E. Pott	1995
Atlantic Northeast	Mrs. K. Schemper	Mr. D. Vander Schaaf	1994
B.C. North-West	Rev. A. Vanden Berg	Rev. P.L. Hendriks	1994
B.C. South-East	Rev. P.S. Lam	Rev. C.H. Salomons	1995
Cadillac	Rev. G.L. Essenburg	Mr. C. De Kam	1995
California South	Rev. A.A. Cammenga	Rev. B. Van Eyk	1995
Central California	Rev. J. Huttinga	Rev. C.J. Klompier	1995
Chatham	Mr. J. Eising		1994
Chicago South	Rev. L. Van Essen	Rev. A. Van Zanten	1994
Columbia	Mrs. L. Koetje	Rev. S. A. Drenth	1995
Eastern Canada	Mr. B. Biesheuvel	Rev. M. Vellekoop	1996
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. Wagenveld	Rev. A. Vanden Akker	1993
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	Rev. H.A. Stob	1995
Huron	Rev. J.A. Quartel	Rev. S. Vander Meer	1995
Lakota	Rev. R.J. Holwerda	Rev. B. Dykstra	1994
Illiana	Rev. W.H. Kooienga	Rev. B.M. Madany	1994
Kalamazoo	Rev. R.L. Jipping	Rev. G.D. Nieuwsma	1996
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. P.A. Heerema	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.J. Roeda	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	1996
Thornapple Valley	Rev. G.F. Van Oyen	Mr. T. Van't Land	1996
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. E.L. Shuart	Rev. D.J. Vrieland	1995

# H. World Relief Committee

Classis	Delegate	Alternate	Term Expires
Alberta North	Mr. R. Prins	Ms. B. Abma	1995
Alberta South	Mr. R. Winkelaar	Ms. D. Van Gaalen	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 Ellenberg	Mr. C. Tuin	1995
Cadillac	Mr. A. Diemer		1996
California South	Mr. H. Docter	Mr. D. Roberts	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	Rev. J. La Grand	1996
Columbia	Mrs. R. Korver	Mr. H. Apol	1994
Eastern Canada	Mr. N. Van Dyk (West)	Mr. T. Hogeterp	1996
Florida	Mr. E. Voss	Mr. J. Brouwer	1996
Georgetown	Mr. T. Sjoerdsma	Mr. M. Dykema	1996
Grand Rapids East	Ms. M. Daling Jager	Ms. K. Yoder	1995
Grand Rapids North	Mr. B. Haven		1996
Grand Rapids South	Mrs. M. Hooyer	Dr. J.C. Hoekwater	1996
Grandville	Mr. D. Veltkamp		1995
Greater Los Angeles	Mr. M. Sterk		1995
Hackensack	Ms. N. Coleman	Ms. A. Sutton	1993
Hamilton	Mr. F. Bennink	Mr. J. De Groot	1994
Holland	Mr. C. Edewaard	Mr. C. Prins	1994
Hudson	Mr. E. Dykstra		1995
Huron	Mr. J. Romahn	Mr. C. Zondag	1996
Iakota	Mr. D. Bajema	Mr. K. Van Engen	1996
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. L. Mellema	1995
Minnesota South	Mr. N. Van Essen	Mr. D. Wieberdink	1996
Muskegon	Mrs. N. Boer	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. L. Benton	Ms. R. Strodman	1996
Orange City	Mr. M. Noteboom	Mr. C. Eshuis	1996
Pacific Northwest	Mr. A. Zylstra		1996
Pella	Mr. C. Rozenboom	Mr. R. Groenenboom	1994
Quinte	Mr. W. Bylsma	Mr. F. Verwoerd	1993
Red Mesa	Mr. B. Boyd	Ms. L. Smith	1995
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	Dr. G. De Vries	1995
Yellowstone	Mr. A. Leep	Mr. M. Feddes	1995
Zeeland	Mr. B. Feenstra	Mr. B. Geerlings	1994
<i>Members-at-large (U.S.)</i>			
Pastoral adviser	Rev. R. Berkenbosch	Rev. D.R. Fauble	1995
Financial adviser	Mr. H.W. Washington	Mrs. B. Clayton	1996
Attorney	Ms. M.C. Szto	Mr. T. Geelhoed	1996
<i>Members-at-large (Canada)</i>			
	Ms. B. Abma	Ms. A. Tensen	1996
	Mr. P. Bulthuis	Ms. B. Hoekstra	1996
<i>Pastoral adviser</i>	Rev. J. Kerkhof	Rev. P. De Bruyne	1996

#### IV. Service committees

##### A. *Chaplain Committee*

Dr. D. De Witt (1994), Mrs. S. Los (1994), Mr. H. Postma (1994), Rev. R.C. Heerspink (1995), Rev. R. Swierenga (1995), Mr. Cisco Gonzales (1996), Mrs. A. Wassink (1996). Canadian representation: Mrs. N. de Boer (1994), Rev. P. Hogeterp (1994); Rev. E. Gritter, alternate.

##### B. *Christian Reformed Church Loan Fund, Inc., U.S.*

Mr. G. Geenen (1994), Mr. C.H. Nagel (1994), Mr. D. Molewyk (1995), Mr. M.J. Prins (1995), Mr. G. Borst (1996), Mr. H. Washington (1996). Ex officio members: Mr. J. Heinen, Mr. H.J. Vander Meer

##### C. *Committee for Educational Assistance to Churches Abroad*

Mrs. T. Boonstra (1994), Mr. J. De Jager (1994), Dr. H. De Moor, Jr. (1995), Mrs. E. De Vries (1995), Mr. M. Grevengoed (1995), Ms. K. Helder (1996), Ms. G. VandenBerg (1996).

##### D. *Committee on Disability Concerns*

Dr. G. De Jong (1994), Mrs. B. Heerspink (1994), Mr. B. Jansen (1994), Mr. J. Kuiken (1994), Mrs. E. Zwier (1994), Mr. B. Zwiers (1995), Mrs. J. Manten (1996), Mrs. M. Stamps (1996), Rev. R. Timmerman (1996). Ex officio member: Mrs. C. Mereness.

##### E. *Fund for Smaller Churches*

Mr. J.A. Evenhouse (1994), Mr. J.W. Hofman (1995), Rev. L. Sikkema (1995), Rev. G.P. Hutt (1996), Mr. A. Ruiter (1996).

##### F. *Historical Committee*

Dr. J.H. Kromminga (1994), Dr. L. Bierma (1994), Mr. H. Bratt (1995), Dr. J. Bratt (1996).

##### G. *Interchurch Relations Committee*

Dr. F.H. Klooster (1994), Rev. N. Shepherd (1994), Mrs. E. Vanderlaan (1994), Dr. C.G. Kromminga (1995), Dr. G. Vandervelde (1995), Mrs. E. Kamp (1995), Dr. J.B. Hulst (1996), Rev. A.S. Luke (1996), Rev. E.A. Van Baak (1996). Ex officio member: Rev. L.J. Hofman; administrative secretary: Rev. C. Boomsma.

##### H. *Judicial Code Committee*

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), Mr. R.J. Jonker (1996), Mr. W. Posthumus (1996), Rev. J.G. Van Ryn (1996).

##### I. *Ministers' Pension Funds*

###### *Ministers' Pension Trustees (Canada)*

Rev. J.J. Hoytema (1994), Mr. S. Kouwenhoven (1995), Mr. A. de Jong (1996), Mr. H. Schep (1996), Mr. A. Van Weelden (1996).

###### *Ministers' Pension Fund Committee (United States)*

Mr. S. Geelhood (1994), Mr. T. Verhage (1994), Mr. D. Vander Ploeg (1995), Rev. L.J. Dykstra (1996), Dr. J. Vanden Berg (1996).

*J. Pastor-Church Relations Committee*

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), Rev. R.T. Bouma (1996), Rev. C. Terpstra (1996), Mr. J. Vander Lugt (1996). Ex officio member: Rev. L.M. Tamminga (nonvoting).

*K. Sermons for Reading Services*

Rev. L.H. Batterink (1994), Rev. A. Van Giessen (1995), Rev. W.T. Koopmans (1996); Rev. P. Stadt (1995), alternate; Mr. R. Vander Ploeg (1996), treasurer.

*L. Synodical Committee on Race Relations*

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), Mr. G. Bosma (1996), Mrs. C. Bradley (1996), Mr. J. Flores (1996). Ex officio member: Mr. B. Goei. Advisory member: Rev. H. Bode.

*M. Youth-Ministry Committee*

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), Mrs. J. De Heer (1996), Mr. R. Grussing (CRASM) (1996), Rev. R.J. Noorman (1996), Rev. R. Vander Laan (1996), Mrs. K. Wilk (1996); 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. 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.

*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. Committee to Study Structure for Ministry in Canada*

Rev. R. De Moor, Rev. L.H. Batterink, Mr. F. Bennink, Mrs. R. Krabbe, Rev. D.J. Tigchelaar, Rev. W.C. Tuininga, Mr. B. Vanderlugt.

**ARTICLE 118**

The president expresses thanks to his fellow officers—Rev. Roger E. Van Harn, vice president; Rev. Morris Greidanus, first clerk; and Rev. Stanley Mast, second clerk—for the fine cooperation and support they have given.

He expresses appreciation to the faculty advisers from Calvin College and Calvin Theological Seminary. He thanks the synod office staff for their excellent services. He expresses appreciation to Mr. Donald Boender, Mr. Jeff Stob, and the staff of the Calvin Fine Arts Center for their services.

He thanks Rev. Jack Reiffer, who has served as organist for the sessions of synod.

It is moved to thank the prayer partners recruited by Mayfair Christian Reformed Church for the support they have given in these two weeks.

—*Adopted*

#### ARTICLE 119

The vice president expresses deep appreciation for the kind way in which the president, Rev. Peter W. Brouwer, has led Synod 1993. Synod rises to affirm its appreciation.

The president addresses the assembly, thanking the delegates for their support. He refers to God's promises in Hebrews 13:5-6: "'Never will I leave you; never will I forsake you. So we say with confidence, the Lord is my helper, I will not be afraid.' I asked the Lord to help me, and he did," the president says. "You have also received that help." He acknowledges that because of some decisions Synod 1993 made there may be difficult times facing the denomination, and he encourages the delegates to pray for our denomination. He challenges the delegates to "Remember God's promise: 'never will I leave you, never will I forsake you.' Let's go on into the future, all of us that belong to the CRC, with the confidence that God is our helper."

Rev. Brouwer announces *Psalter Hymnal* 508, "Jesus, with Your Church Abide." After the assembly sings, the president offers closing prayer.

Peter W. Brouwer, president  
Roger E. Van Harn, vice president  
Morris N. Greidanus, first clerk  
Stanley Mast, second clerk

Attested a true copy  
Leonard J. Hofman, general secretary

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# **DENOMINATIONAL MINISTRY SHARES AND RECOMMENDED AGENCIES FOR 1994**

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# DENOMINATIONAL MINISTRY SHARES AND RECOMMENDED AGENCIES FOR 1994

## I. Denominational ministry shares

	Per family	Per professing member
Back to God Hour .....	\$ 71.29	\$29.70
CRC-TV .....	25.86	10.78
Board of Home Missions .....	119.61	49.84
Calvin College*		
	Per family	Per professing member
Area 1—Grand Rapids East, Grand Rapids North, Grand Rapids South, Grandville, Thornapple Valley .....	\$113.28	\$47.20
Area 2—Cadillac, Georgetown, Holland, Kalamazoo, Lake Erie, Muskegon, Zeeland .....	78.96	32.90
Area 3—Chicago South, Florida, Illiana, Northern Illinois, Wisconsin .....	66.96	27.90
Area 4—Iakota, Minnesota North, Minnesota South, Northcentral Iowa, Orange City, Pella .....	21.36	8.90
Area 5—Atlantic Northeast, Hackensack, Hudson ....	65.28	27.20
Area 6—Arizona, Columbia, California South, Central California, Greater Los Angeles, Pacific Northwest, Red Mesa, Rocky Mountain, Yellowstone .....	48.00	20.00
Area 7—Chatham, Eastern Canada, Hamilton, Huron, Niagara, Quinte, Toronto .....	27.84	11.60
Area 8—Alberta North, Alberta South, B.C. North-West, B.C. South-East .....	20.16	8.40
Calvin Theological Seminary .....	40.25	16.77
Chaplain Committee .....	10.12	4.22
CRC Publications and World Literature Ministries .....	4.60	1.92
Denominational Services .....	35.08	14.60
Denominational Building funds and operations; synodical expenses; grants; funds for standing, service, and study committees		

\*Areas 1-8 should employ the following regional-college shares to finance their area colleges (*Acts of Synod 1962, 1984, 1993*):

### Per family

Area 1, -0-; Area 2, \$10.74; Area 3, \$22.74; Area 4, \$68.34; Area 5, \$24.42; Area 6, \$41.70; Area 7, \$61.86; Area 8, \$69.54.

### Per professing member

Area 1, -0-; Area 2, \$4.95; Area 3, \$9.95; Area 4, \$28.95; Area 5, \$10.65; Area 6, \$17.85; Area 7, \$26.25; Area 8, \$29.45.

Committee on Disability Concerns .....	2.07	.86
Committee for Educational Assistance to Churches Abroad .....	1.37	.57
Fund for Smaller Churches (includes quarterly subsidies and continuing-education fund) .....	16.67	6.95
Ministers' Pension Funds .....	37.94	15.81
Special Assistance and Moving Fund for Retired Ministers and Widows .....	1.72	.72
Pastor-Church Relations Services .....	2.93	1.22
Synodical Committee on Race Relations .....	7.70	3.20
World Missions Committee .....	110.97	46.24

## II. Agencies recommended for financial support

### A. Denominational agencies recommended for one or more offerings

Canadian registration #

- |                                                                                       |                     |
|---------------------------------------------------------------------------------------|---------------------|
| 1. Back to God Hour—above-ministry-share needs                                        | 0347708-39          |
| CRC TV—above-ministry-share needs                                                     |                     |
| 2. Home Missions—above-ministry-share needs                                           | 0549022-47          |
| 3. Calvin College—above-ministry-share needs                                          | (per Schedule VIII) |
| 4. Calvin Theological Seminary                                                        | (per Schedule VIII) |
| a. Above-ministry-share needs                                                         |                     |
| b. Revolving Loan Fund                                                                |                     |
| 5. Chaplain Committee—above-ministry-share needs                                      | 0590018-49          |
| 6. Committee on Disability Concerns—above-ministry-share needs                        | 0590018-49          |
| 7. Committee for Educational Assistance to Churches Abroad—above-ministry-share needs | 0590018-49          |
| 8. Pastor Church Relations Services—above-ministry-share needs                        | 0590018-49          |
| 9. Synodical Committee on Race Relations                                              | 0590018-49          |
| a. Above-ministry-share needs                                                         |                     |
| b. Multiracial Student Scholarship Fund                                               |                     |
| 10. World Literature Ministries—above-ministry-share needs                            | 0590018-49          |
| 11. World Missions Committee—above-ministry-share 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 urge[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)

## Agencies giving United States tax receipts

### 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
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. Mission 21 India
10. Seminary Consortium for Urban Pastoral Education (SCUPE)
11. The Evangelical Literature League (TELL)
12. The Bible League
13. Wycliffe Bible Translators, Inc. (USA)

## Agencies giving Canadian tax receipts

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) |
| 3. Institut Farel                               | 0643304-20          |
| 4. Institute for Christian Studies              | 0283283-21          |
| 5. Redeemer Reformed Christian College          | 05-06618            |
| 6. Reformed Bible College                       | (per Schedule VIII) |
| 7. The King's College                           | 0577890-20          |
| 8. Trinity Christian College                    | (per Schedule VIII) |

C. *Miscellaneous agencies*

- |                                                              |                   |
|--------------------------------------------------------------|-------------------|
| 1. Canadian Bible Society                                    | 0021501-47        |
| 2. Christian Labour Association of Canada                    | (specific grants) |
| 3. Evangelical Fellowship of Canada                          | 0258715-39        |
| 4. Friendship Groups—Canada                                  | 0751966-47        |
| 5. Gideons International in Canada (Bible distribution only) | 0022475-47        |
| 6. Inter-Varsity Christian Fellowship of Canada              | 0209-833-47       |
| 7. The Bible League of Canada                                | 0232751-47        |
| 8. Wycliffe Bible Translators of Canada Inc.                 | 0317180-47        |

*Note:* Canadian registration numbers are shown along with organizations which are established as qualified donees with Revenue Canada

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# INDEX

(Page numbers in boldface type refer to the minutes of synod; page numbers in regular type refer to agenda reports or supplementary material.)

*Acronyms in the index refer to the following:*

CCRCC	Council of the Christian Reformed Churches in Canada
CDC	Committee on Disability Concerns
CO	Church Order
CR	Christian Reformed
CRASM	Christian Reformed Association of Staff Ministries
CRC	Christian Reformed Church
CRCNA	Christian Reformed Church in North America
CRWM	Christian Reformed World Missions
CRWRC	Christian Reformed World Relief Committee
FSC	Fund for Smaller Churches
GKN	Gereformeerde Kerken in Nederland (same as RCN)
MCC	Ministries Coordinating Council
PCRC	Pastor-Church Relations Committee
RCA	Reformed Church in America
RCN	Reformed Churches in the Netherlands (same as GKN)
SIC	Synodical Interim Committee
WARC	World Alliance of Reformed Churches
WCC	World Council of Churches
WLM	World Literature Ministries
YCF	Young Calvinist Federation
YMC	Youth-Ministry Committee

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